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SYDNEY, NEW SOUTH WALES, SATURDAY, APRIL 14TH, 1894.

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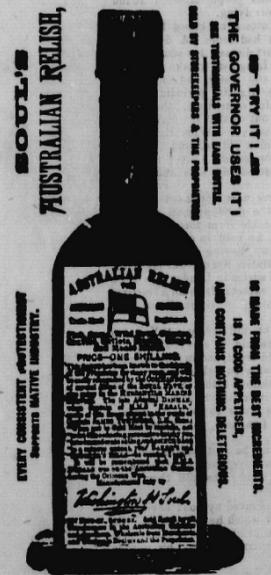
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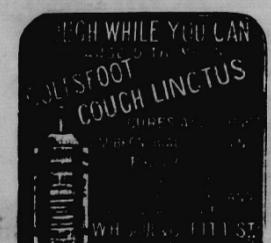
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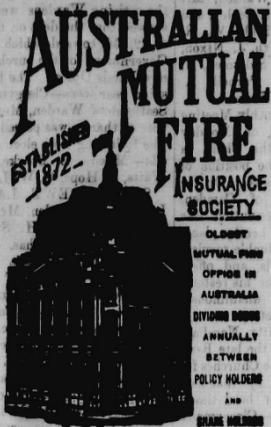


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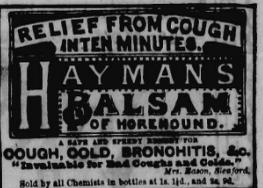
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# The Australian Record.

SYDNEY, SATURDAY, APRIL 14, 1894.

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### NOTES AND COMMENTS.

**The Dean Designate** The Daily Telegraph in an article on Tuesday says: "During the past half century or so, and beginning with men like KINGSLEY and MAURICE, there has been an increasing number of professors of the Christian religion who insist that it is necessary to have human beings physically healthy and socially happy before their minds can be led to the contemplation of spiritual truths. Of late such teachers have become many, and form what seems to be the apostle of the religion of the future—a Christianity so complete as to embrace even what is commonly supposed to belong to the domain of politics." In support of this statement it gives as a remarkable illustration of this tendency a reference to an address on "Christ and Democracy" delivered by the Dean-designate of Ely, the Rev. C. W. STUBBS, M.A., in St. Edmund's, London.

**Old and New Creeds** We reproduce elsewhere the sermon. Dr. STUBBS formulates what he terms "the Democratic Christian Creed" and he asks Churchmen if they are prepared to adopt this as an appendix to the Apostle's Creed. The London Daily Chronicle observes "If the members of every Church were to repeat DEAN STUBBS' Creed every Sunday and take it to heart there would be hundreds of centres of social revolt and civic reform for every one that exists at present." But the question is—Will not the Apostle's Creed in the form in which it has been handed down to us more deeply affect the soul than even the new democratic creed which Dr. STUBBS would have attached to it as modern appendix?

### CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.

DIOCESE OF SYDNEY.

The Annual Meeting of the Sunday School Institute will be held on Monday, 23rd April, at 7.30 p.m. under the presidency of the Very Rev. the Dean. At the annual meeting it will be proposed that rules 1 and 2 of the existing Constitution be altered according to the annexed form. The chief alterations being (1) A reduction in the amount of the affiliation fee, and of the members subscription; (2) The affiliated schools will have the privilege of sending a delegate to the Committee Meetings.

It is thought that these alterations will tend to make the Institute more widely known and therefore more helpful to Sunday School work in the Diocese. After the business has been transacted, at 8 o'clock, there will be a Conference of Clergy and Teachers; papers will be read by Revs. W. Martin, B.A., and P. N. Hunter. The papers will be open to discussion afterwards.

Attendance of Clergy and Sunday-school Teachers is earnestly desired and it is hoped this meeting may be productive of much good.

### PROPOSED AMENDMENTS.

**MANAGEMENT.**—The management of the Institute shall be carried on by a Committee consisting of the Bishop of the Diocese as President, the Very Rev. the Dean of Sydney, the Ven. the Archdeacons of Cumberland and Camden as Vice-Presidents, and an Executive Committee of six (6) Clerical and six (6) Lay members, a Treasurer, and a Secretary being also members of the Institute. The Executive Committee shall be elected at the General Annual Meeting, to be held as early as convenient after the 1st April in each year. In addition to the elected Executive Committee, each School affiliated to the Institute may nominate annually a delegate, lady or gentleman, who shall receive notice of all meetings of the Committee, and be entitled to attend and vote thereat. The Committee may fill up any vacancies in their number occurring between the annual meetings. All Lay Members of the Committee, and Delegates from Schools must be communicant members of the Church of England. The mode of nominating Delegates of schools shall be left entirely to the Incumbent of the parishes related thereto.

**MEMBERSHIP.**—Members' subscriptions shall not be less than 1s per annum for Clergymen, Superintendents, Teachers and others engaged in Religious Instruction. The Affiliation Fee for schools in Sydney and Suburbs shall be 5s per annum, and for Country Schools 2s 6d per annum. The above to take the place of the present Rules Nos. 1 and 2.

**Church of England Temperance Society.** We beg to direct special attention to the announcement that a Conference of the members and friends of this society will be held in the Chapter House on Tuesday evening next at 7.30. The object of this Conference is to consider the best means of maintaining the Branches in a state of efficiency. The subject is one of such importance that it should command the attendance of all who have the welfare of the Society at heart. Every Churchman believes the C.E.T.S. is a useful and necessary organization, and it should therefore be his desire to make this Conference a means whereby its interests should be advanced, and the agencies made more effective by which its great work may be carried on.

**Sunday School Institute.** We are able to give in this issue an outline of the arrangements made for the annual meeting of this valuable Diocesan organization. We ask for it the attention of both Clergy and Sunday-school Teachers. We hope there may be a large gathering of the friends of the Institute, and trust the proposed amendments to the rules will not only be acceptable, but productive of much good. The alteration should, we think, secure a larger membership, and every school in the Diocese should be able to pay the reduced affiliation fee.

### JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

Where Bishops disagree I prefer not to express my opinion, especially on such a delicate point as whether the original £100 a year contributed for the Goulburn Bishopric should be continued by the Diocese of Sydney. But I wish there was some tribunal established by the Church in the shape of an Australian Board to decide such disputed matters. Of course the PRIMATE acts usually as the Arbitrator between the Dioceses, but in some matters it would be well to refer them to a Board not connected with any Diocese in the Province. The financial arrangements between a mother Diocese and her daughters must always be difficult. The Capital City has the largest population to deal with, but also can most easily get contributions; and she has not such ever-poorly-paid workers. Those who have immense districts of small population are apt to become embittered if they think that the Mother Diocese is not sufficiently helping the others, whose separation from her made her work so much more compact and easy. This bitterness, wrong as it may be, ought to be shown to be wholly unfounded, and I trust that at the next Provincial Synod the Sydney Representatives will feel that the wish of our Diocese is that they should not "stick up for their rights," but rather err on the side of over-generosity in helping weaker Dioceses. "Let no man seek his own, but each his neighbour's good" surely applies to Dioceses as well as to individuals.

With some disputed questions already on hand at the last Provincial Synod it was doubly unfortunate that the dispute arose about Canon Hulston King's candidature. I am glad to see that this is again being thrashed out in the columns of the Record; not because the matter is interesting, for it is quite otherwise, but because if Synod Representatives discuss the case now they will not be easily led to do an unwise thing when the next election of Provincial Synod Representatives takes place. My friend Canon King will never give up his opinion; "He isn't built that way," being, I fancy, a distant connection of the lady who flourished her fingers out of the water while her husband was drowning her for persisting in saying "Scissors." But if he was as entirely right as I believe him to be wrong, it would still be the duty of the Sydney Diocese to acquiesce in the unanimous opinion of the other Dioceses and to cease from insisting on the point. I don't go so far as the Quakers do in advocating non-resistance, but in such matters their plan of yielding, rather than fighting, is usually justified by the results.

Every monthly list of accounts issued by the Sydney Church Society contains an acknowledgment of Offeratories received months before by the Churchwardens of Parishes, but withheld from the Society during the intervening months. It would be interesting if some such Churchwardens would write to the Record to justify this action. When an Offeratory is announced as being for a special purpose, it is right to withhold that money and employ it for other purposes until it can be easily dispensed with.

The Bishop of Goulburn says that the Goulburn Church Society does not now pass Stipends through its accounts. I hope this does not imply that it refuses to receive the Stipend from the Parishes and send the monthly cheque to the Clergyman. For, if so, I regard it as a retrograde step. No simple arrangement can be more helpful in preventing friction between Churchwardens and Incumbents than that the Church Society should act thus as a collector and distributor of Stipends. If, however, this plan is definitely abolished, may I suggest as a substitute that the monthly cheque should be paid, not direct to the Clergyman, but into his account at the Bank and a duplicate slip sent to him to notify him of the payment. It is a little point, perhaps, but not a trifling one. One of the holiest Christians I have known—a man who certainly would not feel hurt without just cause—once described to me with considerable feeling the way in which "his money" was handed to him by a Treasurer who, whatever his good qualities might have been, did not possess delicacy of mind. Now payment through the Church Society, or a Bank, prevents even the possibility of such rudeness.

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Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have now been taken successfully in the Colonies and India for the last twenty years, and are admitted by thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulence.

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NEWS OF THE WEEK.

Friday, April 6.

The Executive Council of the Board of Mission at 5 p.m., and the Diocesan Corresponding Committee of the Board of Missions met at 4.30. The Rev. G. Spencer Oakey inducted to the incumbency of Holy Trinity, Kelson. St. Paul's Young Men's Union met—Debate: "That the franchise should not be extended to women." The result of the discussion was that the motion was carried by 2 to 1.

