

The Australian Record

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SYDNEY, NEW SOUTH WALES, SATURDAY, MARCH 10TH, 1894.

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The Diocesan Educational and Book Society—Hon. Secs. and Treas. Rev. J. D. Langley, George Wall, Esq.
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The Australian Record.

SYDNEY, SATURDAY, MARCH 10, 1894.

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NOTES AND COMMENTS.

Personalia. Mr. S. G. BEST has been licensed Lay Reader in the Parochial District of Gunning, in the Diocese of Goulburn, and Messrs. T. W. CONOLLEY, O. A. WILLIAMS, and S. G. BEST have been elected Lay Representatives for the parish of Gunning in the Synod of the Diocese. —The BISHOP of MELBOURNE and Mrs. GOE are at present on a tour through Gippsland.—The Rev. W. T. C. STORRS has been licensed by the BISHOP of MELBOURNE to officiate at St. Stephen's, Richmond, during the vacancy in the Incumbency.—The Rev. S. SANDFORD, of Echuca, and the Rev. B. RODDA, of Daylesford, have exchanged Parishes.—The Rev. H. B. MACARTNEY, M.A., is expected to arrive from England to-day by the "Armadah Behic."—News has just been received from England that Mr. H. S. R. THORNTON, only son of the BISHOP of BALLARAT, has been ordained at York Minister. Mr. THORNTON graduated in honours at Trinity College, Oxford, and after spending some time in Scholastic Work proceeded to Ridley Hall, Cambridge, and studied Divinity under the Rev. H. C. G. MOULE. Mr. THORNTON begins his Ministerial life at Sheffield, among the labouring class of that town.—The Rev. FREDERICK EUGENE PERRIN, M.A., who arrived in the R.M.S. "Ophir" on February 19, last has been appointed, in succession to the Rev. A. E. CORNER, as Incumbent of Quorn and Hawker, with the Mission District of Cradlock, in the Diocese of Adelaide.—Mr. A. CRAVEN, B.A., London University, who has come out from England with a view to Ordination in the Diocese of Adelaide, has proceeded to Orroroo, where, for the present, he will assist his brother, the Rev. G. H. CRAVEN, as Catechist.—Mr. R. W. G. DEMPSTER, for some years in charge of the school at Poonindie Native Institution, has been accepted by the BISHOP of ADELAIDE as a Candidate for Holy Orders, and has been admitted a student of St. Barnabas' Theological College.—The Rev. RONALD MACDONNELL, B.D., has accepted the charge of St. Cuthbert's, Prospect, in the Diocese of Adelaide, in succession to the Rev. J. W. OWEN.—The Rev. W. J. BUSSELL has accepted the appointment of River Murray Missioner in succession to the Rev. J. G. K. MACKENZIE. Mr. BUSSELL will carry out his River Mission Work in conjunction with that of his former curer. He will be assisted by the Rev. HAREWOOD LASCELLES, MONKTON of St. Boniface College, Warminster. Mr. MONKTON, who was ordained Deacon by the BISHOP of WELLINGTON, N.Z., in 1892, is expected to arrive next week.—The Hobart Congress Report will be ready in about a week. The Rev. S. BUCKNELL, M.A., and Mr. C. M. TENISON are Joint Editors.—The Rev. E. P. CACHERMILLE is about to resign the living of St. James', Muswell Hill, London, in order to take up work at all Saints', Charterton, in the Diocese of Nelson, N.Z.—The BISHOP of SOUTHWARK has issued an appeal for funds to enable the BISHOP of TASMANIA to complete St. David's Cathedral. £3000 is required for internal equipment, and a part of this sum the BISHOP of SOUTHWARK hopes to raise within the Diocese of Rochester, where the BISHOP of TASMANIA worked for many years.—BISHOP SELWYN is appealing to the English public for funds for the Melanesian Mission.—The degree of L.L.D. has been conferred by the Cambridge University on the EARL OF KINTORE, Governor of South Australia.—The Rev. A. N. BURTON is taking temporary duty in the Parish of Kelson, rendered vacant by the removal of Archdeacon CAMPBELL to Mudgee.—The late Mr. FREDERICK TOOTH, formerly of Sydney, has left bequests of £250 each to the Church Society of the Diocese of Sydney, the Hospital for Sick Children, and the Institute for the Deaf, Dumb and Blind. He has also bequeathed £500 to the Infirmary Dispensary, £200 to the Children's Refuge, and £100 each to the Female Refuge, and the School of Industry and the Blind Asylum.

Church of England Open-Air Mission. We are glad to state that great interest continues to be taken in the Branch of the above Mission held daily in the Cathedral grounds at 1.15 p.m., and the number of those who gather there to hear the Gospel is steadily increasing. Next week is the first week for special addresses which was alluded to in our issue of 24th February, and the following Clergymen have been requested, and may be expected to deliver addresses:—Monday, the 12th inst., Rev. C. E. GIBBS, of Summer Hill; Tuesday, the 13th inst., Rev. J. COLLETTE, D.D., of Ashfield; Wednesday, the 14th inst., Rev. MERVYN ARCHDALL, M.A., of Balmain; Thursday, the 15th inst.,—Friday, the 16th inst., Rev. A. E. BELLINGHAM, M.A., of Marrickville.

Quiet Afternoon for Sunday-school Teachers. We desire to draw special attention to the fact that a "quiet afternoon" for Sunday-school Teachers will be held under the auspices of the Sunday School Institute, at the Cathedral, on Saturday, 17th March, from 3 to 5 o'clock. Three addresses will be given by the MOST REVEREND THE PRIMATE, who has selected the following subjects:—(1) Sincerity of self-devotion; (2) Sense of responsibility; (3) Spirit of hopefulness. Between the addresses there will be intervals for private prayer and meditation. It is hoped that many Teachers and others interested in religious education, as well as Clergy, will make a point of attending.

The late Duchess. Many Scottish Protestants will be greatly surprised to learn that the following is a correct copy of the mourning card issued by the family:—
Jesu Mercy!
Of your charity pray for the repose of the soul of
AMELIA MARIA, DUCHESS OF ARGYLL,
Who, born on the Feast of St. Victor,
April 12th, 1843,
Died on the Octave of the Holy Innocents,
January 4th, 1894.
R. I. P.

In diabus illis audivi vocem de caelo dicentem mihi: Scribe: Beati Mortui qui in Domino moriuntur. Amodo jam dicit Spiritus, ut requiescat a laboribus suis: opera enim illorum sequuntur illos.
Vidi aquam egredientem de templo a latere dextro Alleluia, et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent Alleluia. Alleluia.

Requiem aeternam dona ei Domine et lux perpetua luceat ei.

Medical Training for Lady Missionaries. Missionary Societies having experienced great difficulty in obtaining a sufficient supply of qualified medical women for work in the Mission Field, while there are many women who would be glad to devote themselves to such work if they could meet the necessary expense, a lady much interested in medical Missions has just offered two scholarships of the value of £100 and £50 respectively to students desiring to qualify themselves as medical missionaries. These scholarships are tenable at the Edinburgh School of Medicine for Women.

Few Pews. In New York City the pews in many of the leading Churches are let. This is the "letting season," and the hard times have made no difference. St. Bartholomew's: Pews run from 60 dol. to 400 dol. a year; all let; 100 more could have been let. Holy Trinity, Forty-second street: An effort has been made to keep the galleries free; the demand is so great that the galleries are now encroached upon. St. Thomas: Pews run from 10 dol. to 550 dol.; the income from pews approaches 50,000 dol. Heavenly Rest: Demand very great; applicants put on a waiting list; some who have just obtained pews have been waiting seven years.

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for God's blessing on Open-Air work. It is the earnest desire of the Committee that all interested in this work will endeavour to be present on that occasion, when, in addition to prayer and short addresses, it is decided to hold a short Conference on Open-Air work.

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JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

"Fais ce que tu voudras—do just what you please" was the motto of Rabelais' convent-monastery, and if he had attempted to carry out his idea in practice as well as in theory, he would have had no lack of applicants for admission. From a perusal of the first number of the *Austral Theosophist* I learn that the Theosophical Society has adopted much the same motto in order to attract people to become members. "Will you walk into my parlour" said the spider to the fly: "tis the prettiest little parlour that ever you did spy." There are plenty of wandering flies about (yes, we up-country folks have reason to know it!) and the spiders have many enterprising guests. And there are also a vast number of human spirits which are wandering about in search of some sort of religion which shall satisfy their vague longings without imposing too much good conduct upon them, and which shall have the intellectual charm of being a new religion and therefore quite up-to-date. To these, the Theosophical Spider sings entrancingly "Theosophy is not a Creed." "The main thing is to desire a universal Brotherhood" (with a big, big, B) and if you do that you can become a member." These are the sentiments of the introductory pages, while Mrs. Besant—who is coming to Australia this year to preach the gospel of Theosophy—goes further and says, in effect, and even in almost so many words "It does not matter whether you believe in the miracles of Theosophy or consider them to be frauds: it does not matter whether you think Madame Blavatsky a prophesess or a humbug; if you are sound on the Universal Brotherhood question you can join us."

I notice that the Presbyterians of New Zealand have ejected one of their ministers for joining the Theosophical Society, but according to this magazine's interpretation of membership, 99-hundredths of the readers of the RECORD could join it, for we most of us believe in a universal brotherhood. I need hardly say, however, that when the Theosophical Society gets new members (as it can readily do in this fashion) it urges them to go further. When the cattle are mustered in the big paddock they are urged to enter the outer stockyard, and then into the inner, and so on. But at present this aspect is not brought forward to the readers of the new magazine. "Make a strong point of the Masters," writes Mrs. Cooper-Oakley to the Editor. But that gentleman is wise enough to ignore her request, being quite aware that the Masters—otherwise certain prophets or Mahatmas, supposed to live in Tibet and the Sahara, and to communicate with Mrs. Besant by miraculous means—are regarded with sceptical ridicule by most people, who are apt to imitate Betsy Prig and say, "I don't believe there aint no such persons."

If there are Mahatmas, and they are so wonderful in their ideas, why do not the Theosophist papers let the world know what they can tell us? But that doesn't suit the Mahatmas. "You must love them ere to you they will seem worthy of your love." You won't be allowed to know the "ecoteric" doctrine until you have got into such a state of credulity as regards Buddhist phraseology, that a word of Hindustani affects you like the blessed word Mesopotamia did the old lady in the story. It may, of course, be my own fault, but when I do get some glimmering notion of what is meant by the jumble of words in a genuinely Theosophical article, I usually come to the conclusion that if it were put in plain English it is either a similar truth to those that are being taught in most Christian pulpits, or else a vague dream for which there is absolutely no evidence, and which would appear to be the false thing it really is, if the silver veil of jargon and Asiatic words were withdrawn. Therefore if Theosophy is to extend its domains it had better stick to its polysyllables and its foreign words, or else believers will abandon it. "Why this is the third time you have brought him in a state of drunkenness" said the indignant Clergyman, as the bride supported her staggering bridegroom into Church. "But please, Sir, when he is sober he won't marry me." If Theosophists were not intoxicated with the exuberance of their own verbosity, they would see that their ideas are not worth embracing after all.

COLIN CLOUT.

NEWS OF THE WEEK.

Friday, March 2

Half-Hour Service in the Cathedral 1.15-1.45. Preacher, Canon Kennis. —Open-Air Service within the Cathedral Grounds, 1.15-2 p.m. Preacher, Rev. J. W. Gillett, B.A.

Saturday, March 3

Rev. J. W. Gillett, B.A., delivered an address in Ruggles' Hall, Coogee.

Sunday, March 4

The Preachers at the Cathedral were—11 a.m., the Dean; 3.15 p.m., Canon Taylor; 7 p.m., the PRIMATE. —The new church of St. John Baptist, Sutherland, was opened for Divine Service: 10.30 a.m., the PRIMATE; 7 p.m., Rev. J. L. Bosworth. —The opening services of an Eight Days' Mission at St. Aidan's Annandale, were held at 7.30 and 11 a.m., 3 and 7.30 p.m. Mission Preacher, Rev. J. Dixon. —The Rev. F. W. Roveo preached at St. Thomas's, Balmain, morning and evening. —The Rev. C. Bice preached at All Saints', morning and evening. After the evening service "The Crucifixion," by Sir John Stainer, was sung by the Choir. —The Rev. M. Archdall, M.A., delivered a sermon at St. Mary's, Balmain, at the evening service on "Theology and its teaching." —The Rev. F. J. Alberry, B.A., preached at Christ Church, and the Rev. C. F. Gurnsey at St. James' at the morning service. —Special sermons were preached at St. Matthias', Paddington, at 11 a.m. by the Rev. H. Martin, 7.30 p.m. Rev. Dr. Manning. —The Bishop of Newcastle administered the Rite of Confirmation at Stroud. —The Rev. J. W. Gillett, B.A., preached at St. Michael's, Moore Park, at the Evening Service. —The Bishop of Goulburn preached in St. Saviour's Cathedral at the evening service. Special Subject—"The character and teaching of Jesus Christ unique in human history."

Monday, March 5

Sydney Diocesan Educational and Book Committee met at 3 p.m. —The Committee of the Church Society met at 4 p.m. under the presidency of the PRIMATE. —The Church Missionary Association Committee met at 4 p.m. —Half Hour Service at the Cathedral 1.15-1.45 p.m.; Preacher, Rev. F. B. Boyce. —Open-Air Service within the Cathedral grounds, 1.15-2 p.m., Rev. J. Dixon.

Tuesday, March 6

Meeting of Church Property Trustees, held at 4 p.m. —Half-Hour Service at the Cathedral, 1.15-1.45 p.m.; Preacher, Rev. F. B. Boyce. —Open-Air Service within the Cathedral grounds, 1.15-2 p.m., Mr. W. H. Dibley. —The St. Barnabas Young Men's Institute held a meeting. Mr. Jackson was in the chair. The following subjects were discussed: "What is the best means of raising money to support the hospitals?" "Is boyhood the happiest portion of life?" "Was Gladstone's resignation in the interests of the country?" "Would Lord Rosebery or Sir Vernon Harcourt make the better Premier?" and "Women's Rights."

Wednesday, March 7

A meeting of the Centennial Board was held in the Chapter House, at half past 2, under the presidency of the PRIMATE. —The PRIMATE delivered an address to Communicants at Christ Church, Ebbw Vale, at 7.30 p.m. —Half-hour Service at the Cathedral, 1.15-1.45; Preacher, Rev. F. B. Boyce. —Open-Air Service within the Cathedral grounds 1.15-2 p.m., Rev. J. W. Gillett, B.A. —A Parishioner Social was held at Holy Trinity, Miller's Point, to welcome the Rev. R. Noake, B.A., the new Incumbent. —Annual Service C.E.T.S., Diocese of Melbourne, held in St. Paul's Cathedral; Preacher, Rev. W. T. C. Storrs, B.A.

Thursday, March 8

The PRIMATE administered the rite of Confirmation at Christ Church, Kiama, at 7.30 p.m. —Half-hour Service at the Cathedral, 1.15-1.45, Rev. F. B. Boyce. —Open-Air Service within the Cathedral grounds, 1.15-2 p.m. Rev. T. B. Tress.

Friday, March 9

The PRIMATE administered the Rite of Confirmation at St. Michael's, Wollongong, and at St. Augustine's, Bulli. —Half-Hour Service at the Cathedral 1.15-1.45 p.m., Preacher Rev. F. B. Boyce. —Open-Air Service within the Cathedral grounds 1.15-2 p.m., Rev. J. W. Gillett, B.A. —A Parishioner Social was held at Holy Trinity, Miller's Point, to welcome the Rev. R. Noake, B.A., the new Incumbent. —Annual Service C.E.T.S., Diocese of Melbourne, held in St. Paul's Cathedral; Preacher, Rev. W. T. C. Storrs, B.A.

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THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 8.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., March 11.—11 a.m., The Proceutor. 3.15 p.m., Archdeacon Günther. 7 p.m., Rev. F. B. Boyce. 8 a.m., Holy Communion.

Half-hour Services during the week (1.15 to 1.45 p.m.) — Preacher, Rev. E. A. Colvin. Holy Communion on Wednesday, at 8 a.m., Evening Service and Sermon at 7.30.

DIOCESAN.

Fri., March 9.—St. Michael's, Wollongong. Confirmation, The PRIMATE.

" " St. Augustine's, Bulli. Confirmation, The PRIMATE.

Sun., March 11.—St. Paul's, Redfern. Confirmation 3 p.m., The PRIMATE.

" " Continuation of Services of an Eight Days' Mission, held at St. Aidan's, Annandale, by the Rev. J. Dixon.

Mon., March 12.—Meeting of Subscribers to Missionary Curates' Fund, Chapter House, 4 p.m., The Dean.

" " United Prayer Meeting of Open-Air Workers, to be held in the Chapter House, at 7.30 p.m.

" " Thanksgiving service, St. Aidan's, Annandale, with Administration of the Holy Communion.

" " The PRIMATE will visit Morpeth, where a Conference of Bishops will be held. The PRIMATE will return to town on the Wednesday following.

Tues., " 13.—Committee Centennial Fund, Chapter House, 4 p.m.

" " Committee Lay Readers Association, 4.30 p.m.

Wed., " 14.—Council C.E.T.S., 4 p.m.

Thurs., " 15.—Trustees Clergy Superannuation Fund, 4 p.m.

" " C.M. Association, Monthly Devotional Meeting.

Thurs., " 16.—Sale of Gifts, St. Matthew's School-room, Bondi, beginning at 3 o'clock each afternoon, in aid of Church Debt.

Fri., " 16.—Service at the Cathedral at 11 a.m., when three Deaconesses will be set apart. The PRIMATE.

" " Confirmation at St. Anne's, Ryde, at 7.30 p.m. The PRIMATE.

Sat., " 17.—"Quiet Afternoon," in the Cathedral, for Sunday School Teachers, from 3 to 5 o'clock. Addresses will be delivered by the PRIMATE. Subjects, (1) Sincerity of Self-Devotion; (2) Sense of Responsibility; (3) Spirit of Hopefulness.

Sub., " 18.—Cathedral, 11 a.m. The PRIMATE.

OFFICIAL.

The following letter has been addressed by the Most REVEREND THE PRIMATE to the Clergy of the Diocese: - SYDNEY DIOCESAN REGISTRY, 6th March, 1894.

REV. AND DEAR SIR, As Good Friday is approaching I desire once again to appeal very earnestly to your Congregation for offerings in aid of The Board of Missions. Last year this appeal was made specially for The General Fund, on this occasion I desire to ask for help towards meeting the heavy overdraft on the Bellenden Ker Mission. You are doubtless aware of a good work which at a very small expense is being done in that Mission. But though the expenditure is as low as possible the initial cost was heavy, and therefore I trust you will be able to assist us. A friend has offered £100 towards the debt on condition that a sum of £500 is raised by March 31st. I trust that every effort may be made to contribute this amount and I desire it to be understood that any sum received in excess of that sum will be devoted to the funds of the Sydney Chinese Mission. Should the objection be raised that "times are bad," or that our "home work" needs all our offerings, let me remind my fellow Churchmen that the answers to these objections are suggested by the solemn anniversary of the death of Christ on the Cross of Calvary. The answer of "self-sacrifice"; and the answer of "Love embracing the world." Your faithful Brother in Christ. Wm. Sz. SYDNEY. E. L. FORWOOD, Accoucher and Ladies' Nurse, 52 Young street, REDFERN.—ADVT.

OPEN COLUMN.

Punishments.

Since the last article on this subject was published in the RECORD three months ago, the question of Capital Punishment has been discussed in the Melbourne newspapers in relation to the execution of Mrs. Knorr. As usual, the leading spirits among those who protested against the sentence of death being carried out, were men noted for their unorthodoxy, and, again as usual, they have apparently dropped the subject now that the woman is dead. Yet the time when there is no particular case before the public eye is the very time for urging the alteration of the law, and for educating public opinion. The misfortune is that the matter is usually discussed when the brutality or extent of some crime has biased people's minds, and produced that desire for revenge which has in it some of the same passion which probably urged the murderer at the time of his evil deed.

On the conservative side Canon Chase recently preached a sermon, whose logic, as represented in the brief report which was published in a Melbourne Church paper, was very peculiar. If it had been content to argue that there is no valid reason in the Bible against the penalty of death, no Christian could object to it, however much he might think that the spirit of Christ's teaching is towards the abrogation of the law of retaliation as laid down by the older dispensation "an eye for an eye and a tooth for a tooth." But the sermon seemed to go so far as to inculcate that the infliction of the death penalty was a duty owed to God, and this will surely not stand the test of examination. Is a Cabinet Council committing a sin when it reprieves, as it so frequently does, some murderer from execution. If so, we shall have to alter all our notions as to the beauty of mercy. To contend that, inasmuch as the Christian dispensation has a higher standard than the Jewish one, the punishments for similar crimes must be as severe under the law of Christ as under the law of Moses, is to ignore the spirit of the Gospel teaching. How far that Gospel teaching can be carried out by the State is a question which was discussed a few years ago in an unsatisfactory way by Bishop Magee and his opponents, but neither party ventured to argue after the fashion of Canon Chase, that the introduction of Christianity into the domain of State justice would tend to severity; all the arguments of both sides went to prove the contrary.

The practical abolition of capital punishment would have taken place long ago, if it had not been for the opposition of the main body of orthodox Christians, who, as I maintain, have been induced by their conservatism to take that attitude in spite of the arguments to the contrary to which their Christian feelings would dispose them. They fear to increase the crime of murder by lessening the number of executions. But they need not be afraid. Experience shows that the abolition of capital punishment is more likely to decrease murder than to increase it.

Here are a few statistics, although not so completely up-to-date as might be wished:— HOLLAND.—No execution since 1860. Capital punishment abolished 1870. Murders 1861-9 were 19 in number; 17 only in 1871-9, notwithstanding increase of population. FINLAND.—No execution since 1824. Security of persons not diminished, and murders extremely rare. SWITZERLAND.—Capital punishment abolished in 1874, by the Federal Council. The Cantons are now allowed to decide the matter for themselves, only two or three have reinstated the death penalty. BELGIUM.—No execution since 1863. In the ten years previous there were 921 murders; in the ten years afterwards, 703.

TUSCANY.—No execution for 50 years. Capital punishment has been abolished in PORTUGAL and in ROMANIA, and is only retained in RUSSIA for treason and military insubordination.

Murder decreased instead of increasing in the States of America which have abolished capital punishment, viz.— Maine, 1847, Rhode Island, 1852, Wisconsin, 1853, Iowa, 1872, Maine, 1876. In some others there is practically abolition.

Our present method of compelling Judges to pronounce the death sentence, but seldom inflicting it, appears an absurd one, and is certainly likely to lead to much injustice. Yet, rather than carry out the death sentence, other countries have the same absurdity. In 1869-71, in Prussia, 484 persons were sentenced to death; only 1 was executed. In the same period Sweden had 32 death sentences and 3 executions; and in Norway 14 death sentences and 3 executions. In Austria, from 1870 to 1879 there were 806 death sentences and only 16 executions.

This probability of escaping execution has, as was argued in a previous article, a worse effect on the criminal than the abolition or practical abolition of the penalty; but it will continue as long as we compel Judges to pass the death sentence, and then allow the merciful instincts of a Cabinet to relieve the condemned. Whether the man is hanged, or whether (after an agitation which makes a sort of hero of him), he is reprieved, the public mind is brutalised to some extent, and that is the method by which more murders are caused.

This is only one point in our treatment of crime, but it is sufficiently characteristic of the whole discussion to induce me to linger on it, instead of passing at once to the remedial treatment of crime, such as is attempted by the First Offenders' Probation Bill, now being discussed in the Legislative Council.

THE CENTENARY OF THE ARRIVAL OF THE REV. SAMUEL MARSDEN.

A hundred years ago to-day (10th March, 1794) the Rev. Samuel Marsden landed in Sydney. He was a passenger by the ship "William," Captain W. Folger. The voyage had been begun on 28th August. After so long and wearisome a passage in a small ship, the end must have been fervently welcomed. Gratefully and joyfully, no doubt, he entered the heads, and doubtless with a prayer upon his lips for his future work. The vessel reached the port upon a Saturday (the 8th March), but as the weather was rough, and the captain evidently a stranger to the harbour, she put out to sea again for safety. Upon Monday, the 10th, she re-entered, and Marsden landed. For nearly a half a century afterwards he was a leading spirit in New South Wales, and consequently a few facts regarding his life should prove interesting.



THE LATE REV. SAMUEL MARSDEN.

Samuel Marsden was born on 28th July, 1764, at Horsforth, near Leeds. His father was a tradesman. He attended in early years the village school, and later the Grammar School at Hull, of which Dr. Joseph Milner, the historian, was then the headmaster. On leaving school he assisted his father at his business, but soon developed higher aims. He was a devout young fellow, and a zealous Christian. He earnestly desired to preach the Gospel. The Elland Society adopted him, and sent him to St. John's College, Cambridge, where he prepared for the ministry of the Church. While at Cambridge he gained much from the teaching of the Rev. Charles Simeon. In after life they were warm friends. While there, and before he had taken his degree, or ordained, he was offered, it is supposed through William Wilberforce, a chaplaincy in far away New South Wales. At first he refused; but upon its opportunities for work being pointed out to him, he accepted. We do not read by whom or when he was ordained, but know that in due time he said farewell to his native land and sailed upon the mighty deep. The vessel left Hull upon a Sunday when Marsden was to preach at one of the Churches. When about to enter the pulpit the signal gun was fired, and he had to at once leave and hasten on board. He walked to the beach attended by the whole congregation. How differently things were managed a hundred years ago! Those were not the days when passengers went aboard in floating palaces and surrounded by every comfort.

The vessel touched at the Isle of Wight. Bonwick says that there he spent his last Sunday in England. "The Clergyman of the little village invited him to conduct the service. He did so. He preached (writes Bonwick) with all the fervour of a new disciple, and as one who believed the truths he preached. He was eloquent. He was more than ardent and exciting; he was tender and affecting. He presented the love of a Saviour in such attractive terms as to gain at least one heart to the cross. A modest maiden heard and wept. Her tears were dried up by the Sun of righteousness, and the genial beams of His love came smiling into her bosom. This was she, the sweet and humble Christian girl, known now by the pen of the Vicar, in twenty languages as the Dairyman's Daughter."

On the 21st April, prior to his departure, he married Miss Elizabeth Tristan, who for thirty years was a faithful and zealous helpmate.

What was New South Wales when Marsden reached its shores? It mainly consisted of Sydney and Parramatta. The population was small. In Sydney there were about 160 huts and 5 barracks. The tracks, now George and Pitt Streets, on either side of the silvery stream that flowed into the harbour, could not then have been even dignified as bullock tracks. There was one Church, St. Philip's, built by the Rev. Richard Johnson at his own cost. It was of wattle and dab with a bark roof, and was 75 feet long by 15 feet broad, with a post across the end 40 feet by 15 feet. The population was almost wholly of the prison class. Morals were at a very low ebb, licentiousness reigned. Rum was often used like money as a common measure of value, and intemperance was rife. Over those dark days, however, we draw the curtain. Mr. Johnson, the Clergyman of the Church of England, which was the only denomination at work in the Colony, was doing what he could quietly and faithfully. When Marsden reached the Colony, it was in a perilous position for want of food. The "William" brought beef and pork for four months, so her arrival was very opportune. Marsden landed a generation before Rev. Dr. Lang. We mention the latter's name as he bears the reputation of having fought for the rights of the people in early days. It will be seen that Marsden worked in the same field years earlier.

On the first Sunday after his arrival, Marsden preached in Sydney, according to Collins, to the military in the morning, and to the convicts in the evening. Of this, his first Sunday in Australia, he himself wrote: "I saw several persons at work as I went along, to whom I spoke and warned them of the evil of Sabbath breaking. My mind was deeply affected with the wickedness I beheld going on. I spoke from the sixth Chapter of Revelation, 'Behold the great day of his wrath is come, and who shall be able to stand?' As I was returning home, a young man followed me into the wood, and told me how he was distressed for the salvation of his soul. He seemed to

and warned them of the evil of Sabbath breaking. My mind was deeply affected with the wickedness I beheld going on. I spoke from the sixth Chapter of Revelation, "Behold the great day of his wrath is come, and who shall be able to stand?" As I was returning home, a young man followed me into the wood, and told me how he was distressed for the salvation of his soul. He seemed to

manifest the strongest marks of contrition, and to be truly awakened to a sense of his danger. I hope the Lord will have many souls in this place." Before proceeding further I would say that a man must be judged in the light of the age in which he lived. Opinions on many points, especially as to prison discipline, were wholly different then from now. Punishments were severe—in the best interests, it was believed, of the prisoners and society. Many things were deemed right then, which have since proved injurious. Marsden was an energetic and active champion of the truth, and made many enemies as well as hosts of friends. He is said to have had the fire of John Knox. He at once became a power in the Colony, and was often adversely criticised. In dealing with him let us not try him by the opinions prevalent in this last decade of the nineteenth century, but rather by the light of the first, and in various views of his surroundings. It will be seen that he was a man far in advance of his day.

Marsden took up his abode in the Barracks at Parramatta soon after his arrival. He lost no time in doing what he could for the souls committed to his care. His ministrations appear to have been mainly in Parramatta, and the country beyond, while the Rev. Richard Johnson, the senior chaplain, made Sydney the centre of his operations. In 1799 or 1800, Johnson returned to England, and Marsden was left alone to minister to the whole population. He then preached at Sydney, Parramatta, and the Hawkesbury. It is said that he often held service in Sydney in the morning, and walked to Parramatta to conduct the evening service there.

In common with other colonists, he received, shortly after his arrival, a grant of 100 acres of land, an area he soon increased. This he began to cultivate. He grew wheat and other necessaries. To those who may throw a stone at his character for this, the answer comes,—Remember the Governor, lived on less than half rations for a considerable time. Then, but for the courage and tact of Captain Phillip, the Colony would have been abandoned. The very day Marsden landed the whole population was in a state of deep anxiety as to future supplies. What, therefore, was more natural than for him to join with others in making due provision for the future in cultivating the land? Was it right or wise to let his land lie idle? He soon had a model farm. His energy shone out in whatever he took up.

Marsden was appointed a magistrate. His biographer—Rev. J. B. Marsden, M.A. (not a relative, it is believed)—says it seems that "The position was forced upon him." . . . Not as a complimentary distinction, but as one of the stern duties of his position as a colonial chaplain, who was bound to maintain the authority of the law amidst a population of lawless and dangerous men." There is little doubt that the duties of the office, the administration of

justice made him many enemies. Better it would have been for him had he been able to have honourably freed himself from the trammels of such a position.

The dawn of the century found him engaged in many ways. The building of St. John's, Parramatta, was in his mind. He was making efforts to improve the condition of the female convicts. The immorality was frightful. When he could obtain no redress from them from the authorities on the spot, he boldly appealed to those in the Mother Country. He did what he could for the Aborigines; their savage and heathenish state had touched his heart. He started a school in Parramatta for their children. We see him caring also for the heathen beyond. On the 19th of April, 1802, a memorandum of seventeen folio pages, written by him, was read before the Committee of the London Missionary Society dealing with the affairs of their Missions at Tahiti. Nor were the ordinary flock in New South Wales uncared for. His zeal is felt on all hands. The old St. Phillip's of wattle and dab had been destroyed by fire, and ere long a new and substantial pile of stone was to arise in its stead. But his main work, especially as the apostle of New Zealand, we must leave with the hope of dealing with it in our next issue.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, 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.

Three other rules of St. Mary's Balmain, Sunday-school are worthy of quotation. I omitted last week to render my thanks to the teacher who has enabled me to quote from them.

The following system of marks is good, provided that conduct marks are also lessened when the prescribed lessons are not learned: otherwise it seems scarcely just that a Scholar should only get three marks for learning his lessons perfectly, while for the mere fact of being present before the opening Services he obtains two marks. The rule prescribes that 3 shall be the maximum marks, both in the morning and in the afternoon, and proceeds: "The topmost 3 shall be apportioned as follows: 1 only if the Scholar comes to School late, and 2 if he be there before the opening Services begin, and 1 if he brings the books required. The 3 in the left hand corner represents the marks for lessons to be learnt and shall be awarded by the Teachers in such proportions as shall be in strict accordance with the merits of the Scholar. A Teacher may, with the approval of the Superintendent, if a Scholar be guilty of serious misconduct, cancel all marks obtained either morning or afternoon."

The following Rule ought to be observed in every Sunday-school:—"Any Teacher wishing to resign shall give notice of the same to the Superintendent previous to his or her, last attendance." I have known cases, unfortunately, where the Teachers altogether omitted to notify the fact of resignation, which was left to be discovered by the Superintendent, usually by a shrill voice proclaiming "Please Sir, Teacher told Mary Jones that she didn't mean to come any more."

The final Rule is as follows:—"Every Teacher shall receive a copy of the Rules of the School, and shall also be required to fix his or her name thereto, in a book kept for the purpose, such signature being an undertaking that the Teacher will observe, as far as possible, these rules."

I strongly urge that any Schools which do not possess rules should draw up a few simple ones and see that they are well observed. If the Teachers are of the right stamp they will be quite willing to observe them, and laws are good even for those who do not seem to need them. And for new Teachers, especially for those who are inexperienced and inclined to be half-hearted, they are an invaluable help. The task of the authorities is made much lighter when a Rule can be produced and appealed to; it is then clearly seen that the Rule is not in the individual action of the authority, but the prescribed order of the School, assented to by the Teachers themselves.

The Committee of the Sydney Sunday-school Institute have arranged for a "Quiet Afternoon" for the Sunday-school Teachers and others interested in Religious Education. It will take place at the Cathedral on Saturday, March 17th, and will last from 3 to 5 p.m. There will probably be three addresses by the PRIMATE, with intervals for private prayer between the addresses. They will bear upon the spiritual side of the Teacher's work.

This is a new departure, and I trust that it will prove to be a great success. Those who have been able to attend "Quiet Days" have usually received much spiritual help, and those earnest Christian Teachers, who will sacrifice the Saturday afternoon to get such a benefit will find that their sacrifice will be abundantly repaid. In the rushing life which most of us are compelled to lead, the quiet thought of even two hours in God's house is helpful to a degree,—not easily realised by those who have not tried it. I trust that several hundreds of our teachers will be present, and if so, I feel sure that their teaching of thousands of Scholars will be made more earnest and thorough. J.W.D.

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Drink Problems in Australia, by Rev. F. B. BOYCE, 3/6; posted 4/- Selections from Writings of John Ruskin, 1st series 1843-1880; 6/- posted 6/8.

Primary Convictions, by William Alexander, D.D., Bishop of Derry, 5/-; posted 6/6.

Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter 2/-; posted 2/7.

The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/- Homepun, Annie S. Swan; 1/-, posted 1/3.

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RECEIPTS FOR MON R ESHING FEBRUARY 28.

Table with columns for Subscriptions, Donations, and Envelopes, listing various churches and individuals with their respective amounts.

J. D. LANGLEY (Hon. Sec.) ROBERT HILLS (Hon. Sec.)

CLERGYMAN of Inland, Healthy, and Pleasant Parish (about 200 miles from Sydney) desires EXCHANGE for City, Suburban or other Coastal Parish, for Three Months or more, beginning about June next; or would engage as Locum Tenens. For particulars apply to Rev. F. B. BOYCE, Sydney.

LOCUM TENENS—A Clergyman, middle aged, strong and active, and a good rider, desires charge of a Parish from 1st April. References to Bishop, Archdeacons, and Clergy. Address: F.W., c/o Mrs. Dobbins, Raymond-terrace, Hunter River.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, MARCH 10, 1894.

PROGRESS OF THE CHURCH OF ENGLAND.

TO-DAY we commemorate the one hundredth anniversary of the arrival in this Colony of SAMUEL MARSDEN, one of the first workers for God in the Church of England in Australia. In another part of this issue we print an interesting account of his life and work. Without further referring to the work of SAMUEL MARSDEN, the present will be a favourable opportunity to briefly review the history of the Church of England since its establishment in these Colonies. In order to do this it will be sufficient to trace the main lines of Church progress, and thus present our readers, in as short a compass as possible, with a view of the Church of England as it was then and as it now is. It will be sufficient for our purpose to take the first two Episcopates and work from them, showing how one Diocese has become many, and then by giving some facts and figures of a general kind, indicate the position of the Church in our own times. In this way we shall be able to see at a glance how the seed sown, more than a century ago, has become fruitful in a great and rich harvest.

When the Church of England was first established in New South Wales, and up to the Governorship of Sir RICHARD BOURKE, she enjoyed the advantages,—and they were necessarily great at that stage of her history,—of what may be called State recognition and aid. Her early years were fraught with much difficulty. To quote from a lecture by Archdeacon GUNTHER on the Early Church: "For many a long year she laboured, many a struggle she had, before any other religious body exercised their vocation here." The time referred to here, dating from the foundation of the Colony in 1788 to the year 1826 has been aptly called the "pioneer" period in the history of the Church. It is not necessary to dwell at length upon this early period of the Church's history. Let us pass on to the time of WILLIAM GRANT BROUGHTON who arrived in New South Wales as Archdeacon of Australia and Tasmania, in the year 1829, under the nominal jurisdiction of the Bishop of Calcutta. He was selected for the arduous office by that far-seeing statesman the DUKE OF

WELLINGTON, who impressed upon the young Curate that the Colonies "must have a Church." When ARCHDEACON BROUGHTON arrived in this Colony the Church of England statistics were as follows:—Eight Churches and twelve Clergymen in New South Wales, and four Churches and six or eight Clergymen in Van Diemen's Land. This gives a sum total of twelve Churches and at the most twenty Clergymen for the whole of Australia and Tasmania—Melbourne and Adelaide being then unknown. These few figures give us a good starting point from which to trace the progress and extension of the Church. In the year 1836 ARCHDEACON BROUGHTON was consecrated first Bishop of Australia, and his Diocese was co-extensive with the whole of Australia, Van Diemen's Land, and the adjacent Islands. A quotation from the "Colonial Church Chronicle," given in the only memoir that has been published of his life, will best show how he laboured in his Diocese:—

Perhaps no Bishop ever showed greater diligence in acquiring a knowledge of the spiritual wants of his Diocese, or sounder judgment in determining on plans for meeting them, or more patient perseverance in carrying out his plans as opportunity was offered. His energy was not exhausted in his frequent and toilsome visitations, in the care of multiplying the clergy, churches, parsonages, and schools; in watching, on one side of his Diocese, the emigrants who flocked to its shores; on the other, the settlers, for whom he established a "mission beyond the bounds." He never relaxed in attention to the erection of a Cathedral, the foundation of a college, the extension of the Episcopate, the organisation of the whole Church in the Province of which he was Metropolitan; and in his character, singleness of purpose was joined to comprehensiveness of mind. No man in this generation—perhaps scarcely excepting his early friend and patron, the great Duke—was more thoroughly devoted than Bishop Broughton to the one object of doing his duty in that state of life to which it had pleased God to call him.

He began his work as a Bishop in 1836, by ruling over one Diocese, and when he died, chiefly owing to his "earnest representations," they gave place to five. We have thus shown, in a brief way, the development of the Church under the wise administration of Bishop BROUGHTON.

FREDERIC BARKER the successor of BISHOP BROUGHTON began the work of his Episcopate in 1855. A few statistics of the work done in his Diocese are all that is needed to show the rapid development of the Church of England under his wise and farseeing jurisdiction. In the year 1855 there were forty eight Churches in the Diocese of Sydney which included at that time "the greater part of New South Wales together with all those parts of the Continent which were not included within the limits of any other See or Diocese." When he died there were ninety-one Churches. The number of School Churches in 1855 was fifty-seven and in 1880 there were two hundred and forty-two. These facts and figures tell their own tale of the splendid foundation—work that was being laid. Nothing was done in a hurry. Wisely, firmly and well, each new Diocese was erected. From this short survey of two of the earliest Episcopates, we gather a faint idea of the rapid growth and extension of Church progress up to the year 1881.

We now quote a few statistics of a more general kind supplied by the last census. In connection with New South Wales there were 333 Clergymen, 626 Churches, and 551 Sunday-schools. In Victoria the number of Clergymen was 230, Churches and other places of worship 997, and Sunday-schools to the number of 448. In South Australia there were 63 Clergymen and 144 Churches. In West Australia 26 Clergymen, and 83 places of worship. In Tasmania there were 71 Clergymen and 74 Churches. In Queensland there were 74 Clergymen and 119 Churches. These figures are only approximate, but they serve an important purpose. The score of Clergy in the first year of Bishop BROUGHTON's time has increased to upwards of 830. And the one Diocese of 1836 has now become fourteen. Her members, then, may well feel proud of her history, proud of the work done for the extension of the Kingdom of JESUS CHRIST, proud of her stately Cathedrals and her many beautiful Churches, and proud of her organisations and the completeness of her Diocesan machinery. Her present and powerful position in these Southern seas should inspire every true Churchman with deep thankfulness to God and with hope and confidence for the future. Let one and all continue their work in the name of the LORD JESUS CHRIST cheerfully, hopefully, and prayerfully, and with his blessing greater and more glorious results will be received.

THE DEAN OF LLANDAFF.

[BY CABLE.]

LONDON, MARCH 6. The Very Rev. C. J. Vaughan, D.D., Dean of Llandaff, who has been seriously ill, is reported to be sinking.

Australian Church News.

Diocese of Sydney.

The Echo Home.—The following contributions are thankfully acknowledged:—Robert Miller, £1; Arthur Yates, 10s; Mrs. Pearce, 10s; Mr. Gibson, 10s; Mrs. Birne, 5s; Mrs. Payne, 2s 6d; Miss Trickett, £1; James Steadman, 10s 6d; John Connell and Co., Limited, £1 1s; "Bethany" visitors, 11s; Mrs. Old, 4s 6d; Cecil Darley, 10s 6d; S.D.R., 10s; James Milson, £2 2s; Robert Sands, £1 1s; Mrs. Graham, £1; Mr. Middleton, 5s; Cadbury Brothers, 10s; Sydney Soap and Candle Co., £1 1s; Mrs. McCulloch, 5s; Ernest I. Robson, £1 1s; Committee Collection, 6s; Miss Helen F. Old, 10s; H. M. Armstrong, £1; Mrs. Winn (per Mrs. Martin), 1s; Miss Coates (collected), 10s; Roydon School, Summer Hill, 7s; Cecil B. Stephen, £1 1s; Snowballs, 7s 6d; R. M. Stewart, 5s; R. Teece, 5s; C. Garling, 10s; Mrs. M. M. M., 10s; Mrs. Old, £1 1s; W. E. Smith, 10s; Mr. Bonamy, 10s; C. S. Jones, 10s; "Collected," £1; Dr. Cloube, £1 1s; Maintenance, £10 7s 6d. Total to date, £543 17s 6d. Also the following contributions in kind:—Tea, Pitt, Brown and Co.; meat, D. McPhee; Tea, James Inglis and Co.; Clothing, Mr. Bushby; Clothing, Courtenay Smith; Tea, H. H. Jamieson and Co.; Directory, 1894, Robert Sands; Clothing, No. 1 Regiment, N.S.W.; Clothing, Dr. Foreman; Clothing, Miss Coates; Packing Cases, N.S.W. Government. Office of the Home, 9 Princess-street, Sydney, 28th February 1894. The Home is overcrowded, and more and better accommodation is greatly needed. For this end a "Building Fund" is being initiated, and special contributions for this object are earnestly solicited from those who take a live interest in the work.

Church Home.—The Monthly Meeting of the Executive Committee was held on the 27th ultimo, the Rev. J. G. Southby occupying the Chair. The report of the Mission showed that during the month, the admissions had been six; five had left, and that there were then 26 women in the Home. During the season of Lent, Special Services were held twice a week, which were much enjoyed, and the Choir of St. Peter's, Woollahra, kindly rendered a Service of Song. It is very satisfactory to know that the health and conduct of the women has been good. Clothing for the use of the women is really needed, and will be gratefully accepted if sent to the Matron.

Opening of the New Church of St. John the Baptist, Sutherland.—The Church was dedicated and opened by the MOST REVEREND THE PRIMATE on Sunday morning last. About 120 persons were present. The service began at 10.30, when the Bishop was met at the door by the Curate in charge, who read the petition, signed by the Rev. J. L. Bosworth, and Messrs. Holloway, Andrews, Turner, Stephen, and John Young, praying his Lordship to grant his license to the Church. Shortly afterwards, the license was read by Mr. A. C. Andrews. The Dedication prayers were read by the PRIMATE, after which the usual Morning Service was held—the prayers were said by the Curate in charge. The Bishop read the special lessons for the occasion, and preached an earnest and impressive sermon, selecting as his text—Matthew xi. 7-9. Immediately after the Service, the Primate returned to town. The Curate in charge addressed the Sunday School in the afternoon, and conducted Divine Service in the evening to a congregation numbering about 150 persons. The harmonium was presided over by Miss Holloway, and thanks are due to her and the Choir for their hearty services, and to the Sunday-school teachers—Miss Parker, Miss Stapleton (2), and Mrs. Andrews; and above all to the Building Committee and to the subscribers, etc., to the Building Fund, who most feel gratified at so successful a termination to their efforts in providing such a suitable building for the worship of the great God. The building—which is built of wood resting on a freestone foundation—is 41ft in length by 21ft feet in breadth, with a vestry 10x10, and faced with rustic boards gothic windows and doors, and two sets of coloured lancet lights at the east end. It will hold nearly 200 persons, but seating accommodation has not yet been provided for that number. The very handsome Font is a present from Mr. Charles Holloway, and is made of stone from the quarry at Sutherland. The whole of the work has been carried out in a most satisfactory manner by the Contractor, Mr. John Young, of Sutherland.

Diocese of Newcastle.

The Newcastle Cathedral.—The matter of Stanton v. Straub was before Judge Owen in the Equity Court. The suit is one in which the Right Rev. Dr. Stanton applied for an injunction to restrain the contractor for the Newcastle Cathedral Building, Mr. Straub, from proceeding with a common law action concerning an amount alleged to be due to the contractor. Mr. Linden, instructed by Messrs. Ellis, Mackinson, and Plunkett, for Mr. H. J. Brown, of

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Newcastle, appeared for the applicant; and Mr. Gregory Walker, instructed by Messrs. Johnson, Minter, Simpson, and Co., for the respondent.

Dungog.—The Bishop arrived at Dungog on Saturday, the 24th Feb., and met the Parochial Council in connection with arrangements to be made under the new Parochial and Diocesan Funds Ordinance.

A Bishop's Day.—The following were the items of work got through by our good Bishop on February 27th, the day after his return from Dungog.

Grafton and Armidale.—It was thought at one time that the consecration of Archdeacon Green as Bishop might possibly be arranged for before the PRIMATE's departure, but it is stated that this cannot be the case.

Sunday School Teachers' Association.—The meeting will be held on April 4th, at St. Mary's, and not on March 7th.

The Church Meeting held in the School of Arts, Morpeth, on the 14th ult., was a distinct success.

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cooyandarra, N.S.W.

Diocese of Bathurst.

Kelso.—On Sunday afternoon week, a Presentation was made at the Vicarage, Kelso, to Mrs. Campbell, prior to her departure from the neighbourhood, by the members of a Bible Class, which she has taught for many years.

Presentation at Kelso.—At the Church Schoolroom Archdeacon and Mrs. Campbell were the recipients of two more presentations prior to their departure for Mudgee to-morrow.

"NARRU," constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation.

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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. Opinions 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."

WHEN WAS OUR LORD CRUCIFIED?

To the Editor of the Australian Record.

SIR,—Perhaps some of your readers would thoroughly investigate the question whether our Lord was crucified on Thursday or on Friday. I see it is stated by Mr. Grace that a Missionary to Jews in London is of opinion that the Crucifixion and Burial took place on Thursday, and that the high day following was not the ordinary but a festival Sabbath.

Yours, etc., TRUTH SEEKER.

SUNDAY SCHOOL INSTITUTE TEXT BOOKS.

DEAR SIR,—With reference to the letter of "Delegate" in your last issue, will you kindly allow me, as Secretary of the Sunday School Institute, to state that, when the Committee decided upon a course of lessons for the current year, I informed the Manager of the Book Depot of the text books it was intended to recommend, with the exception of Mr. Goodhart's book on the Litany, which was not decided upon until a later date; unfortunately, when that was selected by the Committee, I omitted at the time to inform Mr. Lusby of the fact, consequently he did not order any copies from London; however, after a time, he did so.

Mr. Lusby ordered from England, and has I believe, sold a large number of other Text Books as recommended, but it is impossible for the Institute, or for Mr. Lusby, to calculate exactly how many copies are likely to be required, and I can only regret that the supply should have been exhausted sooner than was anticipated; although I thankfully accept it as an indication that the Committee's suggestions are being more widely adopted in the Diocese than they had any idea of. No doubt next year Mr. Lusby will take care to order a much larger supply.

Yours, etc., ERNEST E. BECK.

P.S.—I am now informed at the Book Depot that "Delegate" can now obtain all the books he requires, including the notes on the Litany.

SUNDAY SCHOOL INSTITUTE TEXT BOOKS.

SIR,—If you will kindly communicate with your correspondent, "A Delegate," I shall feel obliged by your informing him that I am reserving for him some of the books he writes about as having failed to obtain.

Yours truly, JOHN LUSBY.

THE PROPOSED VISIT OF THE CANON MISSIONER OF TRURO AND THE REV. A. E. ROBINSON TO SYDNEY.

SIR,—Kindly allow me to inform your readers that after all that has been said and hoped for in respect to the proposed visit of the above named Missioners to Sydney they are not very likely to come to us at all.

Mr. Robinson had written to say, that provided the Bishop sanctioned their coming they would probably be with us at about the middle or end of May, and would be ready to devote all June to working in the Diocese; and as the Bishop had sanctioned their coming the meeting in St. James' Parish Hall was called, and at that meeting, presided over by Dr. Farris, a Committee of Clergy, and Laity was appointed to make arrangements for the reception of the Missioners.

A few days after the meeting I received a letter from the Bishop of Tasmania to the following effect: "I fear I must damp your hopes about the Missioners. The final arrangements have left out Sydney. Carter wished very much to go to Adelaide and this meant leaving out Sydney. They promised to make all final arrangements through me, and at Congress time we arranged,—Hobart, Melbourne, Adelaide, Christchurch,—these four Dioceses, to put a sum of £200 at the disposal of the Missioners for their return tickets. The money has been just received and the arrangements are completed. Robinson wrote to you, after a letter in which I suggested what he mentioned. But by this time they will know the final arrangements. I fear they have no time for more than four Dioceses."

It will be seen from this that there is small hope left us of getting the Missioners here. They might perhaps, be induced to come to us for a few "quiet days." That would be a great help to us; and God knows that we of the Clergy need to be uplifted above our present level as much as any of our people. I am told that some of our brethren have met and protested against the coming to us of these good and able men. It seems to me a pity

they should have done so. These Missioners if they had come, would have reached, and by God's blessing can influence scores and hundreds of our Church people, that Mr. Grubb, with all power and piety could not so much as have touched. They would not have gone near him, but these men, working on Church lines, but as truly evangelical, in the best sense of the word as Mr. Grubb, they would have listened to. It is a poor thing to say that no good shall be done, no souls shall be uplifted, blessed, except it is done in our own preconceived way. When shall we, Church people, setting aside our miserable and unholy narrownesses follow after things that make for peace and things whereby we may edify another?

Yours etc., CHARLES BABER.

THE DIOCESAN DIRECTORY.

SIR,—I trust you will permit me to draw the attention of my fellow Churchmen in the Diocese to an error of some importance, contained in a publication recently issued under the sanction of the Standing Committee, and industriously circulated throughout the Diocese. In the list of Lay Representatives to the Provincial Synod, as given in the "Diocesan Registry," the list of Representatives as elected in the Session of 1892 is correctly given with one exception—my name is omitted, and it is added in a note—"There is one vacancy." This omission no doubt agrees with the resolution and action of the Provincial Synod in 1892, but at the same time is altogether inconsistent with the action of our Diocesan Synod in 1893.

To this, as on former occasions, our Synod, by a large majority, refused to assent, and distinctly and deliberately rejected the proposal of the Standing Committee, to fill up the supposed vacancy on the simple ground that it could not recognise the existence of any such vacancy. The Diocesan Synod held that the member elected in 1892, though a Clergyman, had a right, under the Constitutions of 1886 to be elected as a Lay Representative to the Provincial Synod and having been so elected could not be deprived of his right to sit as such Representative by any unconstitutional action of the Provincial Synod. It was clearly maintained by the members of our Diocesan Synod that if the new Provincial Synod was to claim a power inconsistent with the Constitutions of 1886, then it was not such a Provincial Synod as we could recognize. To allow an official publication to pass without challenge, in which the resolution and action of the Provincial Synod is alone recognized without the slightest notice of the subsequent action of the Diocesan Synod, and all that it implies, would be as it appears to me, to assist in sapping our Diocesan independence, and aid those who would place well-nigh half the members of the Church of England in the Colony in a helpless minority in the Councils of the Church.

Yours faithfully, HUTTON SMYTH KING.

Notice to Correspondents.

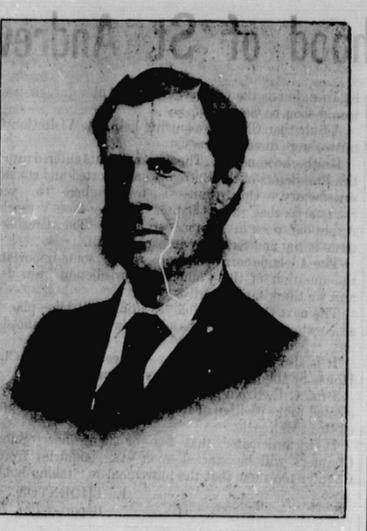
Several important contributions crowded out this issue will appear next week.

MELANESIA.

The chief event to report is the nomination of the new Bishop, which has taken place at last! The Rev. Cecil Wilson, M.A., of Tonbridge School, and Jesus College, Cambridge, was trained by Dr. Vaughan, the present Dean of Llandaff, and served for five years under the Rev. Canon Jacob; both the Dean and the Canon speak of him in the warmest terms of love and confidence. He is 33 years of age, unmarried, with some small private income, said to be a strong wiry athletic, true as steel, man of such holiness of life and strength of character and general ability, that the Bishop of Rochester lately offered him St. Paul's, Lorimer Square, one of the largest parishes in South London. He is at present Vicar of Mondown, near Bournemouth; but "purposes to resign at Easter, and will probably sail on April 20th; hoping to be consecrated in New Zealand on St. Barnabas' Day, June 11. Both Bishop Selwyn and Dr. Coddington are thoroughly satisfied and thankful. He was presented by the former to the Archbishop of Canterbury, his nomination papers were signed, and he received the Arch-episcopal blessing in the Chapel at Lambeth on the 5th January last. May God grant him a safe voyage, and a prosperous entry upon his new work! Meanwhile let us not relax our efforts to clear off the overdraft of over £1000 that still clogs the Mission Fund, so that he may be free of all encumbrances at starting. Tidings have been received from Morpeth Island to 2nd February, Mr. Brittain says:—"Our health all round is good. It is a most favourable season in every way. With our large party we are all kept pretty busy. I do not know when we have had a more promising set of boys here. The class I have got together is reading for Confirmation—a great delight to me. We are now arranging special Lenten Services both for the Morpeth Island community and at the Mission." The Rev. J. Palmer, B.A., has been working in Australia since the Hobart Congress, but hopes to be in Auckland early in March. It is supposed that the Southern Cross shall sail on her first voyage to the Islands on March 28 (Wednesday in Easter week).—B. T. D., 20/2/94, Auckland.

HAVE YOU PAID YOUR SUBSCRIPTION ACCOUNT?

All accounts have been forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if



THE LATE MR. E. M. STEPHEN.

By the death of Mr. E. M. Stephen—which we announced at the time—the Church has sustained a severe loss. The deceased was the fourth son of the Right Hon. Sir Alfred Stephen G.C.M.G., C.B., and for many years took an active interest in various departments of Church Work. For upwards of five years he was a member of the Cathedral Chapter, and for many years Secretary of the Council of the Church of England Temperance Society. He was Churchwarden at Christ Church whilst it was in charge of Canon Walsh. More recently he filled a similar position in connection with St. John's, Darlinghurst. He was a regular Communicant, and he was also constant in his attendance at the other Church Services, where he was always a devout and attentive worshipper, having a strong sense of the reverence which is due to the House of God. He rendered valuable personal service as Sunday School Superintendent, and in teaching, took the deepest interest in the Religious Education of the young, and was unsparing in his efforts to promote it. He was Secretary for many years of St. John's Darlinghurst Parochial Day school, and contributed in no small degree to its maintenance and success. He was always ready to give his time and talent for religious and philanthropic work. Mr. Stephen was educated partly at the old Sydney Grammar School, and partly at Mr. W. T. Cape's academy. He commenced his career as Secretary to the A.S.N. Company, subsequently entering the counting-house of Messrs. Robert Towns and Co., where he in succession carried out his duties under the direction of Mr. Towns, Sir Charles Cowper and Sir Alexander Stuart. Soon after the elevation of the late James Martin to the chief Justiceship, he appointed Mr. Stephen to the position of an Official Assignee, the duties of which post he has discharged ever since. Mr. Stephen married, about the year 1868, Florence Mansel, youngest daughter of the late Rev. John Jennings Smith, M.A. (first Incumbent of St. Paul's Church of England, Paterson), and sister to the late Mr. E. O. Smith. Mrs. Stephen died about 15 years ago, leaving four sons and two daughters. One of the sons—Mr. John Milner Stephen—died whilst on a visit to Colombo in the year 1890. Another son—Mr. Edward Milner Stephen—occupies the position of Associate to his Honor Mr. Justice Stephen. His shrewdness, affability, earnestness, and influence was recognised by his election to various offices both Parochial and Diocesan. Mr. Stephen took the death of his son (John Milner) very much to heart. Indeed his health was never perfect after that sad event. Three weeks previous to his decease he became prostrated with an attack of Bright's disease; and despite the fact that Dr. Jenkins, his medical adviser, was unremitting in his attention and did all that medical skill could suggest, the patient gradually became weaker, and died at his residence, Tarpian House, Pott's Point, on the 14th ult. He rests in the presence of the Saviour whom he loved and served and yet speaks to us in our remembrance of his upright and Christ-like life, and in the affection which lingers around his name. "The righteous shall be had in everlasting remembrance."

Last April, the members of St. Paul's Chapter, Waco, Tex.; started a Mission School in a neglected part of the city. Nine children were all who could be secured for the first service. By July the attendance had been increased to 35. They were absolutely without Christian teaching; none of them could say the Lord's Prayer. Steps are now being taken to build a Mission Chapel.

Mrs. Calap goes to see Mrs. Mills.

And it was not for an hour's chat over a cup of tea that she went to see her, but on a much more serious matter. For Mrs. Mills had been quoted in the newspapers as having said something in the newspapers of importance to Mrs. Calap, and also to others. Now the newspapers print so many things that nobody can make head or tail of, that Mrs. Calap thought the only sure way was to go and see Mrs. Mills, and ask her if it was true what was said. What Mrs. Mills told her is contained in the annexed statement, made about a year afterwards:

"I, Jane Calap, of 3 Vincent-street, York-road, Leeds, do solemnly and sincerely declare as follows:—

"In the early part of November, 1887, I fell into a low, weak state. I was tired, languid, and weary, and felt as if something had come over me. All my bones ached, and I had so much pain that I did not know where to put myself. I was constantly vomiting, sometimes a green, bitter fluid came away, at other times frothy water. I had a dull, heavy pain at the right side, the whites of my eyes were yellow, and my skin was sallow as if I had the jaundice. I had an awful taste in the mouth, my tongue and teeth being covered with slime so thick that I had to scrape it away. My appetite fell away, and after eating the simplest and lightest food I had so much pain that it nearly killed me. I had always great pain and weight at my chest and through to my back, also a gnawing, sinking sensation at the pit of my stomach. I was greatly troubled with wind, which rolled all over me, and gave me so much pain it was like spasms, for I could not straighten myself. I gradually got weaker and weaker, and felt so weak and exhausted that I could scarcely drag myself along. As time went on I wasted away until I got as thin as a match and could barely walk across the floor. I felt so dejected that I used to say I shall never get better any more in this world. I took all sorts of medicines, but finding myself getting worse, I got a recommendation to the Leeds Infirmary, where I was attended to by several doctors, who gave me medicines, which I took month after month, but I got no better. The doctors sounded my chest and lungs, and seemed puzzled with my sufferings, for they frequently changed my medicine. Getting no better, I next went to the Dispensary in North-street, and received taking their medicines, but it was all to no purpose. I now gave up taking physic, for I had lost all faith in it, and my sufferings continued until Jan'y, 1891, when I heard a neighbour of mine, Mrs. Ana Mills, 40 Broad street, had been cured (after the doctors had given her up) by a medicine called Mother Seigel's Curative Syrup. I went with my daughter to see Mrs. Mills, who told me that Seigel's Syrup had saved her life, and would do me good. I got a bottle of the medicine, and after taking a few doses I felt relief. I continued with the Syrup, and after taking three bottles all the pain left me, my food agreed with me, and I gradually gained strength. I can now take any kind of food and never feel any distress, and am as strong as ever I was. After my recovery, a lady customer of mine said to me, 'Mrs. Calap, whatever have you been taking, for you do look so well?' I told her, as I tell everyone, that Seigel's Syrup had made me a new woman, and but for it I should not be alive. I wish others to know of the benefit I have derived from the medicine, and I give full permission to the proprietors to use this statement as they may think fit, and I make this solemn declaration conscientiously believing the same to be true. By virtue of the provisions of the Statutory Declaration Act, 1835 (Will. IV. c. 62):

"Declared before me at Leeds this 25th day of Jan., 1892. (Signed) "Ex-Mayor of Leeds."

The public may remember the account of Mrs. Mills illness and recovery, published some time ago. We are glad that Mrs. Calap heard of it and went straight to that lady herself for the information she wanted. The visit resulted just as might have been expected. Both our good friends had suffered from the same disease—indigestion and dyspepsia—and the remedy which cured in the first case was equally successful in that of her neighbour. No wonder Mrs. Calap had lost all faith in physic, and if Mother Seigel's Syrup were "physic," we should not look for people to have faith in it either. But it is a remedy, not "physic." It doesn't upset and disgust, it soothes and heals. Men fall ill, to be sure, but women bear most of the pain in this sad world, and when once acquainted, they find "Mother Seigel are ever the best of friends," like Joe and Pifs in Dickens' story.

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 Vice-Presidents: Mr. K. E. BARNETT, 149 Forbes street, Woolloomooloo; Mr. R. W. GEORGE, 9 Paddington street, Paddington.
 Hon. Treasurer: Mr. W. NEILLY.
 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 8 p.m.

CHAPTER NOTICES.

- CHAPTER SECRETARY.**
1. St. Peter's, Woolloomooloo, K. E. Barnett, 149 Forbes street, Woolloomooloo.
 2. St. Mary's, Balmain, A. P. Reynolds, Ballast Point Road, Snail's Bay, Balmain.
 3. St. Stephen's Newtown, F. J. Harris, Moore College.
 4. St. Andrew's Summer Hill, W. McKern, "Dursley," Nowran-street.
 5. St. Thomas, Balmain, J. J. Sinclair, 46 Harris-street.
 6. Christ Church, Enmore, G. C. Mackenzie, c/o Dent & Perry, 151 Sussex street.
 7. St. Bartholomew's Pyrmont, J. H. Mullens, Parsonage, Pyrmont.
 8. St. Philip's, Church Hill, Stephen Houston, 144 Phillip-street.
 9. All Saints', Petersham, E. Thornton, c/o Mason Bros., Barrack-st., City; or, "Aythia" Railway Terrace, Petersham.
 10. Trinity, Brisbane, Solomon Wanner, c/o Rev. J. Spenser, Trinity Rectory, Brisbane.
 11. St. James' Croydon, John Bibb, Harbours & Rivers Department, Phillip-street.
 12. Christ Church, Cootamundra, Chas. Edmonds, c/o F. A. Morgan, Cootamundra.
 13. S. S. Simon's and Jude's, Bowral, J. E. Russell, Bowral.
 14. St. Paul's, Ballarat, H. Woodger, 64 Hamfray-street, Ballarat East.
 15. St. Luke's Sussex-street, O. H. Goff, 28, Druitt-street, City.
 16. St. Saviour's, Goulburn, W. E. Harper, c/o Rev. A. T. Piddicomb.
 17. St. George's Glenmore Road, E. W. George, Rivers Department, Phillip-street.
 18. Holy Trinity, Kelso, Ven. Archdeacon Campbell, Kelso.
 19. All Saints', Marulan, Rev. A. F. Mosley, Parsonage.
 20. Kompsy, W. H. Treast, A. J. S. Bank Kompsy (Macleay Riv.).
 21. A. Lawrence, 77 Stratford-street, Abbotsford.
 22. Rev. Sanwell, Fort Adelaide, S. A.
 23. Rev. W. Swindlehurst, Wickham, Newcastle.

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

CITY AND SUBURBAN CHAPTERS.

Mr. J. J. Aubin, Aubrey House, Darghan street, Glebe

COUNTRY AND INTERIOR CHAPTERS.

Mr. J. McKern, "Waratah," Bogong street, Summer Hill, will compile "Gleanings from Abroad," and will thankfully receive contributions.

The Brotherhood Edition will henceforth be published second Saturday each month.

Chapter Secretaries should order copies of publication from Mr. R. W. George, 9 Paddington street, Paddington, 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.

STATUS 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 Church of England.

Report of the Monthly Meeting of the Provincial Council.

HELD ON TUESDAY 27TH ULT.

There were present—The President (Mr. Barré Johnston), Vice-President (Dr. Houston), Secretary (Mr. Barnett), and delegates from St. Andrew's, Summer Hill, Christ Church, Enmore, St. Thomas', Balmain, St. Barnabas, George-street West, St. Luke's, and St. Philip's, Sydney, St. Peter's, Woolloomooloo, and Christ Church, Cootamundra.

The meeting commenced with prayer. The minutes of previous meeting were read and confirmed—then followed the reading of the correspondence, which was rather voluminous this month, including letters from Rev. F. W. Reeve, St. Aidan's, Annandale; Rev. W. Swindlehurst, Wickham, Newcastle; Mr. G. D. Hilder, Kempsey; Rev. F. W. Samwell, Adelaide, as the inauguration of the Brotherhood in the Diocese of Adelaide, with a report of its favorable reception by the Bishop and Clergy. Mr. C. T. Smith, Adelaide, on same subject. The Bishop of Goulburn, Mr. A. Lawrence, Abbotsford, Melbourne, Revs. W. Martin, Glebe, and J. H. Mullens, Pyrmont, were also amongst the correspondents.

The Treasurer's statement showed a considerable debit

balance, but as the Capitation fees are now due, the amount would soon be cleared off.

A Suburban Chapter requiring help, the Visitation Committee were directed to assist.

Brotherhood news. The arrangements entered into with the Proprietors of the Record were reported and considered satisfactory. Opportunity is taken here to remind Secretaries that their Chapter Reports should reach Mr. Aubin one week in advance of issue. The Brotherhood issue is the 2nd Saturday in each month.

The Adelaide correspondence was of some importance—the question of the Council's "jurisdiction" was defined and we think satisfactorily.

The next Quarterly Bible Reading will take place soon at Newtown—the subject and date will be announced later on.

It is also hoped to arrange a Lecture in the Chapter House by the Bishop of Newcastle at an early date.

Bro. A. E. Grout of St. Philip's Chapter, Sydney, was elected to the position of Reporter, vacant by the resignation of Bro. McKenzie.

It is anticipated that two or more new Suburban Chapters will be started soon—the enquiries from the Country too show that the movement is "taking hold."

E. THORNTON,
Reporter Pro. Tem

Where are the Young Men?

In our large City and Suburbs, estimated to contain over 400,000 souls, there must be many thousands between the ages of eighteen and thirty-five, which we may call the years of a young man. If it were possible to ascertain and publish how this large army of vigorous manhood were engaged from night to night for a week during their hours of leisure, would the revelation be of such a nature as to edify or horrify the public mind? We do not desire to assume the role of alarmist, or unduly pose as pessimists, but we think we should look squarely in the face such a gigantic question, and take its measurements, with a view to resolute action; for we must own to the feeling that the report of such an investigation would be far from edifying even to an ordinary man of the world, and how sad we can scarcely dare to say to the spiritually-minded.

The fact alone that such a miserable percentage of young men are to be found taking any active part in Christian work gives rise to the misgiving that the large majority are attached to some other cause than that of Christ and His Church. There can be no neutral position. "Be that is not for us is against us, and he that gathereth not with us scattereth," are the words of Christ Himself; and they seem to shut us up to the fact that the bulk of Australia's young men are workers against Christ, and their lives are therefore spent, unconsciously for the most part, we will admit, but none the less surely, in scattering or depleting, as opposed to strengthening and enlarging the Kingdom of God in this world.

We do not make this statement inadvisedly. Our personal experience or observation is not confined to one or two Parishes or any particular locality, nor yet even to our own Church, but to every Diocese in the Colony and to members of Churches in each Diocese. For the sake of proof, let us take some of the leading City or Suburban Churches, and observe first the number of young men in attendance at Divine Service; secondly, the number partaking of Holy Communion; thirdly, the number offering themselves as singers in the courts of the Lord's House. Look in at the Sunday-School and count the number engaged in teaching the young. Visit the weekly Bible Class, and note how many are intent on the study of God's Word. Ask the Parish Clergyman (as we have done) how many young men he can command to undertake the work of God, and we know from some years' experience, observation and enquiry, that the reply and conclusions in all these tests will be very unsatisfactory. "For me to live is Christ," was the expressed conviction of a young man . . . whose name was "Paul." How many young men, even among the remnant attending our Churches, could utter these words from the heart! Ah! how very few! There are probably in any one of our older Suburban Parishes 1000 men between the ages given above, but is there one Clergyman who could say he knew of 100 in his Church who were truly the Disciples of Jesus? We fear not. But admitting that even one in ten has truly yielded to Him must we not ask in wonder as He did, "Where are the nine?"

Yes, where are the nine out of every ten who hold aloof from Christ and His Church, and how is it possible to win them for Him from the kingdom of Satan and the world? are the questions which concern us as men pledged to spread His Kingdom among our fellow men.

The first question is easy to answer. The pleasures of this life are unduly indulged in and allowed to absorb the time and energies which should be devoted to the nurture of the soul and the exercise of the higher nature which God has endowed them with to fit them for His everlasting presence where there is fulness of joy. Dazzled by the pleasures which the world provides for them in abundance, drawn away from God by the lusts of the flesh, deluded

into sin by the devil, we find men entering heart and soul into every pursuit outside the Kingdom of Christ.

"Where are the nine?" Let our caterers of public amusements answer; let the public and private bar records of takings reply; let billiard markers tell us; let the keepers of gambling houses testify; look along the crowded thoroughfares; seek for them at every street corner; search them out in dancing saloons and athletic halls, and the answer comes abundantly.—"There are the nine."—They embrace men holding the highest positions in our land; men of brilliant talents; men of energy in their professions; men who make the world move (but alas, in the wrong direction, because their faces are turned away from God); men of business and men of leisure; rich men and poor men; "all sorts and conditions of men." In many instances they are sinners merely because they make no conscious move towards God.

How are they to be won to the Kingdom of Christ? It seems to us that the question "Where are the nine?" was put to the one cleansed leper who returned to thank God, as though Christ would say to him, "Why did you not persuade your companions to return with you to me?" thus thrusting the responsibility of other men's salvation on those who have realised their own salvation and recognised their Saviour. This, we believe, is the spirit in which to win sinners to God: by personal contact with them; by personal testimony of the efficacy of the Gospel; by personal persuasion of him who could say, "I have found the Messiah!" Think what the gain to Christ's Kingdom would be weak by weak if each brother would persuade men in this irresistible manner; and we have been solemnly pledged to do this. Are we doing it? If so where is the result? We need for the work entire consecration and the power of the Holy Ghost—then will Christ be personally "lifted up," and "draw all men" to Him.

Quarterly Bible Class.

The Council decided to ask St. Stephen's Chapter to conduct the above in April—to which the Chapter has consented, and fixed upon Friday, the 13th April as the date, at 8 p.m. The subject will be selected later on and various Chapters notified. We desire to see a large gathering of brethren from all Chapters, and they are asked to put their "rule of service" into effect and bring as many young men as possible, so that our room may be full. If we truly believe "Thy Word is dearer unto me than thousands of gold and silver" we would not miss this opportunity of being enriched by the study of that Word, or of leaving others the poorer by our failure to induce them to attend.

Chapter Dues.

"Owe no man anything." Most of our Chapters hold Bible Classes, and we would suggest to the leaders of some that they have their next Bible Reading on this text, and that one of the headings of the reading be "Whether the Treasurer of our Council is a man"—and, if he is a man, whether it is a disregard of the Divine command to owe him anything.—Chapter dues—which the Chapters by the terms of their Charter agreed to pay in the month of January each year. If we study this aright, we must conclude that we who still owe those dues, are transgressing God's command every day that we leave the debt undischarged.

The Brotherhood Bible Classes.

Every man upon admission into the Brotherhood pledges himself to daily prayer and "to make an earnest effort each week to bring at least one young man within hearing of the Gospel as set forth in the services of the Church, and in young men's Bible Classes" (vide Sect. I, Constitution). It naturally follows, therefore, that each Chapter will endeavor to form a Bible Class, so that its members may have the opportunity of faithfully keeping their pledge by inviting young men to Bible study. We are glad to find so many classes attached to the Chapters now formed, and that the attendances generally are higher than anticipated, whilst the interest manifested is more than the most sanguine expected.

Some months ago in the pages of "The Brotherhood" a graphic description was given of the composition of a suburban Chapter class as it met from week to week, wherein it was shown that the thirty in attendance comprised many sections of the community, from the leader who stood high among our City merchants to the huckster of the street, including builders, bank-clerks, lawyers, civil servants, stone-masons, school-teachers, and students at College, labourers, and tradesmen. This fairly represents other classes—met together without regard to social standing—intent on the one object—to "Search the Scriptures" knowing that thereby they find the way of Eternal Life. We heard the Incumbent of a City Church say, a few months ago, that "if anyone told him that it would be possible in his Parish to obtain more than half a dozen to meet

at a Bible Class weekly—he would not have believed him; and no one was more pleasantly surprised than he to find that it now averages sixteen." Since that was uttered the average attendance has risen to over twenty. Prayer and effort have borne fruit here. We hope this will encourage weaker ones to go on, and for the benefit of newer Chapters we publish a report of recent Bible Studies at St. Philip's, as a pattern which can profitably be followed.

BIBLE CLASS, ST. PHILIP'S, SYDNEY.

The attendance has been most encouraging, the numbers varying from twelve to twenty-five, and the interest has been not only maintained, but increased.

The subjects dealt with have been as follows:

On January 5th, John x. 9, "The Door of Salvation." The two "doors" referred to in this chapter were pointed out—the door of the Shepherd, verses 1-3, and the door of the Sheep, verse 9. The teaching of the passage showed that Man's position by nature, in relation to safety, was outside—driven out by sin. The place of safety was compared to a strong city, its walls "Salvation." It stands between ourselves and sin, dividing darkness from light, life from death. We are to use it as a means of access, not to look through, but to pass through. Who may enter? "Any man," "Whosoever." Believing into Christ is passing through the Door.

On January 12th the Quarterly Bible Class of the Brotherhood was held, the Leader of our Bible Class acting as Leader on the occasion. The question of "What is Sanctification, and how is it to be accomplished in the soul?" was considered, and much interest was displayed in the subject by all those who took part in the discussion. The misapprehensions were first dealt with by pointing out that it is a mistake to suppose that sanctification is a matter of course, that (2) the method is to be simply that of gradual growth; (3) that it is to be gained by working for it; and (4) that it must be shared between God and man. In contradistinction to these and similar mistakes, it was pointed out that the Scriptural method of Sanctification is "being made free from the law of sin by the Spirit of Life," and that this is accomplished (1) by the Holy Ghost convicting the soul of the Christian of the poor life he has hitherto been leading; (2) by the Spirit bringing home to the soul a deep sense of its own helplessness to make itself holy; (3) that there is within the soul of the believer an ever-growing hunger after righteousness, which cannot be appeased till he receives the desire of his heart. The "emptying," the "putting off" of "the old man," and "putting on" of "the new man," were dealt with, and the assurance that God has accepted the soul, issuing in a state of trust and perpetual progress.

The subsequent discussion turned largely upon the question of the "Death of self," and an extremely interesting and profitable time was spent; the general wish being expressed was that that subject should be suggested to the Council for discussion at the next quarterly Bible Class.

On January 19th the subject was Hebrews iv. 16, "The Throne of Grace." It was pointed out as the seat of power; (1) the brazen altar as the type of Christ on the Cross, and "the Shekinah" as the type that pointed to Jehovah on His throne, were dealt with. And the antitypes—"The Cross of Christ,"—the meeting-place between a Holy and Righteous Judge and a guilty sinner, and "the Throne of Grace," the meeting place between a Reconciled God and Father, and a pardoned soul, fully explained. The Throne was then dealt with as the place of worship and the source of supply. We come to the Cross in order to have. We draw nigh unto the Throne "having."

On January 26th, in spite of the fact that it was Anniversary Day, and consequently a Public Holiday, there was a large attendance, showing plainly the interest that is taken in the study of God's Word by our men. The subject was, "The Hand of the Lord," Luke i. 66.—The Hand of God was taken as the symbol of Divine power, protection, and provision.

On February 2nd, the old and well-worn subject of "the Sword of the Spirit," came up with refreshing freshness. The personal word and the written word were dealt with, why it is called a Sword; and the Sword of the Spirit, and what is necessary in order to be able to use it.

On February 9th the subject was the "Life of Enoch." His conversion was spoken of. For the first sixty-five years "he lived;" then the writer adds that "he walked with God after he begat Methuselah," and that he continued to walk with Him for "three hundred years." There is no mistaking the meaning of such words. The subject of walking was touched upon, and shown to be a series of short unimportant steps that together make up the sum of our journey, and that it is an action which implies progress, and excludes the idea of standing still any where. The various "walks" mentioned in Scripture were fully dealt with, and it was shown that Enoch's walk with God implied agreement, submission, fellowship.

On February 16th, the subject was "Conversion," John iii. 3. It was shown that conversion is not profession, baptism, morality, outward conformity to religion, suppression of vice or the excitement of feeling; but that it is a change in the mind, in the members, and in the life; it is a turning from sin, Satan and the world, and from self-righteousness to God, to Christ, and to Christ's Commandments. An earnest appeal was made to all those who knew what conversion was, for entire consecration.

A Brotherhood man, in order to keep an appointment to speak on Brotherhood work, drove 84 miles within 24 hours in an open buggy.

Chapter Reports.

While congratulating our brothers of one of the suburban Chapters on the accession of strength, as shown in their report in this issue, we cannot but add a few words of warning, need I say advice, as to the acquisition of new members. We would strongly advise the officers of this and all other Chapters, when obtaining new members, to carefully peruse our handbook as to what the qualifications of these members should be, and above all things, seek in deep and earnest prayer, help and guidance from Him who alone can direct in all such matters appertaining to the spreading of His Kingdom among young men. What the Brotherhood requires, is quality, not quantity, true and godly men, not ashamed of the principles they profess, always able, ready and willing to serve in the great cause which we all so deeply cherish. We have received some instances in the various Chapters of the fruits of "members made in haste and the Chapters repenting at leisure" and we would earnestly ask our brothers to make this subject one of constant and united prayer.

What has become of the City and suburban Chapters this month? Where is Pyrmont, Croydon, and St. Mary's, Balmain? Are they so modest that they do not wish their work to be made known, or is it that their Secretaries are so busy that they cannot find time to record their Chapter's doings? Now then, Secretaries, let us hear from you for our next issue—remember, not only the Brotherhood men, but the neighbours around us are carefully watching our work, and we are anxious to show them that we are not only an institution in name, but a mighty and living factor in the Churches, seeking by all possible means, in earnest prayer, to diffuse the glorious Gospel of our Blessed Master throughout the world.

Well done! St. Luke's, St. Peter's and St. Philip's.—These Chapters show substantial progress since our last issue.—May the Holy Spirit abide with them in all their undertakings, and may their work meet with the success it deserves.

We understand that preliminary steps are about to be taken for the formation of a Chapter of the Brotherhood in connection with St. Andrew's Cathedral, Sydney. We hope soon to hear of its being an accomplished fact, and wish its promoters God speed and every success.

ST. THOMAS' CHAPTER, BALMAIN.

This Chapter meets every alternate Monday evening after the Men's Class, and by so doing expects to gather in a large number of good Church workers. At our last meeting thirteen new members were proposed and accepted. A special initiation service will be held in conjunction with the usual Church Service on the evening of the 18th inst. The Men's Class which is conducted by our Incumbent is for Bible study and some very interesting subjects have been dwelt upon, and many pleasant hours spent in listening to the discourses. Among the subjects discussed during the past six months I may specially mention.—How we got our Bible.—The Inspiration of the Bible.—The Protestant Reformation, and the Book of Common Prayer.—The attendance at our meetings has been good and we hope to extend our work which already shows good results. Our next meeting will be held on the 13th inst at 8 p.m.

ST. ANDREW'S CHAPTER, SUMMER HILL.

This Chapter meets for business, etc., on the first Monday in each month. After the ordinary business has been disposed of, short addresses are given by two brothers; who are selected at the previous Chapter Meeting. A Public Meeting is held on the third Monday in the month at which there is always a fair attendance. The last Chapter Meeting was held on 5th February; it was resolved to hold an Open Air Meeting in Ashfield every Saturday evening. Work was accordingly commenced there on Saturday, 10th February. Our brothers were much encouraged with the first meeting. Every Thursday some of the brothers attend the Open Air Service at Summer Hill. We wish to commend this department of the work to the prayers and sympathies of all.

ST. PHILIP'S CHAPTER.

The usual meetings of this Chapter have been held during the past month. The attendance of the Bible Class and Prayer Meeting is still showing signs of healthy increase. A new departure which was indicated in our last report, has been successfully inaugurated.—The holding of our Open-Air Meeting on Tuesday evening, followed by an Evangelistic Service for men only in the schoolroom.

The result was most gratifying and encouraging. Not only did our workers turn out in full strength, but many, whose shadows never darkened the Church courts, were brought within the sound of the Gospel Message.

These meetings will (D.V.) be continued every Tuesday evening. The Open-Air meeting in Grosvenor Square, commencing at 7.30 p.m., that in the schoolroom half-an-hour later. Visiting brothers are most cordially invited.

STEPHEN J. HOULSON, Sec.

ST. LUKE'S CHAPTER.

We feel that God is blessing our Chapter exceedingly and that every member is doing out and out Christian work. The Open Air work is being carried out very successfully, men gathering in great numbers and listen with intense in-

terest. On Monday evening February 26th, we held our usual monthly Evangelistic Service, preceded by an Open Air Service, many men attending and some we believe receiving a blessing. As the time has been so short since our last report, we have very little new matter to record, but what we have is very encouraging. "Be of one mind, live in peace; and the God of love and peace shall be with you." 1 Cor. 13. 11.

ST. STEPHEN'S, NEWTOWN.

The combined monthly meeting of Newtown, Camperdown and Kingston Division was held on 5th inst., Canon Taylor presiding. There was a good attendance of brothers. Reports of personal work were given verbally by all present, some of which were of deep interest, as they told of men being brought to the Church Services by invitation of brethren; of others being deeply touched with the Gospel message at Evangelistic Meetings; and one or two cases of pledges taken against drinking. The Director related the death of one man who had come under conviction at the Services, and of his passing away in peace. It was also reported that there was manifest improvement in the attendance at Services at Camperdown and Kingston. The average attendance of men at the Friday evening Bible Class was stated to be twenty-five, and the Evangelistic and Open Air meetings in which the Chapter participated largely were carried on with much blessing. Canon Taylor delivered a short but impressive address on the words "Speak not evil one of another, brethren." In the course of his ministry he had seen the work of God marred by professing Christian people thoughtlessly or willfully allowing themselves to speak evil of one another, and he urged the Chapter to be very careful to "let brotherly love continue." Mr. F. J. Harris tendered his resignation as Secretary, owing to College duties increasing. This was accepted and Mr. O. Thompson elected in his place. Messrs. F. L. Barker and W. Crane, were appointed delegates to the Council.

ST. BARNABAS', GEORGE STREET, WEST.

The Council was much pleased to have added to its ranks three delegates from this Chapter, feeling sure that a body of men from that parish will infuse additional life and vigour into the Brotherhood. We know that they are well practised in the use of the "Sword of the Spirit" and that is the weapon which the Church needs to fight vigorously with in the present day.

CHRIST CHURCH, ENMORE.

This Chapter still keeps going though we have to report the loss of one or two brothers who have been called to other fields, but still we know they are elsewhere working for the Master, and though a little reduced in numbers, yet we keep on and the Lord blesses us. Outdoor work is our chief feature. We have been going out every second Monday night, but are now thinking of taking every Monday for this work, as we feel we are being strengthened by prayer in spreading the seed of the Gospel. House-to-house visiting is also progressing, and though sometimes we meet with rebuffs, they are few and far between, for we are generally well received and good is coming of the effort. Our Bible Class continues to draw, and much interest is taken by all of those who attend. We are, at present, considering the Parables of our Lord. We trust it is well with all our brothers and that we may see some of them at our meetings in the near future to which we extend to them a hearty invitation.

Gleanings.

A meeting has been held at the Church House, Westminster, Lord Nelson in the chair, in furtherance of the Brotherhood of St. Andrew which is doing such good work in the United States and Canada. Letters were read from the Archbishop of Canterbury, and the Bishops of Ely and St. Alban's, expressing their good wishes. Among the speakers were Canon Jelf, Mr. H. Clark, of Liverpool, Mr. A. Giles (a delegate of the Scottish Brotherhood) and Mr. Self (a delegate from America)—The Churchman.

Rev. G. H. Sterling, Rector of Emmanuel Church, Old Orchard, Mo., who is spending a year in England, shortly before St. Andrew's Day addressed the men of St. Saviour's Parish, London, on the work of the Brotherhood. At the early celebration on St. Andrew's Day morning he admitted the Rector and some of the Laymen into the Brotherhood.

The first parochial organization in England, bearing the name and following the lines of the Brotherhood of St. Andrew, was formed on November 10th, in Christ Church, South Hackney, in the East End of London. There are but two Lay Members as yet. One of them, a student of Keble College, Oxford, plays three-quarter back in the "Varsity Football team. Mr. R. C. Daniel, some time Secretary of St. John's Chapter, Dresden, Germany, was present at the service when the members were admitted.

The distressed condition of many of the poor people of Columbus, Ohio has led the members of Trinity Chapter to open a depot of supplies in the Parish House from which clothing and groceries are furnished to those in need at a nominal cost. Nothing is given away, however.

The Chicago Chapters are busy with important and practical relief work. One brother closing a recent letter says: "We are busy with the Employment Bureau. Are now feeding 50 to 100 men per day, lodging 30 to 40, good deserving workmen, no tramps."

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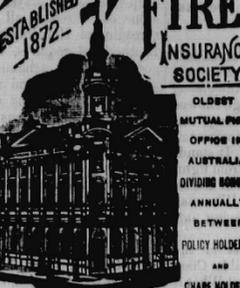


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