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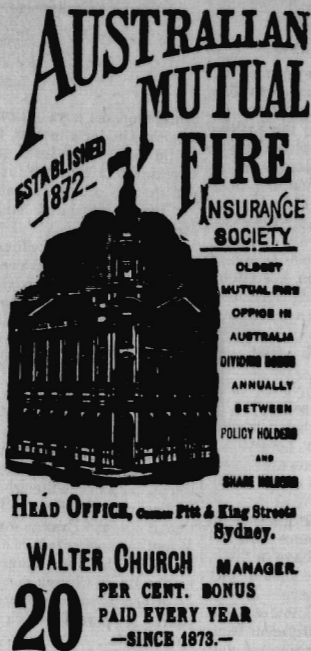
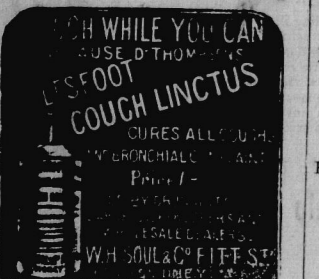
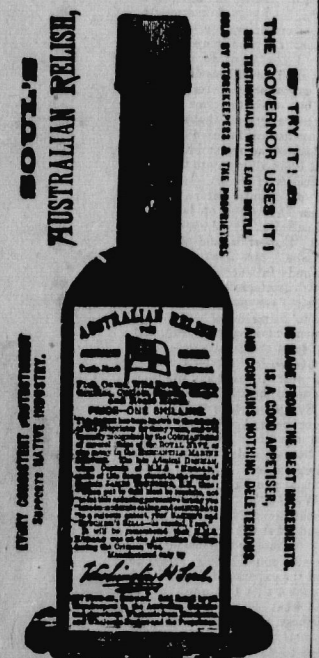
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NEW SERIES, No. 428.]

SYDNEY, NEW SOUTH WALES, SATURDAY, SEPTEMBER 8TH, 1894.

[THREEPENCE.]

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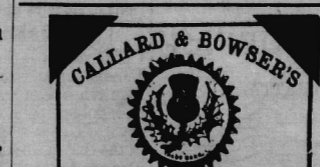
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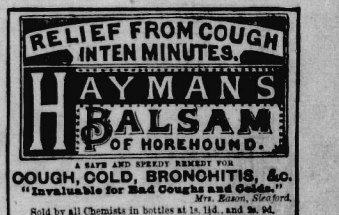
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## NEWS OF THE WEEK.

## Friday, August 31.

Festival Service held at St. Aidan's, Annandale—Preacher, Dr. Harris.—Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. F. B. Boyce.—First Bishops of Tasmania (Nixon) Antiguan, Guiana and Gibraltar consecrated 1842.—St. Paul's, Sydney, consecrated 1855.—Concert and distribution of prizes at St. Peter's, Sherwood. Archdeacon Günther presided and presented the prizes.

## Sunday, September 2.

The Preachers at the Cathedral were:—11 a.m. The DEAN; 3.15 Canon King; 7 p.m. the Proctor.—The Rev. Tristram Dunstan was the preacher at St. David's, Surry Hills, morning and evening.—The Rev. W. A. Phillips preached at St. Paul's, Redfern, at 11 a.m., and the Rev. E. D. Madgwick at 7 p.m.—At St. Matthias, Paddington, the Preachers were the Rev. Henry Martin and Canon Kemmis.—The Rev. W. Hough was the evening Preacher at St. Mark's, Darling Point.—The Bishop of Grafton and Armidale preached at Narrabri morning and evening, and at West Narrabri in the afternoon.

## Monday, September 3.

Open Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. J. Dixon and Miss Leagley.—The Committee of the Church Society met at 4 p.m. under the presidency of the DEAN.—The Bishop of Grafton and Armidale visited Ennah Creek, and gave an Open Air address to a large number of persons.

## Tuesday, September 4.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Mr. W. H. Dibley.—The Committee of the Lay Helpers Association met at 4.30 p.m.—The Annual Diocesan Festival in aid of the Bishop of Melbourne's Fund was celebrated in the Town Hall. The Festival opened with a Tea Meeting, after which the Cathedral Organist, Mr. Ernest Wood, gave an Organ Recital with selections by the Cathedral Choir. The Bishop of Newcastle made a speech commending the Fund to the sympathy of Churchmen. The collection amounted to £265 as compared with £265 last year. Lord Hopeton, who presided, gave a donation of £5 towards the deficiency.—The Rev. W. Cowan was inducted to the Incumbency of Cudal in the Diocese of Bathurst by the Rev. J. Aldis, of Molong, by commission issued by the Administrator of the Diocese.—Musical entertainment given at St. John's, Darlinghurst, before a large audience.—Organ Recital held at St. Mary's, West Maitland, in aid of the Parochial Fund by Mr. G. F. King, A.R.C.O., assisted by Mr. Stevenson violinist, and Miss Edith King and Mr. W. F. Tait.—Complimentary performance of Sir Arthur Sullivan's Trial by Jury by a number of friends in connection with the Church at Rockdale.

## Wednesday, September 5.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. J. H. Mullens.—The Bishop of Grafton and Armidale administered the Rite of Confirmation at Wee Waa. There were ten Candidates presented.

## Thursday, September 6.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Mr. Daunt.—The Council of the King's School met at 2.15 p.m.—The Cathedral Chapter met at 4 p.m.

## Friday, September 7.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m.—The Diocesan Corresponding Committee of the Board of Missions met at 4.30 p.m.—A Special Prayer Meeting held in the Y.M.C.A. Hall at 4.30 by the Members and friends of the Church Missionary Association and Members of the Gleamer's Union.

## NEXT WEEK.

## SUNDAY.

## THE SIXTEENTH SUNDAY AFTER TRINITY.

Lessons: Morning—2 Chronicles 36; 2 Corinthians 1 to v. 23. Evening—Nehemiah 1 and 2 to v. 9 or 8; St. Mark 9 v. 30.

## THE CATHEDRAL—11 a.m., the Proctor.

3.15 p.m., Canon Moreton.

7 p.m., the Dean.

Holy Communion, 8 a.m.

## MONDAY.

Lessons: Morning—Ezekiel 33 v. 21; 2 Corinthians 1 v. 23 to v. 14. Evening—Ezekiel 34 to v. 17; St. Mark 10 to v. 32.

The MOST REVEREND THE PRIMATE and Miss Snowden Smith expected to arrive by the "Arawa," Grafton Wharf, Sussex-street North.

## TUESDAY.

Lessons: Morning—Ezekiel 34 v. 17; 2 Corinthians 2 v. 14 and 3. Evening—Ezekiel 35 v. 16 to v. 28; St. Mark 10 v. 32.

Cathedral—Holy Communion 11 a.m., THE PRIMATE.

## THANKSGIVING SERVICE.

Cathedral, 7.30 p.m.

Reception in the Chapter House, 8.30 p.m.

Committee Lay Readers Association, 4.30 p.m.

## WEDNESDAY.

Lessons: Morning—Ezekiel 37 to v. 15; 2 Corinthians 4. Evening—Ezekiel 37 v. 15; St. Mark 11 to v. 27. Council C. E. T. S., 4.30 p.m.

## THURSDAY.

Lessons: Morning—Ezekiel 47 to v. 13; 2 Corinthians 5. Evening—Daniel 1; St. Mark 11 v. 27 to 12 v. 13.

## FRIDAY.

Lessons: Morning—Daniel 2 to v. 24; 2 Corinthians 6 and 7 v. 1. Evening—Daniel 2 v. 24; St. Mark 12 v. 13 to v. 35.

## SATURDAY.

Lessons: Morning—Daniel 3; 2 Corinthians 7 v. 2. Evening—Daniel 4 to v. 19; St. Mark 12 v. 35 to 13 v. 14.

## JOTTINGS FROM THE BUSH.

## "All in the Name of the Lord Jesus."

It is said that no one gets true honest criticism except from a sincere friend or from an enemy. It was, I suspect, a combination of both these—a man who was personally friendly but opposed in doctrine—who once said to the Incumbent of a large country town, "I hear that your Church is flourishing: that since your arrival the congregations have greatly increased, and that funds are readily forthcoming." "Yes, I am glad to say that this is the case," "Hm! So far, so good. But, can you name to me two real Christian men in the whole congregation?" Well, the Clergyman was able to do so, although it took him some thought before he could decide who were the persons who would satisfactorily stand the test. One of these has lately proved that his name was worthy to be mentioned, for he has offered himself for service in one of our ill-supported Australian Missions. I trust that he may be accepted and may prove a successful worker for his Master among the heathen. I have told this story because I believe it would be advantageous to every Clergyman who reads these lines if he could consider such a remark as made to himself by an unbeliever. Searching criticism by a friend who is not afraid to go below outward appearance and test the real value of our work, is one of the chief needs of most Clergymen—especially of those in country districts. And when the faithful friend is not forthcoming to apply it, it is well to do it oneself. I wish that more congregations would prove the earnestness of some of their members, by their offering for the Mission field, for every such offer is a help to the congregation itself. "Give and it shall be given you" applies to congregations as well as to individuals; and every Church that sends its best and sincerest to work in foreign Missions, is likely to be blessed with an increase of spiritual life as one of the direct results.

I know, from the *Missionary Notes* that the A.B.M. was badly in need of funds; but I had not, until this week, realised the greatness of the need. Nor, do I think, have most Churchmen realised it. The Australian Board of Missions, the Missionary agency of the oldest largest and wealthiest religious body in Australia, has four special Missions under its charge, and it is positively the fact that every one of the four is starving to death for want of funds and want of men. It is true that the Self-Denial Week may pay off the debts and start them afresh on a new lease of life. But the question is whether one or more will not perish from poverty or from the break-down of the workers, before that week arrives. Thank God it is not the workers who are in fault. Whether in New Guinea or at Bellenden Ker, whether the Chinese in Sydney or the Kanakas at Bundaberg, the Missionaries are hard-working, self-denying, earnest and spiritually-minded. But they are not only being prevented from enlarging their work, but are even prevented from continuing it on the present miserable inefficient scale, because they are not supplied with sufficient funds even for their insufficient staffs. Does the Church know that the brave young fellow who, until temporary help was given a few days ago (for a month only, and then at the expense of the equally short-handed New Guinea Mission), was working without one male helper among the Aborigines at Bellenden Ker, and pluckily bearing up under all sorts of misfortunes—does the Church know that his stipend is at the munificent rate of £50 a year! He did receive £75, but when funds began to run short he offered to take £25 less, and the wealthy Church of England was content to let him do so. He only has his mother to keep as well as himself; and, you see, for the expenses of the station—whites, blacks, and all—he receives another £120 a year! And this is the work, remember, supported by the Church of England of fourteen Dioceses! He can stand up before his blacks and say, "The great Church of England supports this Mission: I am backed up by fourteen Bishops and some hundreds of Clergy." What a grand notion those blacks must entertain of the liberality of Christianity as represented by the Church of England!

Are my words strong and bitter? It is surely time that some one spoke and pointed out with indignation the miserable state of affairs. Perhaps I have chosen the one

diagrammatic case? Unfortunately I have not. The one Chinese Clergyman of the Church of England in Sydney is in still more grievous condition—so grievously impoverished that I do not care to state the facts here. At New Guinea the few lonely workers are toiling on without the needed reinforcements; and I lately quoted in this column the strong words of Sir William Macgregor with reference to the inadequacy of that Mission. It is not that the fields of labour are unpromising. No. Other denominations take up the work in earnest, and have five, ten, twenty, or even thirty workers, where we—the Church of England—have only one.

If a single Churchman who reads these lines is not ashamed of this result I cannot understand of what material he is made. It is not a question of parties or views. The A.B.M. wants offers of personal help, or of money help from all sections in the Church. These Missions belong to the whole Church—not to a section only. All the Bishops—High, Low and Broad—support the Self-Denial Movement: The Bishop of Melbourne, in a most eloquent speech, in the Y.M.C.A. Hall, some years ago, pointed out that "if we do not send Missionaries to Africa, India and China, others may supply our neglect: not in the case of New Guinea, or the Aborigines, or the Chinese in Sydney: if we do not do the work it will not be done at all." And the Bishop of Brisbane spoke to the same effect. The disgrace of failure—and what is more than the disgrace, the responsibility to God for the failure—rests and will rest on all sections. And if the Governments of Queensland and New Guinea suddenly turn upon us with indignation and say, "We reserved these territories for you; now you have not shown yourselves worthy of the trust: we therefore now take them away and give them to the Wesleyans, who will make proper use of them." Then the shame will fall on the whole Church. If the Self-Denial Movement is not so taken up by every parish that thousands of pounds are raised and many helpers offered for the work, I fully expect that some such disaster will happen. May God grant an answer to the prayers that are going up to heaven for the success of the movement, and thus free our Church from the reproach which she is now incurring.

COLIN CLOUT.

## SUNDAY SCHOOL INSTITUTE.

As a result of the Conference held between the Book Trade Committee and some Members of the Institute Committee, the following arrangements have been kindly made by the former:—(1.) Some shelves will be specially set apart in the Book Depot for books likely to be of use to Sunday School Teachers, so that Teachers can see new publications that may from time to time be issued. (2.) A discount of 15 per cent. will be allowed to all affiliated Schools and Members on publications issued by the London Institute, and a discount of 10 per cent. on account purchases effected at the Book Depot. (3.) It is hoped to secure from the London Institute specimen copies of their various publications to be kept at the Depot in a box, and open to inspection at any time; the Secretary of the Institute being allowed to take the box with him, when engaged in Deputation work.

Model Lessons have been given by the Secretary at Riverstone and Rouse Hill before small, but apparently interested audiences, and one has been given by the Rev. W. Martin before the Teachers of St. Clement's, Mosman. The Secretary has also given an address to Parents and Teachers at St. Anne's, Ryde.

The Rev. H. C. Vindin has been appointed Delegate for St. Mark's, Darling Point, and Mr. C. O. Mant has resigned his position on the Committee, owing to his departure from Sydney.

## IN MEMORIAM.

Mr. John Henry Fleming, of Wilberforce, died on the 20th ultimo in his 79th year. He was a native of the Hawkesbury district, and was associated with some of the early pioneers in their efforts to open up the Colony. As a magistrate of the province and a member of the Benevolent Society, he was ever foremost in every charitable movement. In his last illness (influenza) he was visited by his four nephews (who are Clergymen), one of them the Rev. Tristram Dunstan, remained with him until his death. The hundreds who followed his remains to the Cemetery (including the school children) testified to the esteem in which he was held. Mr. Fleming had been Churchwarden for 32 years, was elected Lay Representative for the parish to the First Session of Synod held in the Diocese, and continued a representative up to his decease.

On Sunday last a memorial service was conducted in St. John's Church, Wilberforce, by the Rev. Herbert Guinness, who founded his address on Psalm 116 and 15th verse. In referring to the departed, he said,—"It would be strange indeed if we did not feel his loss, for his life among us has been an 'epistle known and read of all men'—he was ever ready with personal service and financial aid—strongly helpful in many ways to the Church of his fathers."

The members of the parish vestry have lost a true friend and wise counsellor—one whose high religious character—sterling worth—ready sympathies—mature judgment—perfect candour—constituted him a trusted and valued adviser in all matters connected with the Church.

"Whatever thy hand findeth to do, do it with thy might" is the lesson taught by the life and death of John Henry Fleming.

## AMONGST NEW BOOKS.

## PRO. DRUMMOND'S "ASCENT OF MAN."

In his new book Prof. Drummond has one specially fine chapter on "The Struggle for the Life of Others," in which he shows how far back in the history of the world the undertone of Love begins:

"Remember that nearly all the beauty of the world is Love—beauty—the corolla of the flower and the plume of the grass, the lamp of the firefly, the plumage of the bird, the horn of the stag, the face of a woman; that nearly all the music of the natural world is Love-music—the song of the nightingale, the call of the mammal, the chorus of the insect, the serenade of the lover; that nearly all the foods of the world are Love-foods—the date and the raisin, the banana and the bread-fruit, the locust and the honey, the eggs, the grain, the seeds, the cereals, and the legumes; that all the drinks of the world are Love-drinks—the juices of the sprouting grain and the withered hop, the milk from the udder of the cow, the wine from the grape of the vine. Remember that the Family, the crown of all higher life, is the creation of love; that Co-operation, which means power, which means wealth, which means leisure, which therefore means art and culture, recreation and education, is the gift of Love. Remember not only these things, but the diffusions of feelings which accompany them, the elevations, the ideals, the happiness, the goodness, and the faith in more goodness, and ask if it is not a world of Love in which we live.

"Love had no chance till the Human Mother came. To her alone was given a curriculum prolonged enough to let her graduate in the school of affections. Not for days or weeks, but for months, as the cry of her infant's helplessness went forth, she must stand between the flickering flame and death, and for years to come, until the budding intellect could take its own command, this Love dare not grow cold, or pause an hour in its unselfish ministry."

## CHRISTIANITY AND EVOLUTION.

And now, to what does all this lead in the religious sphere, this purely Naturalistic solution of the problem of Man's Assent, this proto-plasmic accounting for of Altruism and its accompanying virtues? To many minds, perhaps the legitimate goal would be blank rationalism. But Professor Drummond sees otherwise:

"Up to this time no word has been spoken to reconcile Christianity with Evolution, or Evolution with Christianity, and why? Because the two are one. What is Evolution? A method of creation. What is its object? To make more perfect living beings. What is Christianity? A method of creation. What is its object? To make more perfect living beings. Through what does evolution work? Through Love. Through what does Christianity work? Through Love. Evolution and Christianity have the same Author, the same end, the same spirit. There is no rivalry between these processes. Christianity struck into the Evolutionary process with no noise or shock; it upset nothing of all that had been done; it took all the natural foundations precisely as it found them; it adopted Man's body, mind, and soul at the exact level where Organic Evolution was at work upon them; it carried on the building by slow and gradual modifications; and through processes governed by rational laws, it put the finishing touches to the Ascent of Man. No man can run up the natural lines of Evolution without coming to Christianity at the top. . . . We land here not from choice, but from necessity. Christianity—it is not said any particular form of Christianity—is the Further Evolution."

## A GREAT PHYSICIAN ON CHRISTIANITY.

The late Sir Andrew Clark was not only a great physician, but a simple minded and earnest Christian; and the brief lecture which he delivered some time ago at the request of the Christian Evidence Society, and which has been just published by them, with a sympathetic and admirable preface by Sir Dyce Duckworth, under the title of *The Physician's Testimony*, comes now with a peculiar force, like a voice from the grave. Its very terseness and almost bluntness of style—Sir Dyce Duckworth tells us the author had not found time to revise the proof, or make any alteration on his words as delivered—seems to increase its value as a direct utterance of his heart's conviction. There is nothing novel in Sir Andrew Clark's argument. He merely points out, very briefly, the evidence of a Power behind the Universe, the evidence that that Power is a Personal Being, the probability that such a One should reveal Himself, and the converging lines indicating what Christ was. But the fresh, powerful conviction of the truth of what is stated, which is somehow felt in every sentence, gives a peculiar interest; and brief as the lecture is, it contains passages of singular beauty. Here is a portion of the paragraph on the uniqueness of Christ's character.

"Think for a moment of the majesty of Jesus, of His simplicity, His sweetness and strength, His sympathy with the poor, and His love for all, the depth of His insight, the scope of His vision, of His sublime intellect, His unflinching courage, His service of men and His mastery of souls, of the purity of His life, His exquisite tenderness for sinners; and think of Him with all this beauty of character living in a narrow circle of a provincial Jewish town, and yet being

the most universal man that ever lived on the face of the earth. . . . If you take the greatest men of all times, what were they compared with Jesus Christ? What was Tacitus? A Roman. What was Socrates? A Greek. What was Shakespeare? An Englishman. What was Goethe? A German. Christ was not one of these, yet He was more than they all—He was the Redeemer" (pp. 23, 24).

The conclusion is in the Esopian spirit of the true man of science appealing with confidence to the verdict of experience:

"I hear a man talking about Bright's disease, 'I should adopt such a method.' I say, 'Very well, let us try it.' In that sense, in that sense only, apply this argument to Christianity—try it. Though any man who is arguing with me should show me that the grounds I have taken are unreal or false, or anything else—try it. I believe I am justified in saying that, if tried in the right way, it never fails."

## THE MODERN CHRISTIAN.

The Ven. ARCHDEACON FARRAR, preaching recently to a crowded congregation at Westminster Abbey, from Hosea xiii. 9, said that unless preachers jealously watched their words, the inevitable tendency of their sermons, as of all other religious exercises, would be to become empty, hollow, and conventional. They would lapse only too easily into recognized shibboleths and customary texts. In the last century, when art had become as stereotyped as everything else, a well-known painter, looking at a friend's landscape, said, "It's all very well, but where do you put your brown tree?" It had become a recognized trick—a regular rule—to put a brown tree into every landscape painted, although no one pretended that there were always brown trees in nature. Still, they were expected in pictures. So far had art degenerated from the truth of fact and nature. So, too, might sermons easily degenerate from the truth of Christianity. Theology tended to become quite full of brown trees, and he, for one, did not wonder that so many of their Churches were empty, that so many men had aloof from them, that they did not care for the endless iteration of formulae and dogma, which seemed to produce so little effect on the minds of those who preached or of those who listened to them. Perhaps the mass of men would believe more in the worth and goodness of sermons if they could see a more marked influence between the life of professing Christians and the life of ordinary men. As it was they had preached Christ for centuries, until men had almost learnt to scoff, so few seemed any better for the preaching. The old cry, "Christ has come, but when cometh salvation," was ringing more sadly than ever from many earnest hearts. They had multiplied services, but where was the proof of more gaining holiness. They had multiplied Eucharists, but what sign was there that they had produced in the religious world more of the love that was the fulfilling of the law. Now, as of old, the deadliest peril to Christianity arose from the unreality of Christians. He had long been convinced that many of their opinions and principles in these days differed enormously from the simple Gospel which Christ preached. They much more resembled the dead Judaism of priests and Pharisees; while in the world self-seeking, worldly torpidity, and the semblances of religion prevailed among trimmers and half-and-half people, or people who were nothing at all except in Church. If these were bitter truths, it was their duty to speak truths, however bitter, rather than soft platitudes and silted euphemisms. He saw but little hope of a revival of the true Christian ideal until God in His mercy raised up amongst us some prophet like Savonarola, or Luther, or John Wesley—some saint like St. Paul or St. Francis, who was a saint indeed. Archdeacon Farrar went on to say that in every religion there must be doctrine and principle and a basis of doctrine on which our life must be built, but that doctrine did not need vast tomes of sacerdotal and scholastic theology for its exposition. The Lord's Prayer, the Ten Commandments, the Apostle's Creed would give us more than all we required for the salvation of our souls, and unless we saw that these were revealed to us for one and only one object, namely to make us good men and good women, we missed their most rudimentary conception. Christ came to show us that God's will was our sanctification—"only he who doeth righteousness is born of God." He knew nothing that this age, this nation, this Church needed more pressing than the lesson: Get sincerity, get reality, simplify your lives, simplify your religion, return to the simplicity which is in Christ Jesus, burn up the ecclesiastical superstructures of wood, hay, straw, stubble which were built upon the One Foundation. Cease to oppress or try to oppress our intellects and our conscience by teaching for doctrines the commandments of men; fling your worthless idols to the moles and bats; learn that the Gospel means to believe in the Lord Jesus Christ, and, because you believe in Him, rely not upon saying "Lord, Lord," but do the things which He says. Whatever our belief may be, whatever our worship may be, unless we keep innocence, and do the thing that is right, we have missed the one thing, and the only thing which will bring peace at last to any human being.

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## THE QUIET HOUR.

## LORD, CARRY ME!

LORD, carry me—Nay, but I grant thee strength To walk and work thy way to heaven at length.

LORD, why then am I weak?—Because I give Power to the weak, and bid the dying live.

LORD, I am tired.—He hath not much desired To walk and work thy way to heaven at length.

LORD, dost Thou know?—I know what is in man: What the flesh can, and what the spirit can.

LORD, dost Thou care?—Yea, for thy gain or loss So much I cared, it brought Me to the Cross.

LORD, I believe; help Thou mine unbelief!— Good is the word; but rise, for life is brief. The follower is not greater than the Chief; Follow thou Me along My way of grief!

When Christ came, the first message He had for men was a message of law. In the Sermon on the Mount the law was deeper and more searching than in the Ten Commandments. It was law not merely for the outward conduct; it was a law for the heart, the inward life, the character; not merely a law against adultery, but against lasciviousness; not merely against stealing, but against a covetous heart; not merely against profane swearing, but against the irreverent spirit. It was a law that laid hold upon the very fountain and source of being and sought to transform the character itself. There is only one real pathway to liberty. Law is universal as God Himself, for God is law, and law is God. God Himself is not free from law, but He is free in law; He is not free from the law of righteousness, for He is a righteous God; He is not free from the law of purity, for He is a pure God; He is not free from the law of love, for He is a loving God; He is free because He is love and purity and righteousness; and that is the only way by which any man can attain real liberty. It is by having the law wrought into his own being. Laws are not manacles, they are muscles; not hindrances to force or repressive of being, but the force of our force, and the life of our life, and the strength of our strength. That is the only way to liberty that Christ knows.

Never count a temptation so triumphed over, so beaten off, that it will never assault you any more. Satan has been called Beelzebub, or the god of lies, some tell us, because he will not take a repulse, because he comes back again and again, because it is impossible so to drive him away that he will not return. Consider the Lord of Glory Himself. When the tempter, thrice encountered and thrice defeated in the wilderness, left Him, it was only as we are expressly told "for a season." There were other hours and powers of darkness still to come, when the Prince of this world should make further proof in the garden whether there was not something which he could claim for his own even in that Lord who had so foiled and baffled him in the desert. And shall we think that when he departs from us it is more than for a season? Never, so long as you bear about these sinful bodies, count any corruption to be so dead in you that you are perfectly safe from it henceforth, that it can never stir or trouble you again. How much that seems dead, by a sad experience will be shown to have been only sleeping; like snakes, which, frozen in winter, lose for a while their power to harm, appear as though there were no life in them, but brought to the warmth, can hiss and sting again. How many an old corruption is perhaps at this present moment thus torpid and inactive in us, which yet only waits the returning warmth of a suitable temptation to revive in all its malignant strength anew.

Do not despise your situation; in it you must act, suffer, and conquer. From every point on earth we are equally near to heaven and to the Infinite.

Eternal life, the ideal state, is not something future and distant. Paradise is here visible and tangible by mortal eyes and hands whenever self is lost in loving, whenever the narrow limits of personality are beaten down by the inrush of the Divine Spirit.

One thing the body will not do and give pleasure: It will not be an instrument of sin. The man who makes it an instrument of sin wastes it, creates disease, accumulates pain, spends a youth and loses a manhood. And he loses mind, virtue, character. Chastity, said a great English writer, is the enamel of the soul; let that enamel be eaten off, and what remains but the ache and the pain that can give no peace but only misery. Soul wasted in sin! You cannot touch sin and have a white soul; you cannot have a soiled soul and have a good conscience. See how as you attempted to buy pleasure and get gain what comes. Think you ambition can please a man? A spirit that is made for eternity cannot be pleased with the ambitions of time.

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## The Australian Record.

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SATURDAY, SEPTEMBER 8, 1894.

WELCOME.

WITHIN a very short time after this number is in the hands of our readers, the members of the Church will have an opportunity of welcoming the Most REVEREND THE PRIMATE and Miss SNOWDON SMITH on their return to Sydney. The VERY REVEREND THE DEAN has arranged for an Administration of the Holy Communion in the Cathedral on Tuesday morning next at eleven o'clock and in the evening at half-past seven a thanksgiving service will be held, after which there will be a reception in the Chapter House. Such an opportunity of offering thanksgiving to God for the safe return of the Bishop of the Diocese is not only appropriate but it is a duty and privilege. It is also a time when the Members of the Church may evidence their loyalty and love for one who in the mercy and grace of God has been placed over them in CHRIST JESUS. Four years have almost passed away since the PRIMATE was accorded a hearty welcome when he first landed in Sydney, and from his installation up to the day of his departure—on the occasion of this short visit to England—it must be admitted that he made the most of the opportunities which his high position afforded, and has displayed courage, tact, and wisdom in his administration. His labours have been most abundant, he has showed not only capacity but eagerness for work and it has been always done with the utmost cheerfulness. With a joyful spirit he has always sought to promote the interests of the work of God; and the love of CHRIST, and the love of his people have been his inspiration. We are confident that no Bishop, at home or abroad, has ever worked harder or more cheerfully or more suc-

cessfully than our PRIMATE. This we know is high praise, but nevertheless it is true. We see no reason why such an acknowledgment should not be publicly made because it is not only honorable to the PRIMATE, but honorable to the Church in Australasia. Undersuch circumstances the Church looks forward to his return with gladness and to this may be added the pleasure which many both of the Clergy and Laity hope of again experiencing during his parochial visitations. His administration during the past has inspired confidence. The Clergy feel that they can trust his judgment in times of perplexity and difficulty the Laity know that they can approach an unassuming generous and genial friend and brother. From almost every Parish and almost every Diocese we have heard testimonies of the good service he has rendered. Questions relating to Parochial, Diocesan, and inter-Diocesan matters have been treated by him with breadth, intuition, and a keen sense of duty. The gain to the Church in Australia and Tasmania in having such a METROPOLITAN and PRIMATE cannot be over-estimated, and the Diocese of Sydney is indeed most fortunate in possessing such a Bishop. Of course we cannot close our eyes to the fact that these opinions may not be endorsed by "extremists," but we are bold enough to believe and not ashamed to say it, that not even those who differ from us can point to one act during his Episcopate in which he has not dealt with every man—even his opponents—in a fair, noble, generous and Christian spirit. He has always had the courage to speak out his convictions; and what he believed to be right and true and good he has spoken fearlessly and acted accordingly. Who can reproach him for this? Is it not a talent worth cultivating; that is, so long as we can as brethren speak the truth in love and live the life of love? Those who cannot do this, and are bitter and petulant and quarrelsome must be avoided for they rend the Body of CHRIST. If our convictions are large, vital, well-reasoned; if they are potent with life, we do not violate the genius of conviction when we say—avoid the man who would kill your spiritual enthusiasm, for our convictions are our life? The PRIMATE has ever sought to raise the tone of spiritual life in the pulpit, on the platform, in connection with Diocesan organisations, and in social friendships this has been placed in the foremost position. Such teaching is absolutely necessary, because we cannot have any profoundly beneficent change either in our social, national, commercial or Church life until there is a true spirit, a keen discernment, a sure touch that knows in the darkness as in the light, what it is that claims attention, confidence and love. Spiritual life is the true life—the life inspired by noble purpose directed to the highest ends; the life that longs to be like the God it adores. To raise the volume and quality of that life is to increase intellectual capacity, moral emotion, and every attribute that gives purity and dignity to man. With increased spirituality, all other gifts and graces will follow in due succession, and at the proper time. There may be generosity without spirituality, but there cannot be spirituality without generosity. It is only as men are spiritual that they can willingly, lovingly, graciously and thankfully offer unto the LORD. The PRIMATE in his systematic and abundant generosity has set the whole Church an example which if followed would quickly solve its financial problems, and she would have to devise ways by which her surplus could be wisely employed for the Glory of God and the well-being of men. It is worthy of note here, that during the Episcopate of our PRIMATE the Colony has been subjected to most trying and adverse times, and in a Diocese, within which half the population of the Colony is centred, the distress has been most acute. The other Dioceses within the Province have, without doubt, suffered from the depression, but it has been spread over a larger surface. If it has been severe in their case, how much more so must it have been where its forces were focussed? But amid difficulty, anxiety, and the consequent decrease in the revenue of the Church which necessarily followed upon retrenchment in all departments of business life, the PRIMATE with an unflinching faith in God and a firm faith in the Laity has always spoken with such gracious hopefulness as to challenge the Church to lift up her voice in solemn praise, and the result has been that many of her Members have acted with heroic decision and chivalrous self-forgetfulness. In all these things, and in many others which we cannot enumerate here the PRIMATE has rendered the most honorable service in the past, and its review causes unmingled

satisfaction. According to the latest advice he returns to his work in the enjoyment of the best of health, strengthened by the rest which he so much needed, refreshed by mingling with old friends, comforted by meeting once again his aged father and his 'motherless children,' and could must be the heart that would have denied him these pleasures after three years crowded with activities and anxieties that must have bowed his strength to the earth had it not been for the inspiration and joy of Christian service. We are only echoing the heart-wish of thousands when we offer his Lordship in the name of the Church, a loyal, hearty and glad welcome. His Episcopate has been a blessing, and we anticipate even yet richer showers of blessing which shall roll like a great river over the whole life of the Church. "Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency; and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

## OFFICIAL.

The following appointments have been made by the VERY REVEREND THE ADMINISTRATOR:—Mr. William Gawthorpe to be Local Lay Reader in the district of Pittwater and the Lower Hawkesbury; Mr. Stanley Grant Best to be Catechist in the Parish of St. Thomas, Balmalm. The Clergy attending the Thanksgiving Service on Tuesday are invited to meet in the Chapter House at 7.15 p.m., and enter the Cathedral in procession.

## CHURCH NEWS.\*

From Various Correspondents.

### Diocese of Sydney.

MOSS VALE.—A meeting of the Ministering Children's [Fresh Air] League was held in the Centennial Hall on Thursday afternoon. In spite of the severe weather, and the raging prevalence of influenza there was a good attendance. The Rev. W. A. Leech dealt with the business of the League. The Belmore Amateur Dramatic Club will give an entertainment on the 21st instant. The anniversary meeting will be held next month, when associates subscriptions (2s) are payable. Mr. Leech mentioned the case given in the Sydney Mission Report for 1894 (page 13) of a poor woman—"She was in a weak state of health and the only nourishment she had had that day was a little tea. The husband was out of work and there were three little children but no bread." Miss Blanche Walters (a guest of the League) wrote:—"Colyers Leigh, August 1, 1894, Dear Mr. Leech—I do want to thank you more for your great kindness to me—it is more than that—and also the League, when I think of all the months they have been the means of my spending here, and all the good it has done me, I feel I can never be grateful enough. Oh Mr. Leech, do thank them once again for their great kindness and I do pray that God's blessing may descend on each member, that they may be spared to be a blessing to many poor weary suffering people for many years to come; to continue to live such unselfish lives will always be my prayer. The Rev. B. Berry addressed the League, taking as his text: 'Be kind' and referring to the motto of the League 'No day without a deed to crown it.' The Rev. R. S. Willis asked 'If Christ came here, what would He do,' and suggested that the members of the League were doing as Christ would do and would have them do. 19s were contributed. The meeting was closed with prayer, after which abundant hospitality by the hostesses, Mrs. Rose and Mrs. Yeo was dispensed.

ECHO FARM HOME.—The following contributions are gratefully acknowledged:—Mrs. Bowes, 4s; S. H. Moss, £1; Mrs. Pearson, £1; Ladies' Benevolent Society, Annandale, £1 17s 6d; His Honor, Judge Murray, £1 1s; Joseph Horne, £2 2s; Mrs. Macfarlane, 5s; A. W. Gregg, £1; Rev. R. McKeown, 10s; Miss Annie Allen (collected), 16s 3d; Mrs. Winn, 2s; Committee Collection, 10s; Excursion, £9 6s 9d; Mr. Duncan, £1; Miss Hogg, 2s 6d; C. B. Brownrigg, 6s; Mrs. A. G. Taylor, 4s; Mrs. David Ryrie, £1 1s; Dr. and Mrs. Morgan, £2 2s; Rev. C. J. King, 10s W. Beaumont, £1 1s; Chris. W. King, £1; Mrs. Harvey, 2s; E. Mitchell, 10s; Wm. Annot, £1; E. P. Capper and Sons, £1; E. Tipper, 2s 6d; W. Howell, 10s; Rev. Charles Jones, 5s; Rev. W. H. H. Yarrington, 10s; Rev. W. Hill, 2s 6d; Miss Butler (Leeds), £1; Mrs. Ram (Hereford), 4s; pigs sold, £4 3s 5d; Maintenance, £19 8s 6d. Total to date, £121 3s 8d. Also the following gifts in kind:—Clothing, Mr. Bashby; Cheese, J. Augustus; Magazines, Mrs. Hobbs; Collars, Miss Phillips; Tobacco, A. G. Taylor; Saddle, Johnstone Bros.; Chessboard and men, Mr. Lloyd; Glazier's Diamond, Geo. Read. Office of the Home, 9 Princes-street, Sydney, August 31st, 1894. Gifts of Tea, Sugar, etc., would be very acceptable.

THE CHURCH HOME FOR INEBRIATES AND

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

# AMYKOS

IS A NEW TOILET REQUISITE just brought from the Continent into Australia. It is recommended as an unparalleled preparation for rinsing the mouth and as a gargle. By using it daily for cleaning the teeth and the mouth the freshness of the gums will be preserved and restored, toothache occasioned by decay will be prevented; in fact, it makes the toilet of the morning and night a luxury and has the most delightful results, and it is an excellent preparation for the health and complexion through keeping the epidermis clean. PRICE, 1s 6d PER BOTTLE.

**FALLEN WOMEN, NORFOLK STREET, PADDINGTON.**—The Monthly Meeting of the Executive Committee was held at the home on Tuesday, the 28th of August. The Rev. J. G. Southey occupied the chair. There are at present 28 women in the Institution. Several of these having finished their time, are awaiting situations, those having remained for twelve months, receiving a good outfit. A Service of Song rendered during the present month, by the members of St. Peter's Choir, was much appreciated by the inmates, it was resolved, to have some entertainment, once a fortnight, Mrs. Courtenay Smith, kindly promising to undertake the management. Unfortunately there has been quite a visitation of influenza, several of the women being laid up at the same time, but owing to careful treatment, there have been no serious consequences. The Rev. Dr. Manning reported a successful Annual Meeting at the Chapter House, on Tuesday, Aug. 21st; and much pleasure was expressed by the Committee, at the increased interest in the work, manifesting itself, in a fuller attendance, and a larger collection, than for some years past. Surely Members of Christ's Church, if they only realise that this is the only Institution in the Diocese which has for its object the rescue and salvation of these poor unfortunate sisters, will take a deep interest in the work, and help it forward, by loving, prayerful, and practical sympathy.

**ST. PAUL'S REDFERN.**—Mrs. Walker, of the Christian Police Association, has been holding during this week, Mission for Women in the Eveleigh-street Mission Room. The attendances have been very good.

**ST. AIDAN'S, ANNANDALE.**—On Friday evening last, a Festival Service was held to commemorate the life and work of St. Aidan. The Choir was assisted by the Precentor and members of the Cathedral and All Saints', Petersham Choirs. The musical portion of the service consisted of Tours Magnificat and Nunc Dimittis, Garrett's Anthem—"The Lord is loving unto every man." After the sermon "Comfort ye my people" was sung by Mr. W. Upton, followed by the Choir taking up the chorus "And the Glory of the Lord." The hymns and special psalms were set to standard tunes and chants, so that the congregation had a large share in the Choral Service. The first Lesson was read by the Rev. C. Baber, R.D., and the second by the Rev. C. J. King, M.A. The Rev. Dr. Harris gave an interesting and instructive address based on Ep. iii. 20. Very great praise is due to Mr. Upton, the Honorary Choirmaster, for the thoroughness of training which was manifested throughout the whole of the music. He was assisted by Mr. C. W. King, who presided at the organ.

#### Diocese of Newcastle.

**THE NEWCASTLE BURIAL BY-LAW.**—James Brown pleaded guilty on Wednesday to causing the body of a relative to be buried in the family vault, in the old Church of England Cemetery contrary to the by-laws of the Council, and was fined £5 and costs. Dean Selwyn and the Revs. S. C. J. Grime were also summoned in connection with the matter, but the Dean pleaded that he had no right to refuse the key of the burial ground when owners of vaults demanded it. Ultimately the cases against both Clergymen were dismissed without costs.

**SINGLETON.**—The Rev. Canon Shaw is away from Singleton for a fortnight's change (one Sunday). But his Parishioners and Churchwardens hope that he will prolong this to a month, and that he will allow them to help in his doing so. He has been seriously ill with influenza.

**RELIEF STALL AT SHOW.**—The Singleton ladies netted £57 at the Show for their Relief Society.

**DUNGO.**—A most enjoyable Social was held in connection with the opening of the new Parish Hall on Thursday, July 19th. Mr. F. W. Garstang, the Chairman in a few well-chosen words declared the hall opened, and that it would be known as the Parish Hall, of Christ Church, Dungog. We had a visitor in the person of the Rev. G. F. Rushforth, the well-known Incumbent of Stroud. He spoke to those present of the general use of Parish Halls, and the growth at home and in the colonies of the social life of the Church. The Rev. P. S. Luscombe, of Gresford, sent a telegram to say that he was sorry an engagement kept him at home. A most enjoyable programme was carried out. Mr. H. S. Bingle has kindly promised with the aid of others to take in hand the arrangements of our next social, to be held on Thursday, Sept. 13th, at 7.30 p.m. The Incumbent has secured the services of a gentleman to work as a Catechist in the Parish. Mr. Fussell had a license in the Diocese of Bathurst before coming here. He has already proved himself to be the right man in the right place. Six services are held in the Parish every Sunday, some of them in places which could not be worked by the Incumbent single handed. The above is from the *Church Gazette* of the Archdeaconry of the Central Hunter. *Note.*—Dungog is one of those parishes in favour of which other parishes, Paterson and Gresford for instance, have been deprived of their share of the Tyrrell Endowment. This seems a little anomalous.

As a looker on, I hope I may be permitted to congratulate your Diocese on the effective and well-drawn protest appearing in the first page of your last issue against the con se taken by the Sydney Branch of the English Church Union. I know just a little of two of the Signatories. I have attended the Church of one with sincere pleasure, and the other was for all too short a time an Incumbent in this Diocese. They are just the men from whom I should have expected the honourable and spirited course which they have taken.

#### Diocese of Grafton and Armidale.

**TAMWORTH.**—The Bishop favoured us with a passing visit on Wednesday, 22nd ult. His Lordship arrived by the Mail, and held a Reception at the Vicarage in the afternoon. St. John's Church was crowded at Evening Prayer. The Bishop was the preacher, and delivered a powerful and touching sermon on "The Light of the World." The Anthem "As Pants the Heart" etc., was excellently rendered by the Choir. The Bishop left by early train next day en route for Narrabri, Walgett, Moree, Warialda, Bingen, etc., etc.

**THE CLERICAL STAFF OF THE DIOCESE.**—Since the accession to office of the new Bishop, the following Clergy have been admitted to the Diocese:—Revs. W. A. J. Wells and W. H. Foster, both of St. Augustine's College, Canterbury, and Rev. F. Reynolds, lately Curate of the Cathedral Church, Ballarat. We have lost the Rev. F. Witherby, who has obtained work in the Diocese of Bathurst, the Rev. W. Roberts, who leaves Australia for England, and Rev. E. G. Moberly, of Walchoa, after many years' service. The Venerable Archdeacon Ross has been very unwell for some time past, and has gone to Brisbane for rest and change.

**THE COUNCIL OF THE DIOCESE.**—The Diocesan Council is now duly constituted, and consists of the following:—The Bishop, Archdeacons Ross and Greenway, Rev. W. J. K. Piddington, Mr. F. B. White, Rev. W. J. Hugill, Mr. E. C. Blomfield, Rev. J. W. Upjohn, Mr. T. Bawden, Rev. F. Morrish, Mr. A. H. Belfield. The Council met on August 1st, and elected Archdeacon Ross as its Secretary, and Mr. Belfield as its Treasurer. A Building Committee was appointed to take the necessary steps for procuring plans, etc., for the erection of a Bishop's Residence. It is proposed to build a portion only of the permanent plan, and the cost, in all, is to be limited to £1000. The Hon. Secretary of the Endowment Augmentation Board (Rev. W. J. K. Piddington) reported that the subscriptions, etc., promised to the Fund amounted to £2,438, of which £1,200 has been paid. The immediate increase of this Fund is imperative, as the Bishop's income is so utterly inadequate. After payment of unavoidable expenses, it will not exceed £350 per annum, and even that is not certain or regular.

#### CORRESPONDENCE.

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

Correspondence must be Brief.

#### WORKING ARCHDEACON.

TO THE EDITOR OF THE AUSTRALIAN RECORD.

SIR,—Until reading "Jottings from the Bush" in your last week's issue I was unaware of the authorship of the term, "Working Archdeacons." I agree with "Colin Clout" that the term is eminently unsatisfactory. All Archdeacons are working, and in this special context we want a distinctive term for distinctive work. The term in the draft of the original resolution which I moved in the Berrima Rural-Deanery Chapter was: "Visiting Archdeacon," but I accepted "Working Archdeacon" in deference to the wish and better judgment of the Chapter. I think that "Visiting Archdeacon" is more appropriate and at least somewhat distinctive—the essence of his duty being to visit (otherwise at the time) unvisited country parishes and bring them and their immediate needs, not alone financial, in touch with the Lord Primate.—I am, yours, etc.,

W. A. LEECH.  
Bong Bong, Moss Vale.

September 3rd, 1894.

#### A KIND WORD.

SIR,—Most heartily do we praise God for the AUSTRALIAN RECORD, and feel persuaded it is a potent factor in our beloved Church for good. The issue of 1st September seems especially excellent, setting aside all mere party faction, that God's glory in Christ Jesus may shine forth. Our earnest prayer is that this paper may obtain increased circulation and become a source of blessing to many souls.—Yours sincerely,  
4/5/94.

MNASON.

#### THE PROTEST.

SIR,—In your last issue a mistake has been made in alluding to the Junior Clerical Society, as having made a protest against the E.C.U. As a Society we know nothing of the unhappy divisions of the Church; as Junior Clergymen we deeply deplore them. The protest in question emanated from us, as Junior Clergymen, and was not the outcome of any meeting; in fact, no minute exists on the minute book of the Junior Clerical Society of a discussion on the E.C.U. or any other party in the Church. We meet month by month for mutual edification and fellowship and thus as the years go on we are bound together more and more by the good we see in each other and are not separated by the different attitudes we may assume towards the non-essentials of our religion. One often wishes that the Senior Clergy of the Diocese

were united by some such bond of love, so that the undue magnifying of petty differences might be banished from our midst.

Yours, etc.,  
FRED. W. REEVE,  
Hon. Sec. Junior Clerical Society.

#### THE TERM "LOW" CHURCH.

SIR,—I see that the *Daily Telegraph* headed a recent article "What a Low Churchman says."

I object very much to the term "Low Church." I know no reason for its use and can only regard it as a term of reproach, and offensive. The word "low" is often synonymous for common and vulgar. I am an Evangelical and Protestant Churchman and object very much to such an expression being used as to my lines of Churchmanship. I follow the views of such men as the late Archbishop Tait and Bishop Lightfoot who ever upheld the Church in both its Catholic and Protestant aspects and against whom no term of reproach could ever be rightly used, nor can it again be so as to Bishop Ryle. I should scarcely have noticed the *Daily Telegraph's* words did I not find that the sacerdotal party in our Church is for ever trying to fasten on those who disagree with them this offensive term "low Church."—I am, sir,  
A PROTESTANT CHURCHMAN.

#### Acknowledgement.

Subscriptions received per AUSTRALIAN RECORD, August 29th, 1894:—

#### CORRECTED STATEMENT.

	£	s	d
Church Missionary Association ..	0	10	0
Melanesian Mission ..	0	10	0
Board of Missions ..	0	10	0
Chinese Mission ..	0	10	0
Per W.M.M.			

N.B.—By a printer's error in last week's issue, these items were announced as £1 each, whereas they should only have been 10s. each.

#### MIXED METAPHORS.

A mixed-metaphor story is told by the late Mr. A. M. Sullivan. When he was beginning his practice in Ireland he was present at a case where a small farmer brought an action against a neighbour for alleged malversation of three bullocks. Counsel, a well-known member of the circuit, concluded his speech by saying: "Gentlemen of the jury, it will be for you to say whether this defendant shall be allowed to come into court with unblushing footsteps, with the cloak of hypocrisy in his mouth, and draw three bullocks out of my client's pockets with impunity."

But this sort of thing, we are reminded, is by no means confined to Irishmen. Sir Ellis Ashmeade-Bartlett said, in the debate on the Scotch Grand Committee: "They are getting in the thin end of the wedge by a sort of side wind." Another M.P. on one occasion spoke of permitting members to "open the door to the thin end of the wedge"; while Mr. Hopwood, in protesting against a vote for the expenses of vaccination, said: "Don't drive the steam engine of the law over people's consciences."

One of the best stories of the kind, however, is that told of Mr. Thwaites, the Conservative candidate for Blackburn at the General Election of 1880. "Unfortunately," he said in one of his speeches, "the Government is on the wrong side of the book. But, however, we have a prudent Chancellor of the Exchequer, and he has done his best. The right hon. gentleman has done what I would like you all to do, namely: *When you lay an egg put it by for a rainy day.*"

A great number of our wants are simply wants of the imagination, we want them simply because we think we want them; they give us no enjoyment when we obtain them, the want of them is only known by the disagreeable feeling that we are without them.

With patience, and prayer, and faith to do His will according to our present light and strength the growth of the soul will go on. As the plant grows in the mist and under clouds as truly as under sunshine, so does the heavenly principle within.

#### LADIES!



USE ONLY  
**Brown's Satin Polish**  
—ON YOUR—  
**BOOTS AND SHOES.**

#### SUNDAY SCHOOL COLUMN.

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

The Manager of the *Record* has kindly written to tell me that if he hears of any Sunday-school Teachers' meeting in the neighbourhood of Sydney, he will make an effort to be present and get a good report. I am glad to know this, for the more that the Teachers hear of the sayings and doings of others engaged in the same work, the better it will be. And—as Mr. Sumner observes—such a report as that lately given of the meeting at Randwick has influence in helping to form the programmes of other similar meetings elsewhere.

As far as I know no attempt has yet been made in this Colony to obtain inspection of Sunday-schools. The Melbourne Diocese has lately made a beginning in this direction, and seems to be meeting with some success. The work can only be properly accomplished by Laymen, for Sunday is not a day on which Clergymen can easily get away to other parishes. But why should we not have Laymen? Many such are admirably qualified for the work assigned them, while unworthy suspicions of jealousy, which I have seen mentioned as one of the objections which Sunday-school authorities fear on the part of Inspectors, would be banished. I think that the Melbourne plan is to appoint several inspectors for a group, and the school is at liberty to choose which it prefers. I should like to see the plan adopted in the Sydney Diocese, and do not perceive what hindrance there would be to its success. Of course the criticisms would not be made public. The Bishop and the Clergyman of the parish would each have a copy, and the latter would communicate to the Teachers the substance of the remarks of the inspector. I feel certain that the knowledge of an impending inspection would have on the teachers and scholars of any school the same healthy bracing effect that it has on a day-school. Teaching, discipline, punctuality, would all be improved. I hope that some early paper may be read at a group Conference on the subject, so that the opinions of teachers may be obtained on the matter.

I have received two outline lessons from teachers and am returning them with criticisms. If others are disposed to send me some I will comment on them as promptly as I can.  
J. W. D.

#### THE CHURCH ASSOCIATION AND THE EVANGELICAL CLERGY.

The *Church Intelligencer* of June 25th last published an article which we give below. Several Clergy met, and it was resolved to ask the Church Association what was meant by the expression "The Church Association awaits a forward movement on the part of the loyal Clergy." The reply of the Association is contained in Article II., which we also reprint:—

#### ARTICLE I.

The sinful apathy of the Laity has ever been the sacerdotalists' opportunity. Negligence that has deepened into indifference to their priestless rights has exposed the Laity as an easy prey to the ceaseless lust for power of the ritualistic priest. The Reformation left England free, and placed her, under God's providence, in the van of the nations; but to betray so noble a trust as Protestant liberty is to court national disaster. The Church of England is, by her formularies and fundamental principles, as pure and true as the Church of the Apostolic age. By that marvellous movement of the sixteenth century, known as the Reformation, she threw off the pagan accretions of many hundreds of years, and reverted to the purity of the first century; and, in consequence, the scoff of the world nicknamed her noblest children Puritans. The Laity had then partially restored to them their rightful influence which to-day is in the gravest possible jeopardy. Three centuries have sufficed to obliterate the memories of the galling tyranny of pre-reformation priestcraft. While we have been living in fancied security, the Fussy-Oxford Tractarian movement, subtly manufactured to re-establish priestly domination, has won for itself such a foothold that the Battle of the Reformation, ever centring round the false-sacrifice of the Mass, has now to be fought over again. The conflict is pre-eminently a doctrinal one, and when the blasphemous imposture of the priest is exposed, an outraged Protestantism may be expected to assert itself, with the outcome that the Laity will only be satisfied with the restoration of their fullest rights. The Book of Common Prayer is marred with a few blemishes which afford a specious foothold for ritualistic jesuitry. Their inclusion was mostly due to the wilful Tudor autocracy on the part of the sovereign. The triumph of the immediate future will undoubtedly be a purified Prayer Book, but we have not yet got to that stage. The battle has now to be fought, and, as God's Truth is the cause, our ultimate victory is assured. The present deplorable state of anarchy in the Church of England is much due to the sinful apathy of the Laity. "The prophets prophesied falsely, and my people love to have it so." Worldliness pervades the congregation, and

#### —USE— FRY'S MALTED COCOA.

ornate services please the senses; but the eye and ear are not the heart of man. The ignorance of Church doctrine amongst congregations and young people is phenomenal, whilst faithful church folk are so distracted by the brotherhood of false and honest Clergy as to nearly entirely divert their contributions. Debt and financial difficulties are a prominent feature of to-day; earnest Clergy find their stipends not paid, and they are bewildered as to the outcome. Foremost stands the necessity of keeping aloof from the dishonest priest—the false leader who has betrayed his trust. The Laity will then see that principles are at stake, and men are nobly suffering to uphold them. It is the privilege of the Clergy to lead. If the officers are in the rear, can the soldiers attack? The Church Association awaits a forward movement on the part of the loyal Clergy. Hitherto, a reckless drifting on to the lee shore has prevailed. The Church can, and must, be saved, and no time is to be lost.

#### ARTICLE II.

We want you Evangelical Clergy to be our leaders in maintaining the purity of our Church. We want you to lead us in maintaining the Truth as it is in Jesus. Attacks are now being made upon the Truth as it is in Him all over the world, and these attacks are not only from outside by the professed enemies of God, but also from within by the perversion of Church teaching. It may be doubted whether this insidious evil is not as great as that which displays itself more openly and ostentatiously. We want to resist these attacks before it is too late: before the One Foundation is cut from under us, and we want you to help us as leaders, to see that our weapons be not carnal but that we use only the shield of Faith, and the sword of the Spirit which is the Word of God. We want you to help us that we be watchful unto prayer in fighting the fight of God—the fight of truth against error, and how do we want you to do it? By speaking the Truth in Love. We want you not to rest satisfied with speaking in love; we want you to speak the Truth in love. We want you to speak out openly, constantly, fearlessly, the Truth, which, as Evangelical Clergymen, you believe, in respect of those matters which are subverting the Church from within at the present day, as well as in respect of those which are assailing her from without. We do not want you to contend for things immaterial, nor to attack forms or ornaments merely, unless you are satisfied they are tending to subvert essential truth, and matters of essential faith. Nay, we would pass over all matters of difference that in faithfulness to our Master we can pass over and ask you to speak out the Truth that is in you, as to matters essential to the soul's safety; to say whether or not you hold it essential to the safety of souls, and according to the teaching of our Church, that we believe there is but one Mediator between God and man—Jesus Christ the righteous—and that to put any priest or other man between our souls and their Judge is false and dangerous; to say boldly what the teaching of our Church and the Scripture is concerning the Lord's Supper; is the Lord Jesus more actually in the bread or the wine after than before consecration? to say boldly whether or not our Saviour Christ, by his one oblation of himself once offered upon the Cross, made a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world; and if He did, whether any room is left for the offering of Him by a priest upon an "altar," at every administration of the Lord's Supper. We believe that teachings contrary to these truths are God-dishonouring and soul-destroying errors. If you hold the same belief we ask you to act upon it, holding forth these truths as the teachings of our God and our Church, constantly, prayerfully, and lovingly; but as we said before not only speaking in love, but speaking the Truth in love. Error is best combated, not by abuse, but by constant inculcation of Truth. We know many of you do this, we want you all to take the lead in the combat of truth with error, by doing it constantly and professedly, not to leave us poor laymen to do it unaided in our imperfect manner, but to show yourselves to be what our Church holds you forth as *Our Leaders*. The work must be done with or without earthly leaders. God is our leader. We only ask you to take the place that belongs to you under Him.

The unpopularity of our cause with some of our Church people arises from the belief that we are contending about mere forms, vestments, and trifles; let it be everywhere known that it is about what we conceive to be fundamental truths of our Christian Faith for which our Martyrs gave their lives, and we shall at least gain their respect.

Stott & Jury, Bowmanville, Druggists, write: "Owing to the universal satisfaction which has followed the use of Canadian Healing Oil, we take very great pleasure in calling special attention to it as a certain and speedy cure for the various diseases for which it is intended. Having sold it for a number of years we can confidently recommend it as all our customers speak of it in the highest terms."

#### How a Lot of Money Leaks Out.

What does a man do when he finds a hole in the pocket where he carries his money? Anybody can answer that question. He has it sewn up, of course, directly, and good and strong, too. I suppose it is with you just as it is with me. When I spend money, even foolishly, I can tell where it went, and may be I've had some sort of pleasure out of it. But I do mortally hate to lose money; I lose it out and out, you know, and have no satisfaction from it, or know how or when it left my possession.

Well now, let me show you the worst and biggest hole any man ever had in his pocket; a hole that lets the cash leak away like water through a sieve, a hole that is the hardest in the world to sew up. A short story will show it best.

"Drummore South Cottage,  
"Musselfburgh, near Edinburgh,  
"September 16th, 1891.

"Gentlemen,—Up to 1885 I was always strong and healthy. About this time I began to feel bad. I was tired, languid, dull, and listless, and everything was a burden to me. I had no desire for company, and what had come over me I could not make out. My tongue and mouth were dry, and I had a deal of phlegm on my stomach. The white of my eyes next became discoloured and my skin was yellow. I had no appetite, and after eating I had great pain at my chest and sides, also across my stomach. After a time the pain settled in my left side, and my heart would beat and jump in a manner that alarmed me. By-and-by I got so weak that I was not able to go about the house, and I felt that I ought to be in bed. The pains at my side and stomach became so bad that I had to remove my clothing (everything seemed so tight), and I used to press my stomach and hold my sides to try and ease the pain. Getting worse I saw a doctor at Musselfburgh and was under him for three months, but his medicine gave me no relief. After this I went to a clever doctor at Preston Pans who said I was suffering from indigestion and dyspepsia. He sent to London for some celebrated medicine which was packed in small phials. This medicine seemed to dissolve my food, and I felt easier for a time, but I gained no strength or real benefit, and after persevering with his treatment for six months I gave it up and fell into my old state. I next went to a doctor at Musselfburgh, but all his medicines did me no good. After this I saw another doctor (that is the fourth doctor), but with the same result. None of them gave me anything that reached my complaint. I now lost all faith in physic, for I had spent a deal of money and taken so much medicine that I lost all my teeth through it, and was no better for it. In great misery I lingered on month after month, always ailing, when in August of last year (1890) my husband called at Mr. Jack's Drug Store, High-street, Fishers and told him what my condition was. Mr. Jack gave him an account of the wonderful cures he had heard of from many of his customers that had taken a medicine called Seigel's Syrup, and strongly recommended him to bring me a bottle. He did so, and I commenced taking the Syrup, and I found some relief from the first bottle, and by the time that I had taken four bottles I was as well and strong as ever I was in my life, and have since kept in good health. I tell every one what Seigel's Syrup has done for me. 'I never thought to get better again,' and I consider it has saved my life. I wish others to know this, and if by publishing this it will be the means of helping others, as it has helped me, you can use this as you like. Yours truly,  
(Signed) Jimmie Watson."

Look back to about the middle of the above letter and again read what the writer says: "I had spent a deal of money for medicine." Yes, and money she could poorly afford to spare. Illness and the expense of illness is the great hole in the pocket that I alluded to. It costs so much, and what does it give in return? Pain, weariness and misery. There is another consideration besides. When we are ill we not only have to bear the increased outgo, but manage to meet larger demands out of a decreased income. Our candle is burning at both ends. "Yes," you say, "but how can we keep from falling ill?" You cannot always, but in view of the fact that most illnesses arise from indigestion and dyspepsia, a timely use of Mother Seigel's Curative Syrup will prevent it. A few shillings thus invested will save pounds in money, and perhaps months of wretchedness. Think over the striking points in Mrs. Watson's excellent letter, and you will think the same.

A FAVOURITE ARTICLE, which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, N.S.W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypte Lozenges (in bottles only), and a splendid aid to public men, and for the ladies the 6d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

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# The Brotherhood of St. Andrew in Australia.

## OFFICERS AND CHAPTER NOTICES:

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

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

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

## EXTRACT FROM THE CONSTITUTION.

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

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

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

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

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

## Report of the Monthly Meeting of the Provincial Council.

Present:—President, Mr. J. Barre Johnston; Vice-President, Dr. Housion; Travelling Commissioner, Mr. J. McKern, and Delegates from the undermentioned Chapters:—St. Philip's, Sydney, Bro. Swanbriek; St. Andrew's, Summer Hill, Bro. W. G. McKern; Christchurch, Enmore, Bro. Mackenzie; St. Peter's, Woolloomooloo, Bro. Williams; All Saints', Petersham, Bro. Thornton, and the Secretary, Mr. K. E. Barnett.

The minutes of last meeting were confirmed. The correspondence included letters from Rev. H. Minton Taylor, Hobart, who desired to form a Chapter, from Albany where initial steps have been taken to start a Chapter, from Abbotsford, Melbourne, where they have a Weekly Prayer Meeting. St. James', Wickham, Holy Trinity, Hobart, and St. Matthew's, Bondi, were also amongst the correspondents.

Charters were applied for and granted to St. James', Newcastle, and St. Augustine's, Uply, South Australia. The new Charter Forms ordered from America will be here soon, we hope, and issued forthwith to all who now hold the approved applications.

The Executive Committee appointed to deal with the question of 1894 Convention reported progress.

There will be the usual Communion Service and Address followed by the evening meeting with reports from the various Chapters.

It is desired that the Sunday preceding shall be observed as a "Brotherhood Day" in the Church, appropriate sermons and special prayers for young men are desired.

We regret the Bishops of Melbourne and Goulburn will be unable to attend.

Absentee Chapters. The Summer Hill representative was deputed to visit Croydon.

There will also be a Convention for Country Chapters at Bowral on October 1st, 1894 (Eight Hour Day), comprising afternoon session, open-air meeting, and evening session, when addresses on the following subjects will be given.

1. Prayer in general; 2. Intercessory prayer; 3. Prayer answered. Brothers will render services by sending instances of the last of these three to Mr. McKern.

Bro. McKern reported Cootamundra Chapter as progressing, some of the Brothers teaching in Sunday-school, some acting as Lay Readers. In Albany and Hay the work has been taken up very heartily, but in other places there is no apparent result yet.

Financial. A statement showing the indebtedness of various Chapters was laid on the table, and the meeting resolved that accounts be sent out forthwith.

Hand Books. A number will be printed here and issued at 3d each or thereabouts instead of 6d as now charged for the American Books.

The Treasurer was instructed to prepare a fresh supply of buttons, and also a bound volume of St. Andrew's Cross from New York.

A report of a satisfactory nature was given respecting Enmore Chapter.

After the business part of the meeting was over the Brothers held a short prayer meeting which closed the proceedings.

## Chapter Reports.

ST. PHILIP'S SYDNEY. Since our last report, the Master's work has been steadily carried on in this Chapter.

The attendance at the Evangelistic Service continues to increase, as does also the interest of those for whom it is held. God has confirmed "the word spoken" by "signs following." The Bible Readings have been a source of much strength and help to those engaged in the Evangelistic work. During the past month two brothers have been admitted to full membership. On Friday evening, July 27th, our Chapter met in the Vestry for prayer just before the commencement of the Brotherhood Communion Service, which was held on that evening in the Church. At the Service there were present a large number of Brotherhood men, representing nearly all the City and Suburban Chapters, as well as the members of St. Stephen's, Newtown, and St. Luke's, Sydney, Chapters of the Daughters of the King. The service commenced with the Brotherhood Hymn "Jesus calls us o'er the tumult," after which Mr. F. Kellett was admitted as a full member of our Chapter. The sermon was preached by Rev. J. D. Langley, and took the form of a charge (published elsewhere) to the Brotherhood. About ninety partook of the Holy Communion. The service was concluded by the singing of "Onward Christian Soldiers."

At a meeting held subsequently to this, the Director, after referring to the loss sustained by St. Stephen's Chapter of the Daughters of the King in the removal of one of their number by the hand of death, said that he was glad to see that Mr. Barre Johnston was so far recovered from his recent illness as to be able to be there that evening, and he asked the prayers of those present for him that our Heavenly Father might long spare him, and give him wisdom to direct the affairs of the Brotherhood. He also desired to thank those present for their attendance, and hoped that that evening's service might be the forerunner of many similar ones in connection with the Brotherhood. In conclusion, the Director conveyed the thanks of the meeting to the Rev. J. D. Langley for his kindness in officiating at the Communion service, and for his charge to the Brotherhood. A short prayer-meeting concluded the business of the evening.

ST. PETER'S WOOLLOOMOOLOO. We regret that so much has not been done in connection with this Chapter as we would wish, but much earnestness has been shown by many, and help has been given at the Open-Air Services, men at the street corners have been visited, and also the boarding houses, and on the whole much encouragement has been met with. The General Quarterly Meeting for Bible Study was held at St. Peter's on Monday the 16th ultimo, there was a fair attendance, about thirty various Chapters being represented. The subject "Reasonable Service" was opened by Dr. Crago, Dr. Housion, Mr. Chivers (Director), and the Rev. J. H. Mullens also spoke; the subject being dealt with in a very able manner, and it will prove most helpful to those present.

CHRIST CHURCH, COOTAMUNDRA. The Chapter at present numbers eight members—one having left recently for Kelso, and another for Sydney. Three and by this means the people in outlying parts of this extensive parish (30 miles each way) are enabled to have more frequent services. I was at Cootamundra recently, on a very wet Saturday afternoon, and saw one brother starting on horseback for a 15-mile ride. Such a journey under such conditions was the reverse of a pleasant trip. The day was intensely cold, very wet, and the roads extremely boggy and sloppy—and I could not but feel that a man needs the constraining power of love to send him on such an errand. Besides the Church in Cootamundra, there is a Mission Church and School in the far end of the town. Two brothers conduct the school and hold occasional services. A new settlement has sprung up at Pinkerton, about two miles from Cootamundra, and as it is rather far for children to go backwards and forwards to school, two other brothers have begun school out there. They have no building wherein to hold school, so for the present Sunday-school is held under a large "gum tree," when the weather permits—some logs serving for seats. This is much appreciated by the parents and children, and forms the nucleus of a School-church, which

is hoped, will soon be provided. The Chapter has not had much time for meetings, the members living so far apart and being so much occupied, but an effort is to be made to hold regular, though not very frequent, meetings. However, the work is being done, and that, after all, is the main thing. After Confirmation it is expected that some of the Confirmees will be admitted on probation, and thus strengthen the Chapter and the Church.

ST. SIMON AND ST. JUD'S CHAPTER, BOWRAL. Since my last report this Chapter has been doing good steady faithful work, resulting in genuine conversions. This is Christ's standard, therefore the Brotherhood's and our aim here for months past has been to increase our faith, to show to our neighbours that our lives are happy ones, and by kind actions, and our prayers, to trust in Christ, to give each one more interest in the joy of having the knowledge that the Lord Jesus loves them too. On the 10th August we held our Anniversary Meeting. At this meeting ladies will be welcome for the second time since the formation of our Brotherhood. We are looking forward to a fine night, a full meeting, and great spiritual blessings. The Junior Brotherhood is making great strides, we forward a report of theirs written by their Secretary Bro. Christopher Slack. We all regret very much the removal from our midst of Bro. Henderson who has gone to reside in Melbourne; we all wish him God-speed in his new home.

ST. STEPHEN'S NEWTOWN BOY'S DEPARTMENT. There have been three meetings in connection with this Department at the house of the Director, Mr. W. Crane. These have been held in the evening, and the attendance has been good. Only ten members have been enrolled up to the present, but there is a prospect of an addition to the members. The lads are now beginning to evidence a real interest in the work. Efforts have been made to bring others to the Bible Class and to induce them to attend Church. The most pleasing incident, however, in the work has been evidenced lately. Three of the Brotherhood have agreed to watch over and keep company of an evening with one of their number who was inclined to stumble, and in addition thereto arranged to pray for him at a certain hour every night. As a consequence a change for the better has been very noticeable in the conduct of the lad prayed for.

REPORT OF ST. PHILIP'S CHAPTER, ABBOTSFORD, VICTORIA. This Chapter has been progressing fairly well since last report—a few fresh names being added to the probationary list. The first admission service in this Diocese was held at St. Philip's last Wednesday evening, when ten probationers were admitted to full membership by the Incumbent, the Rev. T. Symonds. After the service an appropriate address was given to the Brothers by the Incumbent, who stated that he had, for several years, been desirous of establishing a Chapter of the Brotherhood, but that the opportunity had not presented itself until he came to this Church. Though they had started with only four members, he was gratified to observe how willingly the young men of St. Philip's had enrolled themselves as new members. The splendid work which they had already done in many ways for the success of the Church, he highly commended, and urged all of them to faithfully obey the rules of the Brotherhood. Daily prayer was absolutely necessary if they wished to be successful in their work, and the Rule of Service must regularly be carried out, if they were to obtain new members. They should never forget that every week they were to make an earnest effort to bring at least one young man within hearing of the Gospel.—The usual monthly meeting followed the service, which was held in the school-room, the Rev. T. Symonds presiding. The reports showed that a good work was being done by the Chapter, and that several young men had been influenced to attend the Church services—the Brotherhood pews now being well filled every Sunday evening. The Brothers had endeavoured to persuade the most promising young men of the Sunday-School to join as probationers, and that in three instances they had succeeded. One of them had already won the confidence of the officers, and after serving as a probationer, had been elected treasurer to the Chapter. The Acting-Secretary reported that the Brothers had done good service in repairing and renovating the School building, and also in improving the Church grounds, though it had been a labourious undertaking, the work had been cheerfully and systematically carried out to the satisfaction of the Church Vestry; whom they had saved a considerable outlay.—The election of officers then took place as follows: Director and Bible Class Teacher, Mr. J. N. Wilson; Treasurer, Mr. W. Deebie; Secretary pro tem, Mr. A. Lawrence. Much satisfaction and thankfulness was expressed at the appointment of the Rev. T. B. Treas to the Incumbency of St. Stephen's, Richmond, Mr. Treas, in acknowledging the congratulations of this Chapter, stated that he intended forming a Chapter in his parish, and that he would endeavour to promote the spread of the Brotherhood in Melbourne. He gladly accepted the invi-

tation to St. Philip's, and would meet them on the first opportunity.

After announcing that a short meeting for prayer would be held weekly prior to the Bible Class, the meeting closed with prayer.

A. LAWRENCE, Acting-Secretary.

ST. AUGUSTINE'S CHAPTER, UNLEY, SOUTH AUSTRALIA. The first meeting of the Chapter was held after evening service on Sunday,

June 3rd, 1894, and it was then arranged to hold the next meeting on Monday, June 11th, when the election of officers took place. The following Brothers were elected to office:—Brothers H. M. Mudie, Director; T. A. Fletcher, Secretary; H. E. Potter, Treasurer. We have twelve Brothers in the Chapter. The only work yet entered into by the Chapter is trying to get men to come to church; and some of the Brothers visit and read to an old gentleman who is not able to leave his room through affliction. We always spend a short time in Bible study at our fortnightly meeting, and are greatly benefited thereby. We are about to form one or more Committees for general Chapter work, and we hope that our efforts will be crowned with success.

LOCAL CONVENTION AT BOWRAL. St. Jude's Chapter has decided to hold a Convention at Bowral, on Monday, 1st October (Eight-hour Day).

and we append the programme which has been fixed upon. It is highly desirable that as many as possible of our city and suburban brethren should go. The day, in all probability, will be a public holiday, and those who go can return by the mail train or express next morning, the former reaching Sydney at 6 o'clock, the latter at noon. Several have handed in their names as speakers, but we want others still to keep up the discussion on the various subjects, which are designed to stimulate and enliven us in our pledged work. The names of those intending to go should be forwarded to Mr. J. McKern, Summer Hill, who will supply further information to those in need of it. Programme:—Afternoon Session, 3 to 5 o'clock—3 o'clock, Holy Communion. Conference subject: PRAYER. I. Prayer—general. II. Prayer—intercessory. III. Prayer—answered (particularly as regards Brotherhood work). Open-air service 7.15 to 7.55 p.m. Evening Session, 8 to 10 o'clock. Hymn—"Jesus Calls us"—Prayer. Conference subject: SERVICE. I. Dealing with Individuals. II. Visiting. III. Mission Work. Hymn—"Onward Christian Soldiers."—Each speaker on above subjects not to occupy more than 15 minutes—leaving 15 minutes for discussion on each subject, and half-an-hour for devotional exercises.

BOWRAL CHAPTER. During the present month we held our Anniversary which passed off very satisfactorily with an attendance of over a hundred. The Secretary read his report showing us we had much to be thankful to God for, but at the same time plenty of room for improvements in the ensuing year. The meeting was an impressive one, and we all feel that good will result from our first annual meeting. The Brotherhood is going on steadily. We find more than prayer is required,—service,—and one is no good without the other. The Chapter is looking forward to the visit of the Sydney Brothers at the Convention to be held here on Eight-hour Day.

## The Men Outside the Churches.

### III.—THE GOLD MINERS.

"The law of Thy mouth is better unto me than thousands of gold."—Psalm cxix. 72.

The gold fever has broken out again in this Colony—not in the wild speculative style of former years—but sufficiently strong to induce large numbers of men to go in search of the precious metal; and in consequence one frequently sees groups of men—sometimes numbering one or two hundreds—camped together, delving into the earth in the hope of earning a living or making a fortune. One thought is uppermost how they may "bottom" on payable stuff. Go amongst them, and they can talk only on the one theme; sit down and converse with them and they will either enlarge on the prospects of the fortune which is near at hand, or bemoan their ill-luck at having struck nothing but "duffers." Yet I have never seen any set of men more hopeful than they who have set themselves to try the fortunes of an unknown field. Herein lies the charm, that at any time they may strike a patch or a lead that will reward their weeks or months of toilsome work.

Many of these fields are out of the range of the Parish Church or any Christian Assembly, consequently these large groups of men receive no religious instruction unless an earnest Minister or Layman, constrained by the love of Christ, goes forth to read the Word, to offer prayer, or converse with them of those things which make for their eternal peace.

It is sad to think how many thousands of the young men of our country, moving about from field to field, never enter the doors of any Church, never open the pages of the Word of God, and seldom, except by "chance," hear the good news of the Gospel of Jesus. Is it any wonder that they become alienated from the life of God, live an utterly animal life, and drop out of existence without God and without hope. Surely the Church of Christ in Australia is responsible for reaching such groups of

men as these; not perhaps by the regular Ministry, but by having at her command a body of men (call them by what name we will), who shall be sent forth to minister to them on their own soil. It is useless to expect them of their own freewill to enter a Church when within reasonable distance, to use their own words which are invariably given as a sufficient excuse, "We haven't decent enough clothes"—and when the Church is far distant they cannot reach it. So if the Church is to reach them with the message of God, she must send her agents to minister to them in their camps.

It was with such feelings as these that I went forth on a recent Sunday afternoon to a new field not far from Murrumburrah, on which about 200 men are "trying their luck." Being on the spot and at leisure, I found the words from Isaiah's account of his vision "Here am I, send me," forming themselves into an earnest prayer, and shortly after I was with a knot of seven or eight men sitting on a log between their tents reading that beautiful prophecy of the Atonement contained in the liii. Chapter—followed by a selection from the Psalms. It was encouraging to see these men uncover their heads as the sacred word was read. There was then a general conversation on religious, both Clergy and Laity, some of the men trying to hide their irreligious lives behind the alleged (and, alas! sometimes too well-founded) inconsistencies of Church Members. We also had a pleasant discussion on the present and future life. One fellow insisted that the "bottom was knocked out" of religion; he was religious once, but had given it up. I was glad of direct opposition—it gave greater scope—and at last the one who threw down the gauntlet, joined me as I left, and told me how he had fallen away; he had kept to Sunday School until 23 years old; but knocking about the country had brought him into surroundings which had proved too strong for him. He wished to do better. While we thus talked two ladies approached and invited us to attend an open-air meeting in the midst of the field. He offered to come with me, and en route to his tent he dashed into another one and secured three other men for the service. I was glad to see that an organised attempt was being made to preach the Gospel here. About twenty members of the Christian Endeavour and others had arranged this first meeting, and I must bear testimony to the hearty, earnest, and successful manner in which this service was carried out. Such hymns as "Have you any room for Jesus," and "Jesus, lover of my soul" were joined in heartily by many whose lips have long been strangers to sacred song. Simply and earnestly, lovingly and faithfully, was the message of grace put before more than 100 diggers, based upon such texts as "Come unto me all ye that labour," and "His blood be upon us and on our children" while another exhorted them to take Jesus as their friend. There was deep attention, some palpably absorbed in hearing our message. With a deep Amen to the closing prayer for God to make the seed fruitful, this interesting meeting broke up.

It was picturesque—a nice piece of undulating country, well grassed, and lightly timbered with box; on the hill top the promoters of the service took their stand, under the "shelter of a mighty rock of granite," overlooking by a large tree; standing forth in the centre of the semi-circle of workers, the leader gave forth the hymn and prayer, and the speakers their addresses. Men from all parts of the field came along and ranged themselves in front, some reclining against the trees, others stretched upon the grass, some sitting, some kneeling, others standing. There were some there from the creeks with their prospecting dishes in their hands, whilst all through the service others arrived from various occupations: some left their wash-tubs; others their cooking; some their cradles—and all were drawn thither by the "Old, old story of Jesus and His love." A plentiful supply of hymn books enabled many to join in the singing—aye, and they did sing too! Lips that I had heard uttering anything but choice language were constrained to join in the sacred song.

That was not all. My opponent of the earlier part of the afternoon was evidently touched. Memories of better, happier days in Sunday School came uppermost, and at parting he desired to have me send him some books and papers that would help him to a better state of heart. A fortnight later he writes:—"I have received the papers and New Testament. I was very glad of them, and promise you faithfully I will read them. . . . I attended evening service that day you were on the field, and other services since. . . . I will be glad to hear from you again. May the Lord bless you and me." I note this to show that the labourer who goes forth to such fields as these will receive his hire in the salvation of souls.

Oh! that I could impress upon the young men of our Church the great responsibility resting upon them to go forward to such work as this. In my rapid and constant travelling amongst such classes of men as I have written about in this series of papers, I see enough to convince me that the fields are "white unto harvest," but the labourers are indeed sadly few. Thousands of men long for, hungering after, the Bread of Life, and so very few going out to break that Bread for them. Let me appeal to members of our Brotherhood in Country Chapters to seek out such men, and deliver the Gospel message to them with all the loving sympathy and faithful earnestness of the first Apostles. And those amongst us who believe they are called of God to give themselves to Missionary work let me urge them to devote a season to such work as this ("beginning at Jerusalem.") Then may they go forth to

their larger field, conscious of having led some to Christ, a consciousness that will for ever encourage them in those far off fields where they may finally settle down in their life work.

On the goldfields there is abundant opportunity to lead men heavenward, and what will be the joy of that man who, when he reaches "Jerusalem the golden," shall meet there in that "street of pure gold, as it were transparent glass," some of the men who, while burrowing in the mire of this earth in search of a little "gold that perisheth" were led by him to esteem the Word of God "to be desired more than gold" and are amongst those who are then

"Casting down their golden crowns Around the glassy sea."

## Stop the Leaks.

When a young man goes away from home he goes straight into danger. At home he is fenced about by habits, reputation, tender regard for family and friends, self-respect, and, it may be, true Christian principle. He goes away—walks out of his compound—and behold a score of forces which never reached him before, push and pull him this way and that,—enemies to his soul and body, which he had never known or long since conquered, rise up against him and hurt him.

We all know this. A week's trip among strangers has taught us the truth of it. And in most cases he is beaten unless he gets back quickly under shelter.

You may say we are cowards and weaklings to yield, but we are a poor lot at best, and only one of us young men was ever completely and always victorious. He taught us to pray, "Lead us not into temptation, but deliver from us evil."

Now this fact lays a responsibility upon all Christian men to welcome and stand by strangers. This fact and that of the wide spread of the Brotherhood of St. Andrew lay the same responsibility upon the Brotherhood, upon each man, and upon each Chapter. Therefore I say that if you, my brother, let a young man of your acquaintance go away from home, or from that environment which has helped him to lead a true life, without taking the trouble to commend him, by letter through the mail, and by letter or transfer card by his own hand, to the Church or Chapter, in the region into which he goes, God will hold you to account for your neglect. I speak urgently. Here is a great opportunity, and along with it goes a great responsibility. Here is an organisation whose purpose is to welcome strangers and to include them in bonds of Christian Brotherhood, and which exists in every city and considerable town, and in many villages in the United States and Canada. Here are eight thousand brothers pledged to lend a hand. A young man can hardly move anywhere without coming within range of one Chapter or another. I am in a position to say that a cordial welcome and a helping hand are everywhere in waiting for him. But the Church and the Brotherhood are terribly supine in the matter of bringing these travellers into contact with the Clergy and the brethren at their destination. Let every Brotherhood man, every Chapter, every Clergyman, every father, mother, sister and brother take notice that there is no reason why the young man should fall into bad company for the want of good company. Write to the Secretary of the Brotherhood in Sydney, and you will get a list of all the Chapters, and names and addresses of the officers in the particular place to which your dear one has gone. Commend him to them by letter. Write him to make himself known to them, and your boy will not be drawn away from the home ways and home principles because there is no one to lend a hand. Right here is where the Church loses her young men. STOP THE LEAKS!

## Gleanings.

The Ninth Annual Convention of the Brotherhood in the United States is to be held at Washington from Oct. 11 to 14.

Seven Bible Classes are held each week in Christ Church Cathedral, St. Louis. The total average attendance is 120.

The Mission work conducted in a suburb by Emanuel Chapter, Richmond, Va., has resulted in the building of a handsome chapel, which was formally opened on Whit-sunday by Bishop-elect Newton.

Zion Chapter, Pontiac, Mich. has charge of a mission in a neighbouring town, which has hitherto been without Church Services. Two members of the Chapter serve as Lay Readers. So much interest has been aroused in the Mission that it is expected ere long to form an independent parish.

The Brotherhood men of Pittsburg and Alleghen Parish; with the sanction of Bishop Whitehead, have united in starting and maintaining a Rescue Mission in the City of Pittsburg. Services will be held at the Mission Room, at least four nights a week. An earnest effort will be made to bring the great truths of the Gospel home in a practical way to sinful souls. The Pittsburg men believe that the Church is fitted and equipped for just such rescue work, and that she should not leave the field to be worked alone by the Salvation Army or any other agency. Members of the Keeley League in Pittsburg will co-operate with the Brotherhood men for special work among the intemperate.

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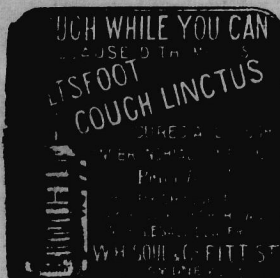
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interest, or worse,  
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More profit he gets.  
If thus he does act, be sure of  
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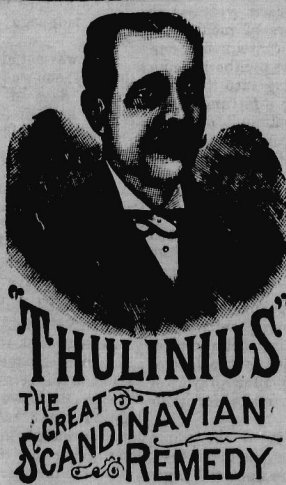
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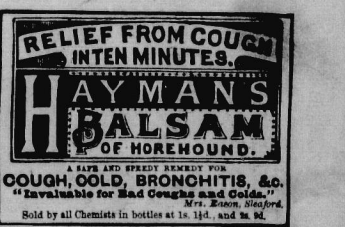
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