Saturday, March 7.

Garden Party given by the Rev. F. B. and Mrs. Boyce, at St. Paul's, Cleveland-street, to meet the Delegates of the Women's Christian Temperance Union.—Annual Picnic in connection with St. Michael's Sunday-school, Botany-street held at Chowder. There was a large attendance.

Sunday, April 8.

The Preachers at the Cathedral were—11 a.m., the Precursor; 8.15 p.m., Canon Sharp, M.A.; 7 p.m., the DEAN.—The Preachers at St. Saviour's, Goulburn, were—11 a.m., Canon Spencer; 7 p.m., Canon Kingsmill.—The Rev. C. Bice delivered an address on Mission Work in Melanesia at the Children's Service, St. Mark's, Darling Point, at 8 p.m.—Open Air Service in the Domain 4.15, Rev. T. B. Tress.

Monday, April 9.

Open Air, Cathedral, 1.15-2 p.m., Rev. J. Dixon.—Monthly Meeting of the Guild of St. Lawrence, held at Christ Church 8 p.m.—A valedictory address accompanied by a purse of sovereigns presented to the Rev. A. Poole on the occasion of his leaving Lismore for Grenfell.—The Rev. E. La Barte presented with an address and purse of sovereigns by the parishioners of All Saints, Singleton, on the occasion of his taking charge of St. John's, Raymond Terrace.—Annual Meeting of the Branch of St. Michael's, Botany-street C.E.T.S., held. The Revs. Dr. Manning, F.B. Boyce and J. H. Fries delivered addresses. Songs solos, and recitations were rendered.—A pleasant reunion held at the Factory Girls' Club for the purpose of bidding farewell to Miss Georgina Edwards, the Secretary, who is about to leave for England.

Tuesday, April 10.

Open Air, Cathedral, 1.15-2 p.m., Mr. Daunt. The Trustees of the Clergy Widow and Orphan's Fund met at 4 p.m.—The Committee of the Lay Readers Association met at 4.30 p.m.—Social Meeting of Parishioners at All Saints' Mission Church, Petersham, when the Rev. F. W. Reeve was presented with a gold watch suitably inscribed as a mark of esteem.—Archdeacon Dunstan presented by his parishioners at Forbes with an address and purse of sovereigns.—The Very Reverend Dean of Melbourne celebrated his 95th birthday. He received congratulations from a very large number of friends.—The Revs. A. T. Puddicombe and G. Spencer, installed by the Dean of Goulburn, Canons of St. Saviour's Cathedral.—Opening Session of the Tenth Synod of the Diocese of Tasmania. The Bishop delivered an impressive presidential address.—St. Barnabas Literary and Debating Society met, and officers for the ensuing six months were elected.

NEXT WEEK.

SUNDAY.

THIRD SUNDAY AFTER EASTER.—Lessons.—Morning, Numbers xxii, St. Luke xii, 35; Evening, Numbers xxiii or xxiv; Galatians v, 13.

CATHEDRAL.—11 a.m., THE DEAN; 3.15 p.m., Canon Taylor; 7 p.m., Rev. S. S. Tovey, B.A. Holy Communion at 8 and 11 a.m. ST. SAVIOUR'S, GOULBURN.—11 a.m., Canon Puddicombe; 7.30 p.m., Bishop of Goulburn.

MONDAY.

Lessons.—Morning—1 Samuel i; St. Luke xiii to 18; Evening, 1 Samuel ii to 21; Galatians vi. Committee of the Diocesan Educational and Book Society 4 p.m. Meeting of Junior Clerical Society at St. Barnabas' Parsonage, Glebe at 1 p.m.

TUESDAY.

Lessons.—Morning—1 Samuel ii, 21; St. Luke xiii, 18; Evening, 1 Samuel iii; Ephesians i. Conference of Members and friends of the Church of England Temperance Society.—Chapter House, 7.30 p.m. The DEAN will preside.

WEDNESDAY.

Lessons.—Morning—1 Samuel iv; St. Luke xiv to 25; Evening, 1 Samuel v; Ephesians ii.

THURSDAY.

Lessons.—Morning—1 Samuel vi; St. Luke xiv 25 to xv, 11; Evening, 1 Samuel vii; Ephesians iii. Committee Church Missionary Association, 4.15 p.m. Church Society, St. John's, Parramatta, 7.30 p.m. Preacher: Rev. J. Dixon; 8.30, Election of Officers and Committee for ensuing year.

FRIDAY.

Lessons.—Morning—1 Samuel viii; St. Luke xv, 11; Evening, 1 Samuel ix; Ephesians iv to 25. Village Fair at Fern Bay in aid of All Saints', Hunter's Hill.

SATURDAY.

Lessons.—Morning—1 Samuel x; St. Luke xvi, 1; Evening, 1 Samuel xi; Ephesians iv 25 to v, 22. Continuation of Village Fair at Fern Bay in aid of All Saints', Hunter's Hill.

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.

QUIET DAY FOR THE WIVES, &c. OF THE CLERGY.

To the Editor of the Australian Record. Sir,—The suggestion that a "Quiet Day" should be held for the Wives and Daughters of the Clergy of this Diocese is one that ought to be entertained. Your valuable contributor, Colin Clout should be thanked for it. In a volume of the Clergyman's Magazine for 1881, there are two articles by Rev. F. Pigou, D.D., Chaplain-in-ordinary to the Queen (now, I believe, Dean of somewhere) which might be reproduced or condensed in your columns. The title of the articles is, "Clergymen's Wives, Sisters and Daughters: How they may hinder, and how they may help a Clergyman's Work."—I am, sir, Yours faithfully, OBSCURUS.

HOME FOR INEBRIATE WOMEN.

Sir.—Subscriptions are being solicited (from house to house, I understand) for a "Church Home for Women" in Lower Fort-street, Dawes Point. Is this institution connected with the "Church Home" founded by the C.E.T.S., and has it the sanction of our Church authorities? Can you or any of your readers answer these questions? They are being asked by many persons. Yours etc.

MILLER'S POINT.

[The answer to both these queries is No! The only names given on the circular issued, are those of the promoters:—Mario, C. Sims, and Ada M. Lothrop.—E.A. A.R.]

THE PROVINCIAL SYNOD AND THE CONSTITUTIONS.

DEAR SIR,—If the new Provincial Synod is as the Registrar of the Diocese asserts—"clearly a body having no connection whatever with the Constitutions of 1866," and if its action in contemptuously ignoring the deliberate opinion and consequent action of the Sydney Diocesan Synod, is to be officially upheld and justified on that ground, then it would seem that the opposition raised by myself and others to the acceptance by our Synod of the "Rules" of the General Synod, purporting to create a Provincial Synod for the Province of New South Wales, was fully justified. The General Synod, it will be remembered, coupled the recognition of any future Bishop of Sydney as Primate, with the acceptance of the proposed Rules. To have refused to accept them at that time—the See of Sydney being vacant—would have created so many difficulties, that it is scarcely to be wondered at, that our Synod, with a large faith in the common sense of the Members of the new Provincial Synod, frankly recognised its formation, and subsequently accepted its Constitution, refusing to suppose that the powers conferred could or would be so interpreted as to conflict with the legalised Constitutions of 1866.

Permit me, in conclusion to say, that however unpleasant and troublesome a personal controversy may be, I shall not regret it if it serves to bring out and establish the important principle of Diocesan independence within certain clearly defined and legally recognised limits. The assumed independence of the new Provincial Synod of any recognition of our Constitutions of 1866, is a point of such great importance, and is fraught with consequences so serious that it is surely well to have it at once and finally set at rest. Is our Synod of the Diocese of Sydney to be henceforth recognised, as in a state of dependence, as under the control of the Provincial Synod? I venture to think the authority of the Registrar, notwithstanding that until the Constitutions of 1866 are repealed by proper authority, our Synod neither is, nor can be, placed in such a position.

Yours, etc.

HULTON SMYTH KING.

BELLENDEN KER.

DEAR SIR,—I am teaching the little Aboriginal girls on the Mission to sew. I need some small thimbles also some patches. They are making a quilt of patchwork, which will serve for a covering during the winter months. Might I suggest to the ladies that they should turn out their boxes of odds and ends, or collect patterns from the warehouses for us. Some of the girls can sew very neatly already. Our Mission flag (which some ladies kindly gave my dear husband (Rev. J. B. Gribble) is worn out. Will anyone give us another? White, with the letters B.K.M. in blue. Also any young ladies fond of fancy work can utilize their scraps of time and material for our good. We would like to have for our Mission Cutter Crew, some cap bands, white with blue letters, B.K.M. worked on. We are also sadly in need of clothes for our men and lads of 16 or 17 years. Anything will come in. Some time ago the Rev. J. H. Hargrave procured for us a number of military coats; they are greatly prized, and the fortunate

possessors seem to be very proud of their red coats even in the hot weather. Will you kindly think of Bellenden Ker when you have or see anyone else have clothes, no matter how old-fashioned or worn they may be. Missions to the Aborigines, unlike those to other parts, have to supply food and clothes, hence it becomes a serious matter to clothe them, as they must of course have clothing of some description. My last request is for the prayers of God's people (these, everyone can give) for the prosperity of the Mission, pray for more workers and means to support them. At present, my son is alone with the exception of a Christian South Sea Islander, Willi Ambrym and myself, and is sadly overworked. He has the school and the spiritual exercises every day, also the out-door part—the garden, the cattle, which are kindly lent us. There is constant supervision needed in everything that the blacks undertake to do; besides this, there are visits to camps, and patients to doctor, everything seems to rest on him, and I seem to be able to do so little. The climate is very trying, and attacks of fever stop one from doing much; but I am thankful to say that the fever is not so bad as it was last year. I do not think anyone could continue in this work many years without long rests; one year takes as much out of one as three years lived in a cooler climate. But all the discomf, the fever, the climate and everything else is forgotten when in the School Church in the simple services. As you see the quiet behaviour, the interest taken in the old story of the Cross, and listen to the intelligent answers of these poor children of the bush for whom Christ died as truly as for me. The Inspector of Nuisances has kindly given us a lot of goats so we shall have some fresh meat now which will be a great treat. I am, sincerely yours, MARY A. GRIBBLE.

Ynnabuna, Bellenden Ker, March 19, 1894.

Acknowledgements.

Bellenden Ker Mission.—Acknowledged with thanks, £5 from the "Sower's Band," St. Luke's, Burwood, and 3s 10d from two little girls per Mrs. A. J. Riley. R. WHITE-SIDE.

POETRY.

ANSWERED PRAYER.

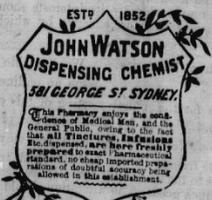
I asked for bread: God gave a stone instead. Yet while I pilloved there my weary head, The angels made a ladder of my dreams, Which upward to celestial mountains led. And when I woke, beneath the morning's beams, Around my resting place fresh manna lay; And, praising God, I went upon my way, For I was fed.

I asked for strength: for with the noontide heat I fainted, while the reapers, singing sweet, Went forward with ripe sheaves I could not bear. Then came the Master, with His blood-stained feet, And lifted me with sympathetic care. Then on His arm I leaned till all was done; And I stood with the rest at set of sun. My task complete.

I asked for light: around me closed the night, Nor guiding star met my bewildered sight. For storm-clouds gathered in a tempest near. Yet in the lightning's blazing, roaring flight, I saw the way before me straight and clear. What though His leading pillar was of fire, And not the ensueban of my heart's desire? My path was bright.

God answers prayer: sometimes when hearts are weak, He gives the very gifts believers seek. But often faith must learn a deeper rest, And trust God's silence when He does not speak; For He, whose name is love, will send the best. Stars may burn out, nor mountain walls endure, But God is true, His promises are sure. To those who seek.

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



A CHRISTIAN SOCIAL CREED.

By THE DEAN OF ELY.

The Daily Telegraph in a leading article published on Tuesday, referred to a remarkable Sermon on the above subject, by the newly-appointed Dean of Ely. We give the substance of his sermon, as showing the drift of thought on social subjects in English Church life. The Dean said:

Is there any true sense in which it is right you and me, without irreverence, to speak of Jesus Christ as the greatest and social emancipator, the most potent of Labour leaders? I think so. You will always find, I think, that the best history of any age is to be found in the biography of its hero, or greatest man. The golden age of classic Greece was better understood if you think of it as the age of Pericles; the majesty of Imperial Rome when you think of it as the age of Augustus; the era of Italian Renaissance when you connect it with the thought of Leonardo da Vinci, Michael Angelo, and Raphael, the epoch of the Protestant Reformation when you speak of it in the times of Luther, and Erasmus, and Colet, and more. But when we come to speak of the King of the kings of men, the *Floris Regum Arturus* of the heroes of humanity, of what special age is He the measure? The Christ has for His times all times. Not the first century only, nor the second, nor the twelfth, nor the sixteenth, nor the nineteenth, is the Age of Christ. The present days are His days, and we are His contemporaries.

CHRIST AND SOCIETY.

But not only the strictly theological, the imaginative conception of the personality of Christ has varied greatly from age to age. We have learned to worship a more human Christ—kingly and divine still, it is true, commanding our reverence and devotion and humility—but still full of human friendliness and sympathy and love, a Divine comrade, not "too bright and good for human nature's daily food," ever ready to help and to guide us through the soulless moral perplexities of every-day, common place existence, ever ready to illuminate for us with some far-reaching principles the difficult modern problems of history, politics, and science, of poetry and art, of trade and labour. Am I right in adding these last words? Is there any modern reading in these days of industrial war, competitive industry, and of an economic system:

"When faster and faster our iron master, The thing we are made for, ever drives, Bids us grind treasure, and fashion pleasure For other hopes and other lives."

There is no fact more removed from controversy than this, that Christianity arose out of the common people, and was intended in their interest. When Christ came, He came as a poor man in the outward rank of an artisan. He was a true child of the people. In the very song of praise which burst forth from His mother's lips—the *Magnificat*—the democratic note is first sounded which men echo on through the history of the Church. It was the birth-song of democracy. No wonder that "the common people heard Him gladly." Here was the mother idea of Christian civilisation. You have only to think of the revolutionary force which Christianity exerted on the civil order of the ancient world, not only in its effect on the institution of slavery, upon which the civil order of Greece and Rome was essentially based, but also its mitigation and final abolition of the despotism of paternal power—the gross tyranny of a father's power—which was the dominant idea in the family life of Greco-Roman civilization, to see how far-reaching has been that Roman. There may be those who think I am hazarding a bold assertion when I claim the abolition of slavery as a Christian achievement. I am quite aware that slavery lasted in Europe down to the nineteenth century, and that it is the fashion in these days to contend that slavery perished owing to peculiar secular causes—the march of intellect, the discoveries of science, the natural rise in the standard of comfort, and so forth. But can you honestly think so? The "march of the intellect," indeed! Why, the race that gave birth to Plato, Socrates, Aristotle, Sophocles, Phidias, Euclid, Archimedes, and Ptolemy could not even conceive of a state of society when slavery should not exist: civilisation seemed to them to require the servitude of the masses as its necessary foundation! It was not cruelty or callousness that prompted Aristotle to divide "tools" into two classes, "living" and "lifeless," and to place "slaves" in the first class. It was not want of intellect, it was not want of faith in human nature. "Who would do the scullion work in the great household of humanity if there were no slaves?" This is the question that perplexed the great philosophers of antiquity. This was the question which Christ solved by making Himself the slave of mankind, and classing Himself among the scullions. It was not the "teaching" so much as the "doing" and the "being" The spirit that dictated the words, "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many," dictated also—do not forget it—the death upon the Cross. It is that spirit which has destroyed slavery, it is that spirit which will establish one day a true social order upon the earth. True, the spirit of Christ has never been yet fully obeyed, or even understood, by all His followers, but on the day when it is obeyed and understood, life on earth will begin to be life in heaven.

HOW TO CURE THE WORLD'S ILLS.

Jesus Christ will not furnish us with any ready-made scheme for a new and perfect human society. He is a Social Emancipator; yes, but He is not a politician, not a constitution-monger, not even in the strict sense a legislator. He has left no authoritative precedents in regard to things which men can manage for themselves. For He knew that it is not possible to walk by the letter and by faith at the same time. The true Christian society was to be ruled by a fixed code, but by an indwelling spirit. The Christian disciples of all ages were to regard their Master's example as a social rule, but they could not go to the record of His words and deeds as to a civil statute-book, where the ethical difficulties of all time were scheduled and codified, but as to a walling of influence where they might imbue themselves "with the same mind that was in Him." When sanitation, and education, and science, and political reform, and socialistic legislation, and the organization of labour have all done their best and failed—as they undoubtedly will fail unless something more is added—then I trust that we shall all of us, whether rich or poor, capitalist or labourer, begin to find out what that something more is. Then we shall begin to perceive that, after all, it is not new Acts of Parliament that are needed, Employers' Liability Bills, boards of arbitration and conciliation, labour bureaux, or an eight-hour working day; but a new spirit, a spirit of mutual concession in both individuals and classes, a spirit of frank justice on the part of both capitalist and workman, and recognising that the loss of one cannot be the gain of another in the unity of the one life—a spirit of love, and self-control, and self-sacrifice, as apparent in the life of the family, of the class, of the nation, of the Church, as in the life of Jesus of Nazareth. That spirit, and that alone, as I believe, will enable us to apply our knowledge and our wills to settle land questions, labour questions, Church questions; to address ourselves steadily to the work of Christianising Socialism, or Socialising Christianity (I care not how you phrase it) of honouring and encouraging, of consecrating, of nationalising the labour classes, while never unwisely pampering them; or dishonouring and discouraging, and denationalising the idle classes, and never ignorantly establishing and endowing them; teaching them that as the Divine Workman of Nazareth was subject to law, so must they be subject to law; that as He bore suffering for the good of His brother men, so must they be prepared to suffer and to serve their comrades and their fellows. This, then, or something like it, is the imaginative conception of the personality of the Christ that we want; and I am sure that we shall never persuade the labour classes of this country, alienated as they are to a large degree, to accept it until we bring our Church Creed into touch with our daily secular life, the life of trade, commerce, politics. They will say to us, and rightly say to us: Are you willing to read into that Creed these clauses which we seem to think you ought to have learnt from the spirit of the Christ of to-day:

THE DEMOCRATIC CREED OF THE CHURCH.

- 1. We believe that in all the disputes and conflicts, industrial, social, political, which rend the body politic of this Christian state to-day, the prime necessity is frank justice between class and class.
2. We believe that the first principle of Christian justice is this, that the loss of one cannot on the whole be the gain of another in the unity of the one life.
3. We believe that the first principle of Christian liberty is this, freedom not to do what one likes, but freedom to do what one ought; and that, therefore, respect for individual rights should never blind us to the higher reverence which we owe to social duty.
4. We believe that the first principle of Christian equality is not equality of distribution, but equality of consideration, which may be expressed in the maxim that every man is to count for one, and no man for more than one.
5. We believe that the first principle of Christian fraternity is that "we are all one man in Christ," and that no man can say sincerely, "Our brothers who are on earth," who has not previously learnt to say, "Our Father which art in heaven."
6. We believe that the competition of trade has been assimilated to the competition of war, and stands condemned by the assimilation.
7. We believe that in Christ's kingdom the law of life is service, not competition, and that no money therefore is legitimately earned which is not an exchange value for actual services rendered—services which minister to life and help on the common good; and that consequently no wealth is honest which is accumulated by taking advantage of the weakness or the ignorance of our neighbours, and rendering them no equivalent in reciprocal service.
8. We believe that society exists not for the sake of private property, but private property for the sake of society.
9. We believe that the right use of property must be insisted upon as a religious duty; that as capital arises from common labour, so in justice it should be made to minister to common wants.
10. We believe that wealth does not release the rich man from his obligation to work, but only enables him to do fair work for society; the only difference, indeed, according to Christian ethics, between the rich man and the poor man seeming to be this—that the poor man receives his wages at the end of the week, and does not get them unless his work is first done, whereas the wealthy man

receives his wages first, and is bound, as a matter of honour to earn them afterwards.

11. We believe that it is not the equalisation of capital that is needed, but its moralisation.

12. We believe that as all life is of the kingdom of God, and the Church of Christ is concerned in the ways of His disciples, however secular they may seem to be, it is the duty of the Christian citizen to build up, as far as his influence extends, the life of great civic brotherhood to which he belongs, and every sphere of action which it contains in justice, righteousness, and the fear of God.

13. We believe, therefore, that it is the duty of the Christian citizen, in the interests of his citizens, to provide, first, for the three essentials of physical life—pure air, pure water, pure food; and, secondly, for the three essentials of spiritual life—admiration, hope and love.

14. We believe that in such a city the citizens will have full control over the regulation and license of all trades, and that the drink traffic, as at present organised, standing condemned by Christian principles, will, if not suppressed altogether, be very largely curtailed, and in the meantime compelled to compensate the ratepayers of the city for the increase of poor-rates and police-rates directly traceable to its influence.

15. We believe that in any truly Christian city there would undoubtedly be a bye-law of the council suppressing the scandalous indecencies of the Divorce Court, and the brutalising horrors of the Police Court, and the profiting from the publication in any newspaper of all betting lists, the odds on sporting events, and any information likely to stimulate gambling, whether on the turf or the Stock Exchange.

16. We believe that the conception of family life is not only human but divine, and that therefore it is the duty of the Church of Christ to unite men in actively opposing the corruption of national and social life, which springs from neglect of the principle that personal purity is of universal obligation upon man and woman alike, and when necessary to co-operate with the civil and municipal authorities in police efforts for the repression of prostitution and the degradation of women and children.

17. We believe, finally, that Christ's whole earthly life is a direct command to His Church to spend a large part of her time and energy in fighting against all circumstance and conditions of living which foster disease and hinder health, in delivering people from evil environment and fatal heredity; that in fact the whole secular history of the Church should be an endeavour to realise in act the daily petition of her dominical prayer, "Father! Thy Kingdom come, Thy will be done, on earth!"

The Interest on the A.M.P. Society's Loans.—We

are informed that the Directors of the A.M.P. Society have recently had under consideration the rate of interest charged to members of the Society on loans on security of their policies. Hitherto the rate has been 7 per cent, which does not seem excessive considering the terms under which such advances have been made. Loans have been granted from £5 upwards without any legal or other expenses, and permission has been given to repay either in whole or by instalments at any time at the option of the borrower. It has been felt, however, that in cases where members were entitled to borrow large sums that a lower rate might be conceded, provided the loans were taken for a fixed term and subject to the usual conditions of mortgages on real estate, and it was therefore resolved to grant to members at the lower rate of 6 per cent, provided more than 75 per cent of the value of the policy were not required—the interest in such cases to be paid quarterly. It still remains optional, however, with members to borrow to the higher limit of 90 per cent of the value, and retain the privilege of paying off at any time either by instalments or in whole should they prefer to do so at the old rate of 7 per cent.

Mr. G. W. Mucully Pavilion Mountain B.C., writes "Canadian Healing Oil is the best medicine I ever used for Rheumatism. Nearly every winter I am laid up with Rheumatism, and have tried nearly every kind of medicine without getting any benefit, until I used the Canadian Healing Oil. It worked wonders on me, and I want another supply for my friends, etc."

"NARRU" constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States Milling World, January 2nd, 1893, states, "That about 99 per cent of Oatmeal eaters are dyspeptics," a spreading conviction of the fallacy of Oatmeal as a universal diet. "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney

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CONSUMERS OF WAX VESTAS must be careful to see that they get Bryant and May's, which are the very best in quality, and twenty per cent more in quantity than the foreign-made wax vestas. Bryant and May's plain Wax Vestas are made only in London, and have been awarded 19 PRIZE MEDALS for excellence of quality. Every box of Bryant and May's Wax Vestas bears their name, on a white ribbon, inside the well-known red, black and blue star trade mark. Ask for Bryant and May's Wax Vestas, and do not be deceived by the inferior article.—Adv't.

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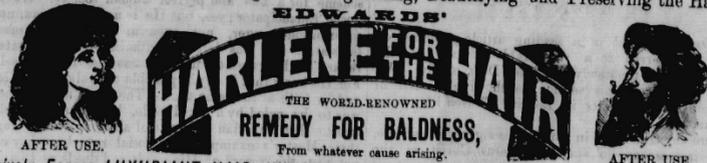
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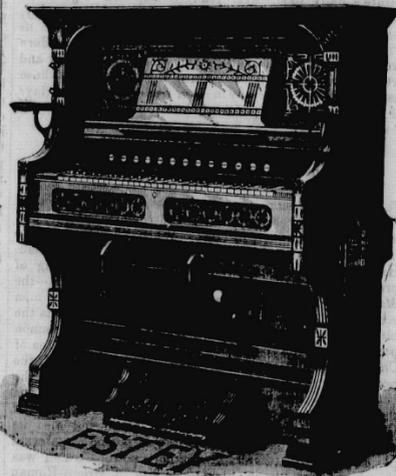
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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, APRIL 19, 1894.

## THE CHURCH HOME FOR THE INTEMPERATE AND FALLEN.

THE Women's Christian Temperance Union is without doubt doing an excellent work, and the Convention recently held in our City has given, to some persons at least, an idea of its vitality and strength. It shows what may be done by earnestness and prayer. Some of the papers read were able and interesting, and the influence which pervaded the meetings was of a bracing and healthful kind. It was also cheering to find that temperance work done by other organizations was recognised. But there was one serious and grave omission. We refer to that which was pointed out by the Rev. T. B. Tress in his letter to the Herald, which appeared on Monday morning. Whilst "Echo Farm Home," for men, had accorded to it, as it rightly deserves, a foremost place among the philanthropic agencies of the City, the Church Home, in which such good work for women has been done for many years past, was entirely overlooked. The impression conveyed to a stranger, would most certainly be that nothing was being done for inebriate women, and that women were dying through intemperance for the want of a proper home. It is true that the VICE-PRESIDENT of the Women's Christian Temperance Union, on the following day said in reply to Mr. Tress, "mention of the Church Home was inadvertently omitted from Mrs. HARVEY's paper, and was quite unintentional," and that "some of our Sydney leaders would, no doubt, have drawn attention to the omission in the report had it not been that they were so bound up by red-tapeism that they had no voice in the Convention." We have often heard of red-tapeism; but for a Women's

Convention to be restrained by red tape is a new and startling revelation for which we were not prepared in these, the latter days of the nineteenth century. There is a vein of humour in it. The VICE-PRESIDENT, in her letter, says very kind words respecting the good work done by the Church Home, its internal arrangements, and of the honorary matron who helps and encourages those who desire to forsake their evil ways. The knowledge of these facts makes the omission more observable; and surely some person might have suggested the insertion of a suitable paragraph. We cannot for one moment believe that the gifted reader of the report, or that the Delegates to the Convention, were so bound by red tape as to allow an injustice to be done. If so, then we have only to say the Women's Temperance Convention is the only organization in the world that is tightly bound by "red tape" and it has thus attained an unenviable notoriety. It appears, however, that the Women's Christian Temperance Union desire to have a Home of their own, a "Home for Female Inebriates" to be conducted on slightly different lines." But we respectfully suggest if the lines upon which the proposed Institution is to be established are only "slightly different" from those which guard and guide the Church Home, is there any need to bring into existence a competing Institution? The multiplication of Institutions is weakening. True power is gained by concentration. The Church Home has for years done work which has been most fruitful in good results; it has struggled against adversity, and with difficulty keeps on its way. Why should we not strive to strengthen it, and make it more useful by enlarging its sphere. In connection with the Church Home there is a splendid opportunity which should convince the members of the Church and its Clergy that its claims and work may not be lightly regarded. The entangling of the will and of work seem to be one of the perils of the day. Our principles, our motives, and our ends as Churchmen should preserve us amid these dangers, and if we want something to do, here is a work ready at hand—a Home for Inebriate Women in working order, furnished with all the appliances necessary for achieving its object; whose doors are open day and night for the friendless and fallen; it belongs to the Church of England, and yet shelters all who desire to break away from their evil habits, and points the penitent to the Cross. We recommend this enterprise to the thought, the prayers, and sympathy of Churchmen.

While writing upon this subject our attention has been directed to an effort which is being made on behalf of what is designated a "Home of Mercy." The promoters have issued a circular which is before us, and say "the inmates will be occupied in various ways, principally in laundry work which in a short time will make the institution self-supporting." That is just what the Church Home does! The promoters say, "We intend to open the Home for the admission of inebriate women, the fallen and friendless of all denominations, and also remained and discharged prisoners." That is just what the Church Home does! The objects are the same. The methods of work as indicated in the circular, and other matters which our space forbids considering, suggest the idea that St. Elmo, Dawes Point, is being brought into existence as a rival of the Church Home which is so closely identified with the work of our Church of England Temperance Society. There may be "unfortunately, need of many institutions of this kind in our midst," and while we warmly appreciate every effort made to rescue the fallen and the friendless, yet we must be loyal to our Church organizations, and seek to make them effective in every department of their varied agencies. The prospectus issued bears two names, but it is not said by whom subscriptions will be received, what bank the institution does its business with, or who is responsible in any way for its good government and management. The public are not made acquainted with its rules or constitution and a Correspondent says offerings are being solicited by house to house and office to office visitation. We hope that Churchmen will pause until fuller information is given, and think of their own institution, which, it is acknowledged, is doing work of which the Church may well be proud. Let us be loyal; and especially this should be the case with our Clergy. Why should our brethren rush to the help of institutions which are not in immediate connection with the Church, or any religious organization in fact, and give them their support, influence and sympathy, enabling them to herald forth their successes, while our Church Home is permitted to battle with poverty, and is at this moment in great straits for money. Such countenance is not wise. If the Clergy lack loyalty, their people will soon become disloyal. The Clergy who invite their congregations to be loyal to them as their ministers, but who set an example of disloyalty to the Institutions officially recognised by the Church, are marvellous of inconsistency as to leadership, and are injuring the Church of which they are presbyters. Loyalty will set before the world a perfect example of fellowship, of union in service, of organised public life. This would be a power. Loyalty means combination with successful aggressive work, and wins confidence and reward. Once more we commend the Church Home to the prayers and support of our readers.

Pale sickly children should use Mother Graves' Worm Expeller. Worms are one of the principal causes of suffering in children, and should be expelled from the system.

## Australian Church News.

Diocese of Sydney.

THE LABOUR HOME.—The weekly meeting of the Committee was held on Thursday, 5th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley was in the chair; and there were present Messrs. J. S. E. Ellis, John Sidney, and the Hon. Secretary (Mr. Charles L. K. Uhr). The report for the week ended 31st March is as follows:—Number of meals, 620; beds occupied, 217; employment found for 1; left, 1; now remaining, 30. A financial statement of accounts to the amount of £125 1s 8d was submitted and passed for payment. In spite of the exodus of the unemployed to the country, the approach of winter has caused such an increase in the number of applicants for admission in the Home as to give the Committee much anxiety. With the small accommodation and limited means at their disposal, the Committee regret not being able to find room for the many deserving applicants and confidently appeal to the public for more widely-extended sympathy and increased support.

SUMMER HILL.—On Easter Tuesday, the Rev. G. E. C. Gibbes, Curate in Charge was presented with an Easter Offering and the following address:—"My dear Mr. Gibbes, I have been requested by a number of the Parishioners of St. Andrew's to present you with the accompanying Easter Offering as a slight token of their regard for you individually, and also of their appreciation of the untiring zeal you have displayed in carrying on our blessed Master's work since you have been located in this Parish. The parishioners much regret that owing to the prevailing depression the amount is not larger, and they desire to express the hope and prayer that you may be spared for many years for the work of winning souls for the Lord Jesus Christ, to whom, as is most justly due, shall be given all the honour and glory. Believe me to remain, yours very faithfully, F. M. WILSON,—for the subscribers."

HOLY TRINITY.—At the Easter Tuesday Meeting, the following officers were elected. Clergyman's Warden, Mr. J. Armitage; Peoples' Wardens, Messrs. J. Newton and J. J. Chounding; Sidesmen, Captain Hixson and Messrs. Weldon, Worling, Weston, Langford, Keggan, Scott, and Atwell. Previous to the Easter Vestry Meeting, an Address with a Bible were presented to Miss Langham on behalf of Teachers and Incumbent, as a token of their esteem, and in recognition of the past four years' services, she had rendered the Sunday-school as a teacher.

RANDWICK.—Parish statistics for Easter, 1893, to Easter, 1894.—The Incumbent in his opening remarks at the Vestry Meeting gave the following items of information in connection with his work:—Services held,—at St. Jude's Church, 211; Mission Hall, 24; Randwick Asylum, 50; Total, 285. Celebrations of Holy Communion, 66. Number of Communions made, 1,559; persons confirmed, 39; baptisms, 43; weddings, 3; burials, 31; religious instruction given in two public schools (three classes), 130. Bible classes in other schools, 40. It was also mentioned that 35 Church of England families had removed from the Parish during the past year, and that there had been 16 deaths in connection with the congregation. The new comers (of our own Church), number about 25 families. Amongst the recent removals are Mr. Clack and family who had helped so liberally in many ways; Mr. J. Middleton and family, and the former Choirmaster, Mr. A. H. Collier, who had taken a trip to England. The Misses Stoe have joined the Sunday-school as teachers.

ST. ANDREW'S CATHEDRAL.—The following letter has been addressed to friends by the Dean and Chapter:—"The Chapter of St. Andrew's Cathedral find it necessary, in the present condition of the finances, to appeal to the members of the Church generally for assistance. The loss of income, through the serious diminution of the Offerory and the reduction in the rents of the Endowment property, during the last year, and up to the present time, has resulted in their inability to meet the current expenditure for maintaining the Cathedral Services. It has been the studious endeavour of the Chapter to administer the funds placed at their disposal with careful economy, and to retrench expenditure where it seemed to be practicable. They have also abstained from incurring expenditure in some directions where it was much needed. But, notwithstanding these efforts, the debt on the current account has increased to upwards of £600. And they desire to point out that this deficit will rapidly rise to a higher figure, should the Offerories continue at their low standard—unless the Chapter should (of necessity) make radical changes in the character of the Services, and in other directions. The Chapter earnestly hope that this necessity will not be allowed to befall them. It would not be creditable to the Church in the oldest and wealthiest Diocese in Australia, nor can it be conceived that it would be acceptable to Churchmen generally in this Diocese, that their Cathedral had been forced into such an undignified position. The Chapter is also in urgent need of a further sum of £270 to enable them to discharge other liabilities, and to carry out some necessary repairs to the Cathedral property. The Chapter therefore venture to appeal to the members of the Church for assistance. And first, to those who avail themselves of the Cathedral Services. These they would ask to make special offerings at the present Easter tide, and particularly on Easter Day, towards removing the present indebtedness, and to provide against its recurrence by liberal and systematic giving throughout the Congregation, by each, according

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to his ability. Secondly, they appeal to Churchmen and Churchwomen in the Diocese, to assist in relieving their Cathedral from its present difficulties. The Chapter invites all who desire to see the Cathedral Services maintained in efficiency to make offerings, according to their ability, whether large or small, on Easter Day. Those unable to do so on Easter Day, may send their contributions to the Honorary Treasurer of the Chapter, Diocesan Registry, Bathurst-street, or to the Dean at the Deanery. Signed on behalf of the Chapter, WILLIAM M. COWPER, March 15th, 1894.

AUBURN.—The Annual Vestry meeting in connection with St. Philip's was held on Friday evening, 6th inst. The Rev. E. A. Colvin (Incumbent) presiding. There was a good attendance of parishioners including several ladies. The income for the year met the expenditure all but £5. The following elections took place: Clergyman's Warden, Mr. C. Barte; Peoples, Mr. John Marshall; Trustees, Mr. John Curr; Sidesmen, Messrs James Ritchie (Mayor of Auburn), Wm. Ewart, C. Betts and Wm. Colley. Parochial Council: Churchwardens and Sidesmen, ex-officio members with Messrs. Beggs, Nositer and Cuttle, Messdames Colvin, Ritchie, Kirke, Marshall, Goode, Turnbull, Lees, Wallwork, Miss Begg and Miss Hands. Messrs. Lees and Colley were appointed auditors. The Vestry decided that all Church properties should be transferred from the local trusts to the Church Property Trust appointed by the Synod. Votes of thanks were passed to Church officials and all Church workers.

ROOKWOOD.—The Rev. J. P. Ollis who has been officiating since the beginning of the year at Rookwood and Bankstown closed his labours there on Sunday last. His services have been very highly valued, and most pleasing testimony borne to their usefulness by the supporters of a vote of thanks passed unanimously at the Vestry Meeting, at which, the last three months were spoken of as the happiest enjoyed in the parish for many years. The presentation of a complimentary cheque has been a further mark of the appreciation and esteem of the parishioners.

KANGAROO VALLEY.—In these days of retrenchment and retrogression it is pleasing to be able to report an exception, especially when relating to the Churches finances and progress. Yesterday saw the exception in the above Church, when it was re-opened for Divine Service. During the last three weeks the firm of Messrs Lyon, Wells, Cottier and Co. of Hyde Park, Sydney, have had it in hand, and as might be expected—especially when Mrs. Alice Osborne was responsible for any amount which might be spent on it—have left it thoroughly repaired and most beautifully, artistically and appropriately renovated. The whole of the interior has been painted and ornamented, the ceiling and seats varnished. A new Communion Tablecloth has been provided also carpets and cushions as well as new lamps throughout. The exterior has also been renovated where required, and on the whole after an expenditure of about £150 the Church is now probably the most beautiful of any in the country parishes of the Diocese. The thanks of the Incumbent, the Churchwardens and Parishioners are due and are offered to Mrs. Osborne for the great interest she has taken in the work, for collecting the money and in being responsible for the whole of the payments. Yesterday the Church was re-opened for public worship. The Incumbent (Rev. H. Tate) conducted the services, and the Rev. Canon Kemmis preached both morning and evening. The sermons were evangeilic, eloquent, instructive and impressive with appropriate references to the occasion. Mr. Compton presided at the organ—an exceptionally good pipe organ—and the music and singing were of high order. Extra seats had to be provided for the congregation and all joined heartily, reverently, and thankfully in the services of the day. The offerings for the day amounted to £32 11s which go towards the improvement.

ST. STEPHEN'S MISSION CHURCH, EDGECLIFFE ROAD.—At an adjourned Easter Meeting held in the School-room on Tuesday evening last Messrs. R. P. Morton and D. H. Danvers were elected Churchwardens for the ensuing year.

ST. BARNABAS', GEORGE-STREET, WEST.—The Services on Easter Day were well attended, the Offertory for the day amounted to 262 10s. At the Easter Vestry Meeting, Messrs. Paull and Lucas were re-elected Peoples' Wardens, and Mr. P. C. Williams was nominated, by the Incumbent as his Churchwarden.

Diocese of Newcastle.

The Bishop of Newcastle has issued the following lucid and telling statement of the present position of matters in connection with the building of Christ Church Cathedral, Newcastle:—"Morpeth, March 30th, 1894. Dear Sir, I desire to bring under your notice a short statement of our present position with regard to the Cathedral work. By the decision recently given in the Equity Court we are called on to pay an amount largely in excess of the £8000, which was the amount fixed by the Committee at which the work might be stopped. The Architect has given certificates for £9,263 out of the total sum of £14,853. As these are declared to be "progress certificates," the Committee have no means of knowing what particulars are included in them. The Contractor is under agreement to finish the building for the remaining sum of £5,590, if desired by the Committee. As half the building remains to be built it is clear that serious additional cost must be incurred in the future if the work is

stopped now when less than £6000 would finish it. The last certificate is for £3,762. Towards this sum we have £8000 in hand, and are required to pay it immediately, and has to be paid in three months. We have now to make liabilities. For this payment it is proposed to obtain an overdraft at the Bank for £1,500, but this can be obtained only on condition that leading Churchmen will join with me in giving their names as security for repayment. It is desirable to obtain as many names as possible, and from various parts of the Diocese to distribute interest in the work. This arrangement should be made without any delay, so that having provided for our present liabilities, we may proceed to determine about the completion or indefinite suspension of the work. For myself, I think the sight of our half finished Cathedral would be a public reproach when less than £6,000 would finish it. But for the present we must secure the overdraft of £1,500. I hope we shall meet with no difficulty. The responsibility is slight and soon to be removed through contributions which are sure to come in response to a systematic and earnest appeal that I intend to conduct throughout the Diocese. Meanwhile I shall feel thankful for the names of any willing to share my liability to the Bank, and for any contributions to lessen it as well as for any suggestions bearing on the subject. Believe me, Yours, faithfully, GEORGE H. NEWCASTLE.

RAYMOND TERRACE.—On the invitation of Mr. and Mrs. A. S. Bolton, a few friends and parishioners assembled on 3rd April, at Kinross, to meet and bid farewell to the Rev. Francis Witherby on the occasion of his departure from the district. He came to Raymond Terrace to act as trip to Tasmania, but the morning after his arrival, Canon Simm passed away suddenly to his rest. Mr. Witherby performed his duties with zeal and ability during the vacancy, and the object of the meeting was to express the appreciation in which he was held and to bid him a kindly farewell.

CATHEDRAL.—A meeting of the Building Committee was held in Christ Church Schoolroom, on Tuesday evening, the 3rd inst. After considering the financial position of affairs, it was thought that the Committee could see their way clear to proceed with the erection of the Cathedral.

PATERSON.—The Rev. J. and Mrs. Shaw are now taking a month's rest. The Rev. A. E. Cootie is in charge during Mr. Shaw's absence. Mr. Cootie is a B.A. of London, and is from the North Queensland Diocese, the climate of which told very severely upon him. The Bishop brought Mr. Cootie out to the Paterson and placed him in charge, wishing at the same time a kind "God speed" to Mr. and Mrs. Shaw, who left the same afternoon.

PRESENTATION.—The Rev. E. La Barte who has just been appointed Incumbent of Raymond Terrace, has been for four years with the Rev. Canon Shaw as Curate of Singleton. He left Singleton for Raymond Terrace on Tuesday, the 10th inst., and was presented on the preceding evening with a cordial farewell address and a handsome subscription from various parishioners, the Rev. Canon Shaw heading the list.

SUNDAY SCHOOLS.—The Annual Meeting of the Sunday-school Teachers' Association of the Central Archdeaconry was held on Tuesday evening, the 3rd April, at St. Mary's, West Maitland, Archdeacon Tyrrell in the chair. It was the most successful meeting yet held, Clergy and Teachers being present in considerable numbers from the different parishes of the Archdeaconry. Service was held in St. Mary's Church at 7.30 in the evening. The Rev. W. Tollis, Incumbent of Lochinvar, gave an excellent address from the words "Do all in the name of the Lord Jesus." There was a very large congregation. A meeting was held after service in St. Mary's Hall which, though capacious, only afforded room for the Teachers, so that the public could not be present at the Conference which was then held on Sunday-school work, and at the model lesson given to a girls' class by Miss Molster, of Singleton. The class was from St. Mary's Sunday-school, and Miss Molster gave them an able, thoughtful and scholarly lesson on the Church Season of the Epiphany. A free and open discussion followed on Sunday-school methods, some of the speakers being specially effective, among whom we may mention the Rev. W. H. Harrington, Incumbent of St. Mary's. After the Conference, there was a most bountiful tea and supper provided by the ladies of St. Mary's, which the large numbers of Teachers present, some from many miles distance, did ample justice to. The Archdeacon was happy in his conduct of the meeting, and was much gratified with its success. Mr. King, the worthy indefatigable Superintendent of St. Mary's Sunday-school, was also much pleased with the presence and large attendance of teachers.

DIOCESAN COUNCIL.—This was the first Council Meeting since the new Parochial and Diocesan Funds' Ordinance came into operation. Every objection that was made to it by its opponents in its passage through Synod was more than justified, and it may suffice to say that it proves as unworkable as it is inequitable. "As you were" is an order sometimes heard in the drill yard. Anything would be better than as we are going to be under this new Ordinance.

ARCHDEACONRIES.—The Diocese of Newcastle has been divided for various Church purposes into three Archdeaconries, the Archdeaconry of the Upper Hunter, the Central Archdeaconry, and the Archdeaconry of the Lower Hunter. It was thought by our Bishop that the Archdeaconries would advance Church work, and infuse vitality into Church life in their respective Archdeaconries. This has proved to be the case to a certain extent, as witness the account above given of the Sunday-school Association Meeting at West Maitland last week. The two present Archdeacon are the Venerable W. E. White and the Venerable Lovick Tyrrell. The Lower Hunter Archdeaconry is not yet filled. The Rev. F. D. Bode of St. John's, Newcastle, has however, made application to the Bishop that he (the Rev. F. D. Bode) should be appointed to it. See Mark x. 35-45.

FAREWELL.—The Rev. George Moore and Mrs. Moore and little girl left Grafton on Thursday, the 5th inst., on their way to England, to which Mr. Moore has inducements to return. Mrs. Moore's health has suffered materially since leaving England. The night previous to their departure, a farewell gathering was held to wish them every good wish. It was numerously attended, and an address and testimonial of regard was presented. Previously to their leaving, Mr. and Mrs. Moore were housed at Trevallyn, the hospitable residence of Mr. Joseph Cooper. At the Diocesan Council on the 4th inst., the Bishop feelingly alluded to his regret at Mr. Moore's departure from the Diocese. Mr. Moore leaves by the Alameda on Monday, the 16th inst. Mr. Lacombe, his successor, arrived, and took charge the day before Mr. Moore left.

CLERICAL MEETING.—The next Clerical Meeting is announced to be held at Christ Church Deanery, Newcastle on Wednesday, the 11th instant. Dean Selwyn has always been a most consistent supporter of this Society, and his original and lucid expositions of Scriptural and other subjects are worth travelling many miles to listen to.

SEAHAM.—This portion of the Cure of Morpeth will in future be worked from Raymond Terrace, from which it is distant eight miles more or less.

Diocese of Bathurst.

THE BISHOP.—Writing on board the Oruba, on Feb. 26 the Bishop informs Archdeacon Campbell that the steamer was then in the Red Sea, and those on board were in full view of the Coast of Africa. Up to this time they had nothing but splendid weather and hardly more than ripple on the sea. The Bishop's throat had begun to show signs of improvement. At Colombo a great many things of interest were seen. A party drove out and saw the temples and proceeded to Mount Lavinia, a most beautiful spot. If the weather continued to be as favourable for the rest of the voyage, the trip would be one of the most delightful imaginable.

Diocese of Grafton and Armidale.

BINGARA.—The Easter Meeting was held, the Rev. A. Brown presiding. The following officers were elected for the ensuing year: Minister's Warden—Mr. G. B. Ring; Peoples' Warden, Mr. P. P. Rosenthal; Trustees' Warden, Mr. H. H. Miller; Secretary, Mr. C. A. Mainwaring; Committee, Messrs. Lawson, Potts, Weatherall, Bates, Veness, Carlyon, Volbehr, P. Smith, and Degotardi. Votes of thanks were passed to Mrs. Rosenthal and Mrs. Ring for their gratuitous services to the Choir, in presiding at the Organ; and to Mrs. Weatherall and Misses Corrigan and Rose for their interest in Sunday-school work.

WALGETT.—The usual Easter Tuesday Meeting was held in the Church. The number present was very small owing to the wet weather. The Incumbent, the Rev. H. G. Smith, gave the usual annual address, in which he reviewed the work of the past year, and contrasted the present favourable position of the Church with what it was when he arrived some four years ago. We are only in debt to the extent of about £70, which includes cost of furniture and current expenses. The Church is entirely free of debt, the contractor having been paid, almost immediately after the building was completed. The following gentlemen were proposed and seconded as members of the Parochial Council:—Messrs. J. Simpson, J. H. Armitage, A. D. Wiseman, C. J. Druitt, C. Capel, J. Quinn, A. D. Radley, J. Mort, E. Foster, R. W. Chose, W. G. Ferris, L. Collins, C. Vorman, L. Leake, A. Landon, Dr. Woodford and W. J. Pearson; the Hon. Secretary being Mr. W. J. Pearson, and the Hon. Treasurer, Mr. C. J. Druitt.

HILLGROVE.—At the Vestry Meeting on Easter Tuesday the Rev. C. T. S. West presided, and delivered an opening address full of hope and encouragement. The report and treasurer's statement were received and adopted. Several matters of local interest were treated. Dr. Massey was appointed Clergyman's Warden, Mr. Treggs Smith for the People, Messrs. Lewis and Hughes for the Trustees, Mr. Scott Secretary, and Mr. Brown Treasurer. Mr. H. Tonkin consented to act as Choirmaster. Votes of thanks were tendered to the Superintendent and Teachers of the Sunday-school, the Organist and Choir, the Secretary and Treasurer, also to the ladies who had worked so hard in the interests of the Church. A ladies committee was formed to collect the stipend, and the Chairman said steps were being taken towards carrying out improvements that were necessary. The Sunday-school annual picnic took place on Easter Monday. A short service was held at 10 a.m., conducted by the Rev. C. T. S. West. The rain prevented outdoor games for a while, but when opportunity presented itself, the teachers, scholars and friends journeyed to the raccourse, where the picnic began in earnest. In the evening the teachers and friends assembled and spent a social evening together.

The resolution was put and carried unanimously, and three cheers given for the Archdeacon and Mrs. Green. Archdeacon Green expressed his appreciation of the help and encouragement he had received in the Diocese of Ballarat. It was not, he said, a mere coincidence that within four years two of the Vicars of Christ Church had been raised to the Episcopal Bench, it was a testimony to the character and churchmanship of the Diocese. The Archdeacon further expressed his indebtedness to the Bishop for two great lessons which he had learnt from him—the lesson of indomitable perseverance and energy, and the lesson of absolute impartiality in all the working of the Diocese. He also tendered to the Clergy and the Laity his extreme gratitude for their ready and loyal support.

The Bishop of BALLARAT in the course of his opening address to the Assembly of the Diocese delivered on Tuesday week last, made the following observations with the reference to THE EPISCOPAL BENCH. Three Australasian Bishops have passed away during the year, and two resigned their Sees. Of the latter, Bishop Stuart of Waipatu, N.Z., gallantly returns, as Bishop French did, to the heathen mission field, as a Missionary for Persia; while the able Bishop Hadfield retires from Wellington through failing health. The Bishops deceased were the quondam Bishop of Christchurch, and the Bishops of Perth, and of Grafton and Armidale. In Bishop Parry, of Perth (who twice visited us here), were combined a most gentle and loving spirit, unwearied devotion to his labourious See, a saintly character and example, and "apostolic" modesty in income and mode of life. The pathetic demise in a foreign land, after a long intermittent illness, of the eldest of the Australasian prelates (consecrated 1869), Dr. Turner, specially concerns us in two respects. First, it left your Diocesan Senior Bishop in Australia. As such, he is acting Primate during the absence in England of the Bishop of Sydney, and little expected by him was the call to the first act he will perform in that capacity! For the second special respect in which the vacancy in New South Wales concerns us, that the Archdeacon of Ballarat has been unanimously chosen to supply it; and I am to consecrate him on the 1st of May. God bless and guard and guide you from the first, dear Archdeacon, in traversing the new, exalted, perilous and thorny path to which His Providence has called your footsteps! I never had a better comrade to work beside me in this Diocese than you have shown yourself to be. All our hearts go with you; we shall continually pray that "the pleasure of the Lord may prosper" abundantly in your strong and skilful hands at yonder arduous post of duty; and we feel no small confidence that, by His grace, it will. May I add our best and heartiest wishes for the health and happiness, in her new home and influential position, of her who has so well and unweariedly seconded all your labours amongst us here. And may your only child exchange his sturdy infancy for a joyous youth and vigorous manhood, gladdening all his parents' life, and reproducing their principles and qualities in his own! Perhaps, like your Bishop's he may be found ready to yield it up to the immediate service of the Church of God. Exactly six weeks later will come, God willing, yet another consecration, at Auckland—that of Rev. Cecil Wilson of Bourne-mouth, for Melanesia, on St. Barnabas' Day. Report speaks of him as a man not only of mental and physical strength, but of holiness and wisdom. He had need to be to grasp the handle of the Selwyn's missionary plough. We are right in fetching Bishops from any quarter where the fittest can be found. For reasons making it advantageous to the Diocese, Perth is seeking a successor in England. Grafton and Armidale Churchmen have found one in Australia; but it would be unfair to the object of their choice to lay so much stress on this as some appear inclined to do. I refuse specially to congratulate on having been chosen from a narrow circle, a man whom I believe they would not have bettered had they picked over both hemispheres to find one suited to the vacancy. I shall carry you with me in observing that, grieved as we all shall be to lose Archdeacon Green, we cannot but feel deeply gratified that, for the second time within five years, Australasia has resorted to Ballarat for a Bishop.

AT THE AFTERNOON SESSION. The Chancellor (Hon. H. Cuthbert) moved a resolution congratulating Archdeacon Green on his elevation to the Bishopric of Grafton and Armidale. As Archdeacon and Vicar of Christ Church, his services in both capacities had been held in the highest esteem. While unable to help feeling pained at his departure, all must rejoice in his promotion to this important post. Ven. Archdeacon Beamish in seconding, remarked that service was the standard by which promotion should be awarded, and although Archdeacon Green had not served long with us, his services had been zealous and invaluable.

The resolution was supported by the Rev. S. M'George, who expressed his thanks to the Archdeacon for his constant and sympathetic aid to the country parishes. Revs. C. Harris, R. Heffernan, J. A. Ball, and Mr. Powell supported the resolution. Canon Mercer cordially endorsed all that had been said by previous speakers, and Mr. Downes expressed similar sentiments on behalf of the congregation of Christ Church.

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THE BISHOP-ELECT OF GRAFTON AND ARMIDALE.

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All earnest teachers are desirous of stimulating in every possible way, the interest of their scholars in Missionary work. You may be sure that such interest is never aroused without a good effect following in the life of the child himself. Thanks to the enterprise of Missionary Societies there is now no lack of literature with which to stimulate the interest of the children. It was lately stated in the Record that gratis copies of the monthly "Missionary Notes" of the Australian Board of Missions would be forwarded by the Rev. A. Yarnold, Christ Church, St. Leonards, if application was made to him. It is now announced in the New South Wales Church Missionary Gleamer, that not only are 22 various kinds of leaflets available for distribution in any number, but also that back numbers of the Gleamer, Intelligencer, Awake, and Children's World, can be obtained in large or small quantities for gratuitous distribution, upon payment of merely the price for postage or carriage. This last little payment also ought not to be forgotten in the case of the A.B.M.

The Record Correspondent in the Newcastle Diocese will

perhaps give an account of the Sunday School teachers' meeting held last week in Maitland. I have not yet seen a report, and therefore cannot comment on it.

J. W. D. "Good Advice and a Wooden Leg."

If I hadn't given my friend, Jim Smalley, the best piece of advice one young fellow could give another, we should be friends still—that is, if Jim could have lived without the advice. This may sound rather strange and mixed to you, but it's all right when you take it by the handle.

You see it was this way. Jim was a handsome chap, 25 years old, foppish and dandy, fond of society, had plenty of money, but with the seeds of consumption in him. Got 'em from his mother, who died of it.

Well, Jim began to cough, and run down hill fast. The doctors couldn't help him, and told him so. One day he was talking to me about it, and actually broke down and cried. "Jim," says I, "there's just one chance for you, and I want you to jump for it right away. That's to go out West in America and live on the slopes of the Rocky Mountains, in the pine woods, in a hut or a tent, and stay there till you are dead or well. Don't write to me for a year, then come back or let me hear from you."

Bidding a sad farewell to the young girl he was engaged to be married to, Jim went. Two years afterwards I met him in town; he was as hearty as a buck, but walked with a limp. He had lost his right leg below the knee, in a fight with a grizzly bear, and now hobbed around on a wooden one. "And it's all your fault," he said, "if it hadn't been for your advice I'd never gone there. Now Edith won't marry me. Says she don't want a husband with a wooden leg, and I don't want a friend who gave me the wooden leg."

Well, there! I was never so taken aback. My advice had saved Jim's life and restored his health; yet, because he couldn't have two sound legs and a wife besides, he threw me overboard. I vowed I'd never give anybody a bit of good advice again. I'd let 'em die first. But that's where I was hasty and wrong. It is a man's duty to keep on doing good, whether people are grateful or not. Here is Mr. Frank Stanley Langman. His wife gave him a piece of good advice, and he was sensible enough to act on it. In June, 1883, it was that he fell ill. He felt weak, tired, and weary, without any outside reason for it. His appetite was poor, there was a bitter taste in his mouth, and a bad pain in the chest and stomach after eating. Sometimes he would break out into a rash, and feel so prostrated he'd have to lie down. It was feared he had some kind of internal tumour. Once he had an attack at the Railway station, and people crowded round him, thinking he was dying.

During another attack he kissed his child, believing his time had come. A doctor examined him for heart disease, but couldn't find any. He advised Langman to take only milk and brandy, milk and water, and such slops. Still he had those frightful periodic attacks. After attending him some time, the doctor said, "I can't find out what is the matter with you; you had better see a West End physician." Mr. Langman did so, and the West End doctor said the patient's liver made too much bile, and ordered medicine and a milk diet.

Two more doctors were consulted with no better result, and the unhappy man remained in that same miserable form for seven years. In February, 1889, he read in a newspaper of a case like his own having been cured by Mother Seigel's Curative Syrup, but as usual as the best medical advice in London was of no use, what could be expected from an advertised medicine? "Nothing, of course," said Mr. Langman.

His wife thought differently. "You try Seigel's Syrup," she said, "everybody speaks well of it." He did try it, and in three months he was well, and has been well ever since. In a letter dated December 17th, 1891, he says, "Mother Seigel's Curative Syrup saved my life," and signs his name to what he says—"Frank Stanley Langman, 44 Cumberford Road, Brockley."

His malady was not heart disease or tumours, but indigestion and dyspepsia, the cause of almost all the pains and pains, call them what you will.

Mr. Langman was saved by good advice and a good medicine, for which he is grateful. So I take notice that everybody isn't like Jim Smalley, with his grizzly bear and his wooden leg.

G.W.C. London, February, 1892.

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# The Brotherhood of St. Andrew in Australia.

## OFFICERS AND CHAPTER NOTICES:

President: Mr. J. BARRE JOHNSTON.

Vice-Presidents:

DR. HOUSTON; MR. J. MCKERN.

Joint Hon. Secretaries:

Hon. Treasurer:

DR. HOUSTON.

Mr. K. E. BARNETT, 149 Forbes-street, Woolloomooloo; Mr. R. W. GEORGE, 9 Paddington-street, Paddington.

The Council consists of two delegates from each chartered Chapter, and meets at St. Philip's, Church Hill, on the last Tuesday of each month, at 8 p.m.

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. J. Aubin, Aubrey House, Dargham-street, Glebe.

DIOCESAN CHAPTERS:

Mr. J. McKern, "Warabai," 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. George, 9 Paddington-street, Paddington, one week in advance.

## EXTRACT FROM THE CONSTITUTION.

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

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

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

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

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

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

The Provincial Council held their usual Monthly Meeting on 3rd inst., at St. Philip's Vestry, Church Hill. Mr. J. Barre Johnstone (President), in the chair. The following delegates were present:—Bros. F. L. Rarker and W. Crane, St. Stephen's, Newtown; W. G. McKern and G. H. Slater, St. Andrew's, Summer Hill; W. J. Armstrong and J. J. Sinclair, St. Thomas, Balmain; J. W. Alderson and T. H. Dent, Christ Church, Enmore; H. H. Swarbrick, St. Philip's, Sydney; E. Thornton, All Saints', Petersham; McKern, Travelling Commissioner; K. E. Barnett, Secretary; Rev. F. W. Reeve, Editor of Brotherhood news.

The meeting was opened with prayer by the Rev. F. W. Reeve.

Minutes of last meeting were read and confirmed.

There was a voluminous correspondence, including letters from the Rev. F. W. Samwell, Port Adelaide, in further reference to the inauguration of the Brotherhood in the Adelaide Diocese. The matter of jurisdiction has been arranged. Mr. Samwell drew attention to the manner of naming Chapters in other Colonies, Intercolonial, whereas Diocesan should be the designation. The Church knows no Colony. The former style was an error—henceforth to be Diocesan.

In Adelaide it is expected that four or five City Parishes will commence at once, and probably some in the country. The Bishop of Adelaide is in full sympathy with the movement, and has asked the Rev. Mr. Samwell to undertake the Secretaryship pro tem.

Letters were also read from Mr. H. Woodger, St. Paul's, Ballarat; Mr. Lawrence, Abbotsford, Melbourne; S. Wanner, Trinity Chapter, Brisbane; G. D. Hilder, Kompey, reporting progress with the Brotherhood there; A. E. Grant, Sydney.

It was announced that Canon Taylor will deliver an address at the next Quarterly Bible Meeting of the Brotherhood to be held at St. Stephen's, Newtown, on Friday, 13th April. Subject—"The outpouring of the Holy Spirit."

The Bishop of Newcastle hopes to comply with the wish of the Council, though, at present, he cannot name a date.

The other correspondents were—Revs. J. B. Armstrong, Hay; R. Livingstone, Bathurst; F. A. L. Dutton, Melbourne; E. A. Scott, Sydney, New Zealand; D. R. Horton, Maffra, Victoria, and also the Central Council, New York.

It was decided to publish full particulars relative to starting a Chapter, and thus obviate considerable correspondence.

**Financial.**—The Treasurer reported that Chapters were rather behind in their Capitation Fees and other dues. Several accounts are standing over till the receipt of further moneys. A number of the Delegates present handed in amounts due, and Secretaries are requested to attend to this as promptly as possible.

**Boys' Department.**—Arrangements will probably be made for one of the Newtown Delegates to give an outline of the working of the Boys' Department in that Parish—at the first public meeting.

Bro. McKern reported upon work in the country. He had been as far as Nowra, and had called upon the Clergy at Bulli, Wollongong, Kiama, Berry, and Nowra.

Some of these places reported the commencement of Branches of the Christian Endeavour Society. Some of them hoped to form Chapters, however. The difficulty was to find Christian young men to take up the work. The Clergy all remarked this. It is a lamentable fact—one which we can only hope and pray will not last.

The matter of ordering a fresh supply of Brotherhood literature was referred to the Executive Committee.

Reports were given by the Delegates as to the work in their several Parishes. Some, we are glad to say, are doing real good service for the Master—others, are rather behind—but, taken altogether, the reports were satisfactory. The Brothers are not asleep, nor idlers, nor slothful, that is evident.

Bowral Chapter is desirous that someone from Sydney should give them an address. At present, it is not likely any of the Sydney Brothers will be in that district. It was referred to the Visiting Committee. Mr. Crane was asked to join the Committee, but his many other duties prevented him.

In future, ten minutes or fifteen minutes will be devoted to a Prayer Meeting before the Council business comes forward. Brothers are therefore asked to meet at 7.30 in future.

Brother Aubin, who is responsible for the publication of Chapter Reports in the Record, says he has great difficulty in getting the Secretaries to send in their reports in time. Let each make a note that the Brotherhood issue is the second Saturday in the month, and reports should reach him at least ten days previous.

The next meeting of the Council will be held on Tuesday, 24th inst., at St. Philip's Vestry at 7.45 p.m.

## How to Start a Chapter in a Parish.

Owing to the number of requests for information we repeat the following:— Obtain the consent and approval of the Incumbent or Minister in charge.

Send to Mr. K. E. Barnett, General Secretary, 149 Forbes-street, Woolloomooloo, for the necessary instructions and blanks.

Ask a few picked men, three or four, if no more are available, to meet and consider the matter. By picked men are not necessarily meant men of large gifts or exceptional ability, but men of purpose and determination, who will bring to the work of the Brotherhood the same energy, tact and common-sense they would apply to any business venture. To these business qualities must be added faith and prayerfulness. First look over the field for work—that is, the local parish or neighbourhood—for what needs to be done, and decide whether you will try to do it. Then take up the Brotherhood Handbook and "Points on Brotherhood work." Read them over carefully, discussing and explaining any points that may not be perfectly clear. If a man who has already had experience in Brotherhood work can be secured to attend this meeting to answer questions so much the better.

Having now looked over the field and examined the instrument which other men have used to work it, send the men home to think and pray about their duty in the matter. At the end of a week or more call the same men together again, and let those who acknowledge that it is their duty and privilege to work for the spread of Christ's Kingdom among men, and who propose to do it faithfully and systematically, proceed to organize. Two men are sufficient to effect organization.

The members of the Provisional Chapter thus formed can begin work at once in fulfilment of the Rule of Prayer and the Rule of Service, without formally pledging themselves. Work on this basis for four or five months to give the men opportunity to test themselves and the Brotherhood. If at the end of that time they are willing to continue their work, and feel that the Brotherhood of St. Andrew offers them the most available means for doing it, they may proceed to the formal organization of the Chapter by ratifying the Constitution of the Brotherhood, and pledging themselves in the admission office, suggested

by the Council, to work faithfully for the one object under the two rules. Any men who are not willing to take this step may drop out quietly. A report of these proceedings, duly attested by the officers, and approved by the Incumbent, should be forwarded to the General Secretary on a blank furnished for the purpose, accompanied by the proper amount for the quota of a Chapter. A Charter will then be issued.

This probationary period for a new Chapter is not absolutely required by the Brotherhood, but experience has proved its wisdom. Many Chapters have held membership in the Brotherhood so highly that they have proved themselves by a six months or a year's service before asking to be enrolled. To-day they are among the strongest in the Brotherhood.

This Brotherhood work is not a matter of fancy to be taken up or dropped as the mood may be upon one; it is not an enlistment for six months or a year, or ten years even, but for life or the war. It is important, therefore, that haste should be made slowly, and that only those men should be selected who, while they may be raw recruits, are not faint hearts, who will turn coward at the first onset, but men of grit, who will endure.

From our Travelling Commissioner we learn with regret that several of the Clergy in country parishes are starting branches of the Christian Endeavour Union. We should be sorry to say anything disparagingly of that Union, but we strongly hold that a Church of England Organisation is the best thing for Churchmen. The reason for adopting the Christian Endeavour Union in preference to the Brotherhood of St. Andrew seems to be that the former embraces young men and women, boys and girls, while the latter admits young men only. We should like to point out to those who wish to band together their young women workers that there is a kindred Organisation to the Brotherhood, and equally on Church lines known as the "Daughters of the King." Already in St. Stephen's Parish, Newtown, excellent work is being done by the "Daughters." Again, for