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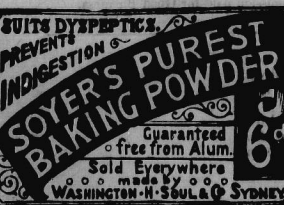
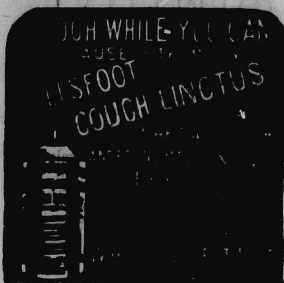
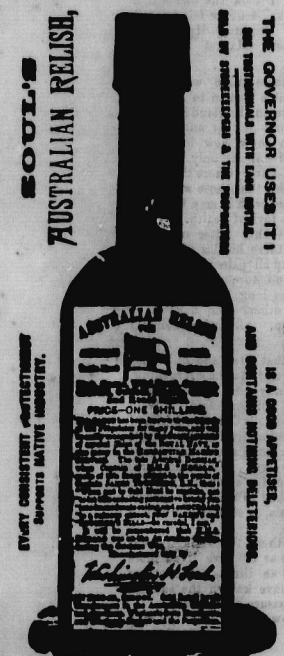
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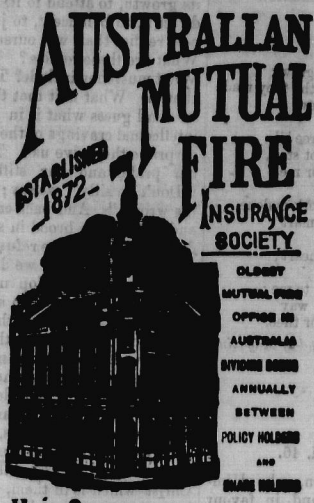
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Be advised, Cookery, dear,
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If you also, and always,
Use **WAUGH'S BAKING POWDER**

Beware of the wiles, the actions,
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should be,
From motives adverse, self
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And not doing well, he endeavours
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forsooth, just because
More profit he gets.

If thus he does act, be sure of
this fact:
He but little cares what manner
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His customers buy if they are
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With cheap powders many, but
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Are equal to **WAUGH'S!**

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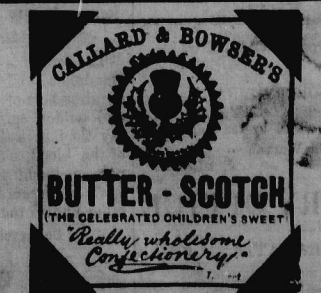
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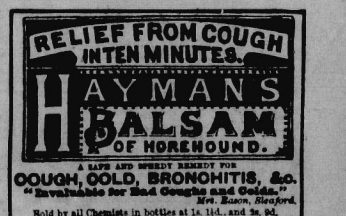
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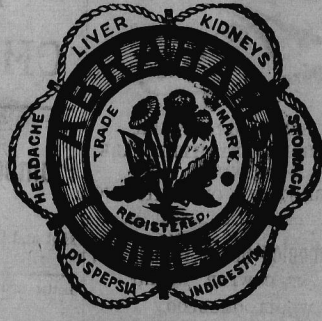
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All such will be acknowledged in this column.

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the last twenty years, and are admitted by thousands to be
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with the Liver and Kidneys, with its inevitable conse-
quences, Biliousness, Indigestion, Headache, Malaise,
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Of all forms of medicine an aperient requires the greatest
care, and the public should be satisfied that what they take
is *bona fide*, not simply a pill of indefinite composition; and
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the pills and potions that are constantly before them. For
those suffering from Dyspepsia and the thousand tortures
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of eating or drinking, fatigue of body or mind, the active or
sedentary life, Abraham's Pills are unrivalled. As an
aperient or tonic they are also unequalled, because they do
not weaken, a result not hitherto obtained, although of
great importance to those residing in tropical climates.
Increase in sale of these Pills has caused dangerous imita-
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The reason is they are purely a vegetable composition of
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A PASTORAL LETTER.

TO ALL MEMBERS OF THE CHURCH OF ENGLAND IN AUSTRALIA
AND TASMANIA, THE BISHOPS OF THE VARIOUS DIOCESES
SEND GREETING IN CHRIST.

DEAR FELLOW CHURCHMEN AND CHURCHWOMEN,

We beg your most earnest attention to the following
appeal for wider and more liberal support of the missionary
work of our Church among the heathen in our own
borders, and in the adjacent islands. This appeal is a
result of the Church Congress recently held at Hobart, and
of private conferences, in which thirteen Bishops—ten from
Australia and Tasmania, and three from New Zealand—
took counsel together.

We make the appeal with a deep sense of its necessity,
and of the widespread good that will be effected by a
hearty, united, and generous response to it.

Sympathising as we do with the more extensive work
carried on through the Missionary Societies of our Church
in England, we desire in no way to detract from the
sentiments already operative in their favour; but we are
convinced that a special obligation rests upon the Church of
England in Australia and Tasmania to make provision for
missions to the Chinese and other aliens sojourning in the
colonies; to the Aboriginal Tribes of Australia; to New
Guinea; and also to continue the support already given to
the Melanesian Mission.

Our appeal rests on the grounds—

- (1) Of the very pressing need that exists for larger
support of these missions.
- (2) Of the very grave responsibility that rests upon us
because of the proximity of these fields for mission-
ary labour, which God's Providence has opened to
us.
- (3) Of the reflex influence for good upon parochial
work which lively interest in missionary work has
been well known to produce.

The fact is that the support at present given to the
Missions, for which we are specially responsible, is insuffi-
cient to enable income to meet absolutely necessary
expenditure; and the Executive Council of the Board of
Missions is hampered by the financial limitations which
this lack of support entails. This is surely a reproach to us,
and, as one of our number has said, "a grave cause of
anxiety, almost a scandal."

We invite you, therefore, and intreat you to make a
united, and, so far as possible, a simultaneous effort—
strong and strenuous—to face present difficulties, and to
place the funds for the "Foreign Missions," for which
Australia and Tasmania are peculiarly responsible, upon a
more satisfactory basis.

In order that there may be time to solidify and concen-
trate this "advance movement" of the Church people in
the various dioceses, it has been suggested that the week from
Nov. 25 to Dec. 1 (which it will be recollected is the appointed
season for Intercession on behalf of Foreign Missions)
should be regarded as the culmination of a self-denying
effort to render more effectual support to what we may
term the special "Australasian" Missions; for we wish it
to be remembered that the Bishops of the Province of New
Zealand are in hearty concurrence and co-operation with
us in the special effort proposed, and have fixed the same
period for a simultaneous effort.

Some may advocate a special "week" or "month" of SEL-
DENIAL: others may prefer a longer period over which to
distribute a deliberate effort in the desired direction; but
what we earnestly hope is, that there may be no diocese in
which there shall not be some contribution to the united
effort which we now suggest.

Leaflets of information will be prepared for circulation;
and the Bishop of TASMANIA has been asked, and has kindly
consented, to organise the whole movement. He will be in
correspondence with all the dioceses for the purposes of
stimulating and systematising the efforts made; but details of
arrangement will be left to every diocese to settle for itself.
It is suggested that all money collected should be put to a
special fund (which might, perhaps, be styled "The Self-
Denial Movement of 1894"), and be devoted first to
wiping off all outstanding obligations, and then in ade-
quately developing our special duties to Melanesia and
New Guinea, and to the Aborigines, the Chinese, and the
South Sea Islanders within the Australian Colonies.

Brethren and sisters in Christ, we earnestly commend
this "Self-Denial Movement" to your attention, your co-
operation, and your intercessions. We know that finan-
cial difficulties and distress have been prevalent through-
out the colonies; we do not think that it is an easy thing
to be self-denying and generous even in a great cause; but
we plead, in Christ's name, for a more practical and large-
hearted recognition of the missionary obligations in-
cumbent upon our Church in this southern land; and we
believe that a simultaneous movement, such as we have
suggested, in behalf of the Missionary work, lying at our

doors, may be productive of good results, both in direct
evangelisation of non-Christian peoples, and in the increase
among ourselves of deeper spiritual life and vigour, and of
the consciousness of the essential unity of our Church in
these colonies.

Praying that the Holy Spirit may inspire, gladden, and
strengthen you in all departments of Christian life and
work.

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WM. GOULBURN.
A. V. GREEN, Bishop-elect of the Diocese of Grafton
and Armidale.
F. GOLDSMITH, Administrator of the Diocese of Perth.

NOTES AND COMMENTS.

Personalia. The MOST REVEREND THE PRIMATE was ex-
pected to preside at one of the series of
Annual Meetings of the Church Missionary Society to be held
in Exeter-Hall. The PRIMATE has been interviewed by the
Sydney Correspondent of the *Westminster Gazette*, which pub-
lished an article in detail on Monday morning last. Bishop
SELWYN (late of Melanesia), has consented to become a Vice-
President of the Missions to Seamen. The BISHOP has always
taken a deep interest in the work of the Society amongst sailors,
and has for some time been a Vice-President of the Cambridge
Branch. Bishop BARRY presided at the Anniversary of the
St. George's-in-the-East Labour Home of the Church Army,
Princes Square. The BISHOP OF GOULBURN returned from
Melbourne on the 5th instant, and after a brief interval devoted
to local affairs, will leave for the district of Bungendore to
administer the Rite of Confirmation there. CANON DR.
D'ARCY IRVINE died on Friday, the 4th instant, at the Par-
sonage, Bowral, and his remains were interred in the Church
porch of the new Cemetery on Sunday afternoon last. DR.
CUTLER gives his reminiscences of DEAN STANLEY in the New
York *Independent*. He says, "If the Dean was very broad in his
theology, his Scottish wife was as decidedly Evangelical in her's
and her religious influence was very tonic in all respects."

The following gentlemen have been nominated as local Lay
Readers. Mr. James Oliver, St. Luke's, Burwood; Mr. John
Fraser Russell, B.A., St. James', Croydon; and Mr. Copeland
Bennett, Sutton Forest. The Rev. W. MARTIN, B.A.,
returned from his trip to New Zealand on Saturday last. The
Rev. REGINALD STEPHEN, M.A., of Balcony
and Canterbury, has been nominated to fill the vacancy in the
Parish of St. Andrew's, Brighton, vacated by the appointment
of the Rev. J. F. STRETCH, M.A., LL.B., to the Deanery of
Christ Church Cathedral, Ballarat. The BISHOP OF BALLARAT
has offered the Incumbency of Hamilton, vacated by Arch-
deacon COOPER, to CANON TUCKER, of St. James', Townsville,
North Queensland. CANON TUCKER has accepted the offer, and
will begin his work at Hamilton next month. CANON
CARTER and the Rev. A. W. ROBINSON are expected to reach
Hobart on the 30th instant. They will begin work on the
following day, when they will address the workers, and on
June 1, commence their Mission at Hobart Cathedral, which
will continue till Monday or Tuesday, June 11th or 12th.

The Rev. H. L. JACKSON, M.A., is advertising for a position of
Locum Tenens in the English papers. The BISHOP OF
GRAFTON and ARMIDALE and Mrs. GREEN arrived in Sydney
on Thursday, and are the guests of His Honour JUDGE
and Mrs. DOCKER. An address of Welcome was presented to the
BISHOP at the Chapter House, yesterday afternoon. The
VERY REVEREND THE DEAN gave an "At Home" at the
Deanery yesterday afternoon, and afforded many Churchmen
an opportunity of meeting the BISHOP and Mrs. GREEN. The
BISHOP OF BATHURST has been accorded an enthusiastic
welcome in Yorkville. The BISHOP OF GRAFTON and
ARMIDALE has been accorded a public farewell at Ballarat, and
has been the recipient of handsomely-prepared addresses from
the parishioners of Christ Church, and also from the Manchester
Unity Independent Order of Oddfellows.

C.M.S. Monthly Prayer Meeting. The following paragraph from the
Western Churchman, is that to
which reference is made this week by our correspondent COLIN
CLOUT:—"We recently had the great privilege of joining with
a number of earnest Mission workers (including candidates for
the Foreign field) at the Monthly Meeting for Prayer of the
Church Missionary Association in the Chapter House, Sydney.

In the chair was the deeply-loved and venerable Dean COWPER;
at his side the energetic Lay Secretary (Mr. C. R. WALSH), and
on the surrounding chairs a goodly number of ladies and
gentlemen—many of them, we were glad to see, young and
vigorous. Nothing could exceed the heartiness which
characterised the whole proceedings—from the singing of the
opening hymn to the Benediction of the PRIMATE, who came in
during the meeting. Following the first hymn was the C.M.S.
Prayer, in the form of the Litany, compiled for such gatherings.
It is most suitably arranged, and its supplications lead one at
each succeeding stage in deeper earnestness to the Throne of
Grace, on behalf of those who have gone forth to labour and
those amongst whom they labour, as well as for them who are
"as sheep without a shepherd" in so many dark places of the
earth. One of the Clergy present read and commented on a
portion of Scripture appropriate to the occasion. After that Mr.
WALSH read extracts from Missionaries in the field, and brought
forward items of interest to the meeting. Prior to the opening
he distributed slips of paper to the Clergy and gentlemen
present, containing topics for Praise and Prayer. Hymns se-
lected for such gatherings were sung during the meeting with
such feeling and heartiness that was most uplifting. The re-
membrance of such a gathering cannot readily be effaced, its
influence upon the soul will never cease, the result of it will be
seen in eternity; for by it those faithful ones were but fulfilling
their Lord's command, "Pray ye," and He Who commanded
the Prayer has certainly heard it, and will surely answer it.
These meetings are held on the second Thursday of each month,
at 5 p.m., to which all are welcome."

Sunday School. Two little books have been issued by the
Institute. Church of England Sunday-School Institute.
Lessons on the Church Catechism, by the Rev. T. H. BARNETT, is
a wholesome and sensible handbook, which teachers should
find useful. *Bible and Prayer-Book Teaching*, by various hands,
is the first year of a five years' course. It is really superfluous
to commend the publications of the Institute—they are so well
known. The course before us is interesting, practical, and
very suggestive. With it in hand, a teacher's perplexities as to
what to tell the children will be at rest for a twelve-month.

The Comma. After many years of correspondence with the
Restored Queen's Printers, the Church Association has
succeeded in getting them to restore the comma to its rightful
place, after "grace," in the definition of a Sacrament in the
Catechism. This comma, the omission of which greatly modifies
the meaning of the sentence, if it does not alter it entirely, is in
the original, and those who wish for accuracy in their Prayer
Books should purchase one of the thirteen editions published by
the Queen's Printers.

More about Missions of the World. a magazine announced
recently, has made its appearance. It is not
often that the promises of a prospectus are outdone by perfor-
mance, as in the case of this latest addition to periodical
literature. In this number are many more contributions than
one looked for, and they are as varied and attractive as they are
numerous. Brevity is a leading characteristic of the contents
of this new magazine, which in plan is altogether admirable.
It is the brightest and cheapest fourpennyworth hitherto put
forward in the interest of missions, and the popularity of the
magazine is, we think, assured. The leading place is given to
an able survey of "the Present Aspects and Prospects of
Missions," and is followed by an illustrated and timely article
on "Protestantism and Romanism in Madagascar." Then
come several reviews of books, in narrative style, to interest the
reader in the actual work of the missions described; articles in
which criticism is less an object than picturesque stirring facts.
Short articles follow; these and others being also illustrated.
A portion of the magazine is given to "Home" news; and a
good many pages to the "Continents," every part of the world
being represented. "Literary Notes" make the concluding
feature. The magazine is printed in large type throughout,
and has an effective design on its front wrapper page, which
should help to recommend it. Its object is to give a concise
account of the work done by all the Evangelical Missionary
Societies, so that those who have not time (and who has?) to
read the reports of them all, can obtain a general idea of what
is being done everywhere.

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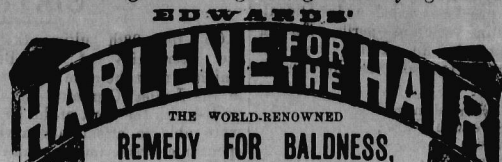
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"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/., posted 4/8.

Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/.

Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-; posted 6/8.

Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 6/6.

Japan as we saw it, by M. Bickersteth, preface by Bishop of Exeter 2/1/-, posted 2/2/-.

The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/-.

Homespun, Annie S. Swan; 1/-, posted 1/3.

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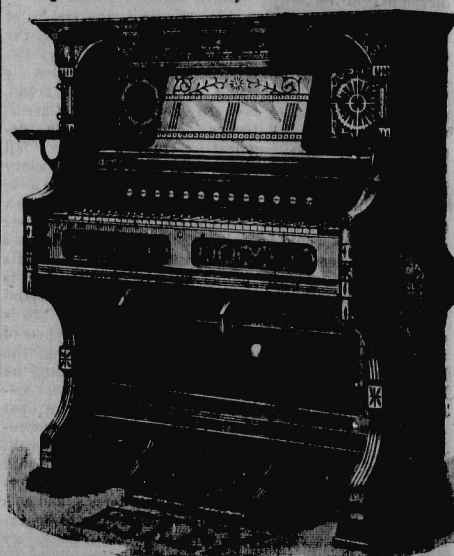
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RECEIPTS FOR MON & ENDING 30TH APRIL.

Offerings, 1893.—Advent.	St. Andrew's, Sydney	St. John's, Darlinghurst
St. Luke's, Sydney .. 1 15 1	per Mr. W. L. Docker 11 5 10	Ladies' Auxiliary.—1893.
Banktown .. 0 7 3		Christ Church, St.
Gladsville .. 2 2 3		Leconards .. 6 2 0
Auxiliaries		Woolahra .. 1 0 0
Ashfield .. 9 3 0		Petersham .. 5 1 0
Woolahra .. 0 15 6		Bandwick .. 2 2 0
St. John's, Parramatta 4 4 3		Kurrajong .. 1 0 6
Dulwich Hill .. 6 5 6		St. Paul's, Burwood .. 0 11 6
Paddington .. 2 4 6		Cobbitty .. 7 18 6
Petersham .. 22 17 0		
St. Mary's, Balmain .. 9 14 0		
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MAY 12, 1894.

WHIT SUNDAY.

WHIT SUNDAY has been called "the Anniversary of
the Birthday of the Church of Christ." The bodily
presence of Jesus Christ was withdrawn, but at Pentecost
there was to be a new experience of life, spirituality and
sympathy. The Holy Spirit, Christ Jesus, had not
abandoned his people. He had ascended into heaven, and
there was now to be manifestation without visibility; the
Holy Spirit was to be followed by the Holy Ghost. In
the person of Jesus Christ truth had been outwardly visible

and beautiful; in the Holy Ghost truth was to be inward,
spiritual, and transfiguring. There is something very
touching and suggestive in the words which Christ ad-
dressed to His disciples when He said, "It is expedient
for you that I go away." The reason was given, "for if I
go not away, the Comforter will not come unto you; but
if I depart, I will send Him unto you." That Divine suc-
cession indicated in the words, FATHER, SON, and HOLY
GHOST, was not therefore to be treated as accidental, but
that succession is according to the plan of redemption.
At Pentecost the word of Christ was fulfilled, "But ye
shall receive power, after that the Holy Ghost is come
upon you; and ye shall be witnesses unto Me both in
Jerusalem, and in all Judaea, and in Samaria, and unto
the uttermost parts of the world." We have all read how
this promise was fulfilled "when the day of Pentecost was
fully come"; how "they were all filled with the Holy
Ghost"; how on that day the power of the Holy Ghost
was so manifest, that "the same day there were added unto
them about three thousand souls." Upwards of eighteen
hundred years have passed away since that glorious birth-
day of the Church; every anniversary is celebrated with
joy and gladness by those who "mind the things of the
Spirit," and yet we are reminded that there are thousands
upon thousands of men and women who have not yet
received the Gospel of the Grace of God, and the question
has been started in many minds—How is it we have not
now a real Pentecost, a time of special power and blessing?
If the sermon of St. Peter was clothed with power
by the Holy Ghost, and such mighty results followed, ought
not we to have the same power and ought there not to be
larger ingatherings into the fold of Christ than what are
now seen? These are important questions and have been
seized upon by those who are antagonistic to Christianity,
and they tell us that "it is Secularism and not Christianity
which is fighting the battle of the poor and suffering
masses against the classes, which would keep them ever in
ignoble chains." These men, however, know not what
Christ's religion is, nor do they understand what
through it, the Holy Ghost, proposes to do in the world.
The religion of Christ is not responsible for the evils of
the world; it professes to account for their existence, and
pointing out their cause, it indicates their remedy.
It is not a power which will coerce men into goodness, and
make them conform to law; but it does show how man
may be lifted out of his degradation and misery, and it
does furnish the needful power whereby he may be
delivered from his sin. Christ pointed out that those
evils which afflict the world would be sure to last till men
consented to try His own sovereign method of cure. But
the question is one of vital importance to those who are
called Christians, for it is only in so far as they are vic-
torious over the world that the Church is strong to in-
fluence the world for good, and therefore able to do her
own highest work. The Church, full of faith and of the
Holy Ghost, triumphing over the evil in the midst of
which she lives, is dominated and inspired by the love of
the FATHER. But defeated, captivated, entangled in
worldly snares, the Church's power for good is paralysed,
and she becomes one among many convenient social in-
stitutions, as M. RENAN would say. How can we have a
Pentecost? Only by loyalty to Christ's commands. Are
we obedient to our LORD and MASTER? Have we not to
confess that we are often enticed to do God's work by the
Devil's means, to compromise, to sail near the wind, to
place our trust in things of our own devising rather than
in God's Truth and in the power of His HOLY SPIRIT? We
must come back, if to any extent we have departed from
it, to the original command "In the name of the FATHER,
and of the SON, and of the HOLY GHOST." What we need
to have continually before us is the loftiest conceivable
standard of Christian service. We need to be inspired
men and women—inspired by the Holy Ghost. Then
our service would be a stream of light and love and life—the
very blood of the heart, the very divinity of life. Can
we obtain this power? Jesus Christ, who is "the same
yesterday, to-day and forever," gives the answer.
"If ye then, being evil, know how to give good gifts unto
your children, how much more shall your Heavenly
FATHER give the HOLY SPIRIT to them that ask Him?"
"Ye have not because ye ask not, or because ye ask
amiss." Who can tell the result, were every man resolu-
tely, with all love and all zeal, to pray for a double
portion of the SPIRIT of God? The days of expectation
were spent by the Disciples in the upper room. "They
continued with one accord in prayer and supplication." As
prayer is the Christian's vital breath, so the HOLY GHOST
as the spirit of power, of purity and conviction, may be
given to us all. We are to accept the gift and claim it in
Christ's name. The heart and the will of every believer
in Jesus Christ may be sanctified by the HOLY GHOST.
What a united Church we should become if we had the
"Spirit of Christ." It would not be a mechanical unity
but with the HOLY GHOST, there would be union in sym-
pathy, and union in the mind, which would glorify God in
a noble and holy life. What illumination and enlarge-
ment there would be! What patience and long-suffering!
What courtesy and helpfulness! How the resources of
the Church would be multiplied if she enjoyed to the full
the presence and power of the HOLY GHOST. Just in pro-
portion as He abideth in us, so shall we be mighty.
The Word of God would be read with the soul—we should
be prepared to receive with meekness that Word; and
we should "continue steadfastly in the Apostle's doctrine,
and in fellowship, in breaking of bread and in prayers."
What happened in the apostolic times is not impossible

now. Jesus Christ is the same to-day, as He was two
thousand years ago. Christ lives to-day. His Gospel is
as mighty to-day as it was on the birthday of the Church.
The disease of the heart is the same; and the Gospel is the
only remedy. What we need is the inspiration of power.
Let us this Whit Sunday get the highest possible conception
we can get of prayer, and pray "with all prayer and sup-
plication in the Spirit," believing that He "is able to do
exceeding abundantly above all that we ask or think
according to the power that worketh within us." The
doctrine of faith needs to be re-established, for if our
faith is not as fruitful as it was in the lives of the Apostles,
we are living backward and God never meant that. Christ
call us to faith's highest exercise, "Whatever ye shall
ask the FATHER in My name He will give it you." That
word we either believe, or we do not. What reason can
be formulated to lead us to give up the word and the
promise of Christ? The HOLY SPIRIT was promised to the
Church, was promised for the express purpose of leading
the Church into all truth. Men were told to have faith in
God, faith in Christ, faith in the HOLY GHOST and we
should expect to have answers of a direct and pertinent
kind. May every member of the Church personally, and
the Church collectively pray "increase our faith" and
Christ will say in answer to such "Great is thy faith, be
it unto thee even as thou wilt." As we kneel to-morrow
in God's house let us pray with all the assurance of
faith:

"LORD God, the HOLY GHOST,
In this accepted hour,
As on the day of Pentecost,
Descend in all Thy power:
We meet with one accord
In our appointed place,
And wait the promise of our LORD,
The SPIRIT of all grace."

THE BISHOP OF GRAFTON AND ARMIDALE.

The BISHOP OF GRAFTON AND ARMIDALE and Mrs. Green
arrived in Sydney by steamer from Melbourne on Thursday,
and are the guests of His Honor JUDGE and Mrs. DOCKER.
Mrs. Docker and Mrs. Green are sisters.

On Friday, an address of welcome was presented to the
Bishop by the Standing Committee in the name of the Dio-
cese at the Chapter House at 4.30 p.m.

The VERY REVEREND THE DEAN invited the Members of
the Standing Committee, Rural Deans, Cathedral Chapter
and their wives to an "At Home" at the Deanery to meet
the BISHOP and Mrs. Green.

On Sunday morning the Bishop will preach in the Cath-
edral, and proceeds on Monday to his own Diocese.

OFFICIAL.

An Ordination will be held in the Cathedral on Trinity
Sunday by the LORD BISHOP OF NEWCASTLE acting for the
MOST REVEREND THE PRIMATE. There are two Candi-
dates for Priest's Orders.

Australian Church News.

Diocese of Sydney.

THE LABOUR HOME.—The meeting of the Committee
was held on Thursday afternoon 3rd inst., at 557 Harris
Street, Ultimo. The chair was occupied by the Rev. J. D.
Langley, and there were present Mr. W. H. Dibley and the
Hon. Secretary, Mr. C. Uhr. The Superintendent and Ac-
countant were in attendance. The following is the report
for the week ended 28th April:—Number of meals served,
639; beds occupied, 213; employment found for 2; left, 2;
remaining, 29. A financial statement of accounts to the
amount of £118 12s 3d was passed for payment. The Chair-
man reported the receipt of a donation (£5) from Sir R. W.
Duff.

THE CHURCH HOME.—A Conference of the Home
Committee and the Council of the C.E.T.S. was held on
Friday afternoon, 4th inst., at the Y.M.C.A. Rooms, to
consider the present financial position and to discuss or de-
vise means for liquidating liabilities. The Very Rev. the
Dean presided, and there was a good attendance. It was
elicited that the Home is now being carried on in a very sat-
isfactory manner, the income being nearly sufficient to meet
the expenditure, exclusive of rent, the debts claiming press-
ing attention, having been contracted previous

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The Brotherhood of St. Andrew in Australia.

OFFICERS AND CHAPTER NOTICES:

President: Mr. J. BARRE JOHNSON.
Vice-Presidents:
DR. HOUNSON; Mr. J. McKern.
Joint Hon. Secretaries:
Mr. K. E. BARNETT, 149 Forbes-street, Woolloomooloo;
Mr. R. W. GOSKIN, 9 Paddington-street, Paddington.
Hon. Treasurer:
DR. HOUNSON.
The Council consists of two delegates from each chartered Chapter, and meets at St. Philip's, Church Hill, on the last Tuesday of each month, at 7.45 p.m.

Reports, etc., intended for insertion in these columns, should be forwarded at least 10 days before date of publication as follows:—

CITY AND SUBURBAN CHAPTERS:
Mr. J. A. Aubin, Aubrey House, Darghan-street, Glebe.
DIOCESE CHAPTERS:
Mr. J. McKern, "Waratah," Bogan-street, Summer Hill.
Mr. W. G. McKern, Dursley, Nowranic-street Summer Hill, will compile "Gleanings from Abroad," and will thankfully receive contributions.
Chapter Secretaries should order copies of publication from Mr. R. W. George, Mines Department, Phillip Street, Sydney, at least one week in advance.

EXTRACT FROM THE CONSTITUTION.

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

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

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

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

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

Report of the Monthly Meeting of the Provincial Council.

The Provincial Council held their usual Monthly Meeting on Tuesday, 24th April, at St. Philip's Vestry, Sydney. Present:—Dr. Hounson (vice-president); K. E. Barnett (secretary); E. Thornton, All Saints' Church, Petersham; J. Inman, St. Andrew's, Summerhill; J. J. Sinclair, St. Thomas', Balmain; J. D. Alderson, Christ Church, Enmore; W. F. Wilson and W. E. George, St. George's, Glenmore-road; F. Leeman and J. Shepherd, St. Barnabas', George-street, West.

In the unavoidable absence of Mr. Barre Johnson, Dr. Hounson occupied the chair and opened the meeting with prayer.

Minutes of previous meeting were read and confirmed. Amongst the correspondence read we may mention a letter from the Central Office of the Brotherhood in New York, enclosing a copy of the Charter issued to the American Chapters.

In reply to the question as to whether the Rector of a Parish was a member of a Chapter in his parish by virtue of his office, the reply is that he certainly is. Without him the Chapter could not exist, one of the cardinal principles of the Constitution is that the sanction of the Incumbent must be obtained—a Chapter could not be granted otherwise.

A number of pamphlets relating to the Boys' Department of the Brotherhood were also sent out and copies handed to the various delegates.

A letter from Trinity Chapter, Brisbane, gave a rather disappointing account of the progress of the work there. Two leaders have seceded from their number and joined another sect. We are sorry to hear this. There is much work in an ordinary Chapter for fully consecrated servants of the Master. Trinity Chapter is in need of the prayers of all the Brothers that the nucleus established in Brisbane may grow as it has done in this Colony.

Letters were also read from G. D. Hilder, Kempsey, D. R. Hewton, Maffra, Victoria, re capitation fees, St. Philip's Chapter, Abbotsford, Melbourne, applied for a Charter. The application was somewhat irregular being on an American form of application slightly different from ours. There being no material difference, the Charter was granted.

A Charter was also granted to St. Barnabas', Sydney, which commences with nine members.

Rev. Wm. Murray, St. John's, Camden, wrote for information and also requested a visit from one of the Sydney Brothers for the purpose of making a commencement there. Our travelling commissioner, Mr. McKern, will attend to the latter part—though in his absence—we cannot say when.

Quarterly Bible Class. Newtown delegates being absent, no report was presented. The date of the next Bible Class will be 16th July (Monday) at St. Peter's, Woolloomooloo. The subject will be announced later on. The Vice-President gave some welcome news in the intimation of the expected arrival of Mr. E. C. Robison (our late secretary) in about a fortnight's time. He has been travelling with Mr. Grubb's Mission Party in South America and other places. We give our brother a most hearty welcome to our midst again. Chapter reports were given by the delegates present.

It was recommended to the next Council Meeting for Confirmation, that the Annual Convention, 1894 be held on Thursday and Friday, 22nd and 23rd, November, at St. Peter's, Woolloomooloo.

The prayers of the Brotherhood are also desired for the Incumbent of St. George's Glenmore-road, who is still suffering and unable to attend to his duties. He is much missed in the open-air and other work of the Chapter in that parish. May he long be spared to continue, we pray.

Notice.

The next meeting of the Council will be held at St. Philip's Vestry on Tuesday 29th at 7.45 p.m.

Chapter Reports.

The report from St. James' Provisional Chapter of Wickham as published below, comes to us as a very welcome surprise and shows how well a few worthy men can commence work under the Banner of the Brotherhood in the cause of Christ. We note with pleasure that the members of this Chapter are among those who are voluntarily giving their aid, day and night, to the beautifying of God's House in Wickham, and we hope soon to hear that their self-sacrificing work in this direction has been completed. We wish them God-speed in their undertaking and hold up their report as an example to those parishes who have not as yet made a beginning and advise them to go and do likewise.

News is to hand that the Chapter referred to, in a recent issue, in connection with St. Andrew's Cathedral, Sydney, is now on a fair way towards formation and that there is every likelihood that this Chapter will shortly be an established fact.

We are glad to hear once more from our old friends at St. Thomas' Balmain, and would call the attention of other Chapters to the manner in which the members of St. Thomas' intend renewing their open air work. Too much importance cannot be attached to the necessary precaution of "Being prepared before engaging in the conflict," and this can only be accomplished by constant and earnest prayer—all difficulties disappear in prayer.

St. Peter's, St. Luke's, and St. Philip's, still show good work, with every prospect of greater results in the future. St. Andrew's Chapter, Summer Hill, again presents a very cheering report, principally in connection with its public meetings and open-air work—"Well done—St. Andrew's!"

Our Council Treasurer desires us to notify that a consignment of Brotherhood Badges have come to hand from America, and, as the supply is limited, members desiring them should make early application, through their Secretaries, for same; they can be obtained at the nominal cost of sixpence each.

We have been requested to give a list of "Offending Chapters" mentioned in our last issue, together with the names of their Secretaries, but up to the time of going to press we have been unable to obtain a complete list of the latter; however we give the names of the Chapters in this issue, according to their charter numbers, and will endeavour to publish the names of the Secretaries in our next.

2. St. Mary's, Balmain. 12. Christ Church, Cootamundra.
6. Christ Church, Enmore. 16. St. Saviour's, Goulburn.
7. St. Bartholomew's, Pyrmont. 17. St. George's, Glenmore Road.
8. All Saints', Petersham. 18. Holy Trinity, Kelso.
10. Trinity, Brisbane. 19. All Saints', Marulan.
11. St. James', Croydon.

ST. JAMES' PROVISIONAL CHAPTER, WICKHAM, NEWCASTLE.

We have formed a Provisional Chapter, and although our numbers are yet very few we may look for an increase in numbers here. Our Bible Class is held Tuesday evenings, and for different reasons two or three times since forming, our meetings have not been conducted. Additions are being made to our Church and as the work is to a very great extent in the hands of the parishioners who are voluntarily giving their labour and skill, night and day, all who are able and willing to work are engaged in making the House of God larger and beautifying it. In

about six or eight weeks, when we hope the additions, etc., will be finished, we will all be more at liberty. As it is, men are invited to attend our services or urged to go to their own Church, and although our Bible Classes are not large we can go on working, and this with our Master's help we will do.

ST. THOMAS' CHAPTER. The members of the above Chapter meet every alternate Monday after the Men's class, and have had several meetings lately in the interest of the Brotherhood. No Open Air services have as yet been held but we expect to do so shortly and in the meantime we are meeting together with the object of discussing subjects relative to this branch of our work and thereby educate and strengthen ourselves to carry out the plans of work as may be suggested.

ST. ANDREW'S CHAPTER. The last public meeting was held SUMMERHILL, on Monday April 16th, (Third Monday), at which there was a fair attendance. Rev. G. E. Gibbs presided and addresses were given by Messrs. F. H. Wilson, H. P. Healey, F. J. Harris. Mr. Wilson spoke on "Sins of Omission" amongst them being thoughtlessness concerning the "Coming of Christ," neglect of presenting ourselves wholly to Him, (Rom xii 1), and concluded his remarks by reading Rom xii 9 and 21. Mr. Healey (Newtown) spoke on Luke 15 taking the parable of "The lost sheep as illustrative of the trouble that Christ will take to save a soul." "The lost silver as illustrative of a lost one in the house." "The Prodigal Son as illustrative of a lost one in the far country." The same result follows the finding of each viz., rejoicing ver 6.9.21. Mr. Harris (Newtown), took for the subject of his address the "Reward of the Righteous" Isaiah 33 v. 15.17. The Open Air work is still being supported by the Brotherhood, two meetings being held weekly. We will be glad to see brothers from other Chapters at our meetings. (Chapter Meeting 1st Monday in month. Public Meeting 3rd Monday in Month).

Diocesan News.

DIOCESE OF GOULBURN. It is evident from the utterances of the Bishop of Goulburn, in his address to the recent Synod, that he has rightly grasped the leading principles of the Brotherhood, and that he is impressed with its possibilities for very useful service in the Church. We are glad to quote in full his words on that occasion, and have taken the liberty to emphasise passages in that deliverance:—"The 'Brotherhood of St. Andrew,' as its name denotes, is for men—young men or otherwise. It originated in the Church of the United States and has become widespread in the province of Canada. It has also been warmly taken up by the Church in Scotland and by the Diocese of Sydney. I heard lately of a Chapter being formed in England. It is a Brotherhood of earnest Christian men, united under a two-fold Rule of Prayer and active service. No doubt the initial difficulties of forming a Chapter are considerable, for the very reason that the Brotherhood is not an organisation for social purposes; its aim is solely religious and spiritual. But wherever these initial difficulties are overcome, every Parochial Chapter would mean a little band of devoted Churchmen, whose time and energies are given to the advancement of the kingdom of Christ. No one who can discern the times will deny that some such organisation is an imperative need in this Colony." This reference to the Brotherhood organisation followed closely upon a warm appreciation of the valuable aid rendered by Laymen in several country Parishes in the capacity of licensed Honorary Readers, in which the following words occur:—"I would very earnestly point out the exceeding value it would be to the Church, if educated and competent Laymen could be licensed to assist the Clergy in carrying on public work in our country Parishes. In many outlying districts, with our present Clerical staff, fortnightly or monthly, or even less frequent services can only be given; with two or more earnest Lay-helpers in every Parish, the number of the services might be largely increased. I believe in the Priesthood of the Clergy, but I believe none the less in the Priesthood of the Laity. No one can be more strongly convinced than myself of the Divine Commission of the Apostolic Ministry but the 'Royal Priesthood' (1 St. Peter ii. 9) of the Christian Laity in no way contradicts it; rather is it its complementary and sustaining truth. I earnestly desire, therefore, that Laymen of piety and intelligence in our Parishes may rise to a sense of their 'high calling in Christ Jesus' and become 'labourers together with us,' more particularly in those wide and thinly-populated districts where the utmost diligence of the Parish Pastor is inadequate to meet the religious needs of the population. I shall be prepared to license all such willing helpers as their Parochial Clergymen can assure me are apt and meet for the duties assigned them. We hope, sincerely, that 'Laymen of piety and intelligence' of which we are sure there are many in all our Dioceses, will indeed take these words to heart and help in the spreading of the Kingdom of Christ more effectually in our land.

DIOCESE OF BATHURST.

From the Western Churchman we learn that the Ven. Archdeacon Campbell, who has been recently appointed to the important Parish of Mudgee, invited the Clergy in his district to a Conference, during which, "Discussion also arose in favour of the establishment in the District of branches of the Brotherhood of St. Andrew." This is carrying our work into a new quarter, and, as some four or five Parishes were represented at the Conference, we hope soon to have news of the formation of Chapters in the Mudgee District. We welcome, particularly, every new Chapter in country districts, not simply because it enlarges our organisation (that may mean little), but because that it means in each case several young men, banded together, have stepped into the front rank of Christ's Army, and have solemnly pledged themselves to go forth in His strength and compel men to come into His House to share in the Gospel Feast. We, who are in constant travel in country districts, see how great is the need of such brotherly service; but, God alone, really knows how much there is to be done. In our daily prayer, brothers, "Pray ye, therefore, the Lord of the Harvest, to send forth labourers into the Harvest." The emissaries of Satan are everywhere active; the world strives to make it self more attractive day by day in business or pleasure; the lusts of the flesh, drunkenness, gambling, and all sorts of impurity abound; and shall the Church of Christ stand in apathy and see His foes triumph? God forbid. Shame upon us that we do so little. "Quit you like men, be strong." Know more of Christ, and bring others to Him everywhere that they may know Him also, and rejoice. At the close of last month, our travelling Vice-President presided over a meeting in the Church Vestry at Blayney. The Rev. W. King Howell and a number of young men were present. The object of the gathering was to have the principles of the Brotherhood explained—to learn the lines upon which the work is carried on; and, if approved, to take steps for the formation of a Chapter. A very pleasant hour was spent in discussing Brotherhood work, after which Mr. Howell spoke strongly in favour of the Church making greater use of Lay Helpers. A motion was put and carried for the formation of a Probationary Chapter, and seven young men present gave in their names as willing to enter upon probation for a month, so that they might the more fully understand the work. At the end of that term, it is intended to inaugurate the Chapter by an "Admission" Service in the Church. There was no doubt about the earnestness of those present, and we feel sure that they are men who will rejoice to bring other men to the knowledge of Him whom they themselves have learned to love.

ST. LUKE'S CHAPTER. This Chapter is still labouring hard to bring men to Christ. The Open Air work continues to be a success, people gather round and listen very attentively, we seldom meet with interruption and we are generally successful in getting men to come to Church. The services are very bright and cheerful and the Gospel only is preached. On Monday evening 30th March we held our monthly Evangelistic Meeting but owing to the rain it was not as successful as anticipated, but one soul we believe was convinced of his need of a Saviour, the meeting was conducted by Mr. Dibley. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. xliii v. 29.

ST. PHILIP'S CHAPTER. An interesting ceremony in connection with our Chapter took place in St. Philip's Church on the evening of Thursday, April 26th. After the shortened Evening Prayer, the Brotherhood Hymn was sung, and then the Rev. W. A. Charlton, of St. John's, Balmain North, was publicly admitted a full member of the Chapter. The Service was impressively conducted by the Rev. J. D. Langley. A number of the Members of the Brotherhood were grouped around Mr. Charlton during the Ceremony, at the conclusion of which he preached a very able discourse from the words "What think ye of Christ?"

Gleanings.

The Brotherhood of St. Andrew, which has become quite a power in the American Church, is to be established in this country also. The Rev. J. Stephen Barras, Rector of St. Michael Bassishaw, City, has undertaken the General Secretaryship for England, and the Vestry of his Church will be the headquarters here. The Rules of the Brotherhood are two, the rule of prayer and the rule of service, which includes the earnest endeavour on the part of every Brother to bring at least one young Layman every week within hearing of the Gospel as set forth by the Church of England. The movement has already made some headway in the Episcopal Church of Scotland, and has taken root in one or two places in England, but the Bassishaw Chapter will be the centre for London. An admission service will be held on Wednesday next at St. Mary's, Aldermanbury, at 7.30 p.m., when candidates for reception into the Order will present themselves.

The Fourth Annual Convention of the Brotherhood of St. Andrew in Canada was held at Ottawa, Ontario, from January 18 to 21. Fifty-four Chapters were represented by 228 delegates. The Charge was delivered by the Lord Bishop of Quebec, who took for his text, "A good soldier of Jesus Christ," 2 Timothy, ii. 8. At the mass meeting over 1800 men were crowded into the Opera House. The

Governor-General of the Dominion was also present and delivered a brief address, stating that he understood the Brotherhood exists for the promotion of the higher life, that he was in full sympathy with the Brotherhood, and wished "it God-speed." Bishop Tuttle followed with an eloquent address, appealing to all to be like Christ, to do for Christ and to suffer for Christ.

Some thoughts of the Convention were:— That I should have more self-denial, more self-knowledge, more self-obliteration. The reality of God's power to convert men. The reality of man's capacity to be reached.

Practical points:— That prayer and thought before work are necessary. The devotional life of the members must be looked after as the one great means of keeping up work.

Up to January 31 the Brotherhood Employment Bureau in Chicago has helped 3,897 men, or an average of 72 men per day. It is gratifying to know that most of the men leave the Bureau to go to positions. The Bureau itself has obtained work for 90 men.

Two members of the Grace Chapter, Topeka, Kan, have for the past two years, held services in the City Hospital Chapel.

A Sunday School was started by St. Andrew's Chapter on the outskirts of a Texas town last Advent. On Feb. 4 the attendance numbered 100. Regular services are to be held every Sunday afternoon, and a mission chapel is to be erected.

An American Brotherhood man writes from Germany,—"I am told that St. John's, Dresden, has been a stronghold of purity, temperance and manliness, among the American young men of the City. Owing to removals the Chapter is reduced to four men, only one of whom was among the twelve charter members."

Whom shall we ask to join the Brotherhood?

A Symposium by Members of the Brotherhood of St. Andrew.

WITH THEIR ARMOUR ON.

There is but one field in which I would work to secure Brotherhood material, and that is among the Communicant members of the Church.

Even this field I would narrow down to men who have identified themselves with some branch of Church work and have shown their ability and willingness to work. I would select my man from this class, and put him through a course of several months' training to educate him up to the Brotherhood idea. Frequent conversations, Brotherhood literature, and practical illustrations of the rule of service would serve as means to this end.

When he displays sufficient knowledge of the work that a Brotherhood man is expected to do, and seems to realise his personal responsibility and stewardship of souls, I would put the question, "Will you work with us?"

If he consents, he goes into the fray with his armour on, and the period of probation will show how effectively he can use it.

Being a Communicant he is already and will be spiritually strengthened by the Body and Blood of his Master, a qualification the non-communicant does not possess. The latter class I would not exclude from membership, but would let them do the asking.

St. George's, Baltimore. W. TYLER PAGE.

MEN WHO HAVE FOUND THE MESSIAS.

There seems to be an almost universal misunderstanding among those outside the Brotherhood, as well as with some in its ranks, as to what Brotherhood membership should embrace. On the proper solution of this question depends the value and efficiency of the work in any Chapter.

Some seem to think that any young man who has any connection whatever with the parish, who attends services even occasionally, who manifests the slightest disposition to aid in parish work, or who will consent to his name being presented for membership, is eligible without regard to his spiritual calibre, his love for God and man, or his value to the organization. They suppose that if the man cannot help the Brotherhood, the Brotherhood may benefit or strengthen the man.

This standard of membership would be very good were the Brotherhood fashioned after a parish guild or social club, but the Brotherhood's sole object is to bring men into the Church—not into the Brotherhood—and whilst the Church is inclusive, the Brotherhood, like the Priesthood, is exclusive. This object should be considered in determining who should be chosen as members.

Probably the majority of Chapters make baptism the only qualification for membership, in accordance with the minimum requirements of the Constitution. I am glad to learn that others confine membership to Communicants. It is not natural to assume that any man who is truly and earnestly interested in the extension of our Lord's Kingdom among men will have, himself, assumed all the obligations and entered into all the privileges that citizenship in that Kingdom involves. Else, how can he proclaim to others the blessings of that Kingdom? "Can the blind lead the blind? Shall they not both fall into the ditch?" I verily believe that the rule of membership should be

similar to the rubric governing participation in the Holy Eucharist, i.e., "There shall none be admitted to the Holy Communion until such time as he be confirmed or ready and desirous to be confirmed."

Many of the older members of the Brotherhood know from sad experience what a paralyzing effect the accumulation of "dead wood" has had on Chapter work, and recognise the wisdom of the Council in recommending that new members undergo a period of probation of at least three months before admission to full and active membership.

Have we not an answer to this whole question in the life of our patron saint? Men who have found the Messias, who are burning with zeal to bring their brothers to a knowledge of Him, who are willing to spend and be spent in His service, who are willing to take up His cross daily and follow Him—in "the fullest sense of the phrase"—"to lose their lives for His sake," such are, to my mind, the men who should compose the Brotherhood of St. Andrew if it is to faithfully fulfil its object.

Trinity, Pittsburgh. CHARLES S. SHOEMAKER.

WHAT SORT OF MEN?

Men, not marionettes wearing men's clothes. Men who say what they mean and do what they say they will.

Men whose sympathies for their fellow men are broad and powerful enough to enable them to break through mere surroundings and class prejudices so hurtful to the lives of many of our younger and seemingly promising men.

All sincere men, whether they be capable of deep thought or no. Some of the finest, noblest and grandest work in the world is done by men with no apparent brilliancy.

Men, "not busy-bodies in other men's matters"; "not slothful in business; fervent in spirit; serving the Lord." Not every man. Any trouble ever likely to arise in the Brotherhood will not be, in my opinion, from lack of numbers, but rather from too large a membership of those who are not Brotherhood men in sincerity and truth.

St. Barnabas', Omaha. JOSEPH R. DALY.

THE BUSY MEN.

I have not as a rule advocated asking men to join the Brotherhood, but would rather have them volunteer for the work after studying its objects and mode of working and, I trust, also the consistency of life of its members.

Of course when a Chapter is being started in a parish it becomes necessary to invite men who are perhaps already engaged in some lay work of some kind to become members. When, for instance, our Chapter was formed five of the six charter members were choirmen, and otherwise active in Church work. Men who wear surplice and cassock and are privileged to lead in the praise of God should be very much in earnest in His service.

Looking at the matter from a general point of view, it seems to me that the men we want to join our Brotherhood are the busy men, active in many of the walks of life and as a rule to be found in their place in Church on Sunday, but who never feel called upon to boldly declare themselves on the Lord's side or to realize their responsibility to their fellow man, or to feel that amongst all their seekings, the Kingdom of God and His righteousness should be first, that they should follow the example of the blessed Apostle St. Andrew in bringing others to do the same. Is there not an opportunity for us to secure such men as these? Ways and means will doubtless suggest themselves. The Church needs the active, busy men in her ranks, and I venture to think that it is very often the Mission of the Brotherhood of St. Andrew to provide the channel through which their activity may be best turned to account.

St. Luke's Cathedral, Halifax. A. B. WISEWELL.

BEFORE, NOT AFTER

MEMBERSHIP in the Brotherhood should signify an earnest character and a desire to do some definite work in bringing men into touch with the Master and His Church. No man should be asked to join unless it be believed that he is willing to do service along the lines recognised by the Brotherhood.

Mere popularity among men, attractiveness of person, official connection with Church work, are not sufficient qualifications. Neither should any one be solicited for fear that he will take offence if not invited. The Brotherhood is not a general men's club for recreation or social purposes, and the real purpose, if borne in mind, will define the kind of man wanted.

Much of the "dead wood," so often mentioned, is due to misconception of the Brotherhood idea and to hasty or ill-considered admissions.

Does he keep his engagements? Is his influence positive and for good? Is he regular about Church attendance? Does he always insist upon his own plans? Will he sacrifice time or pleasure? These are questions to be considered before rather than after asking a man to join—that is, if men are to be asked, instead of applying by reason of their own desire.

St. George's, New York. R. G. LEYBOLD.

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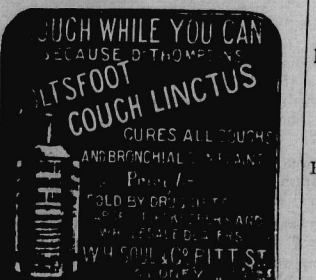
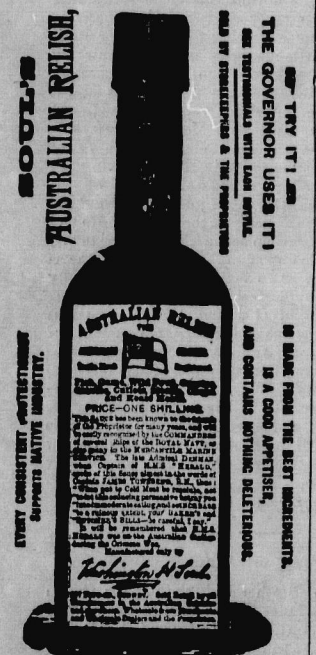
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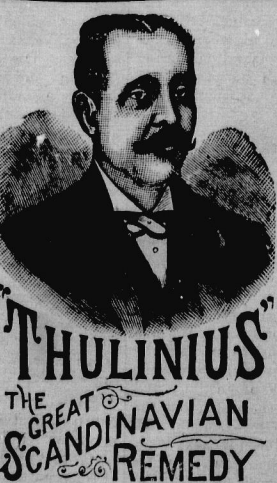
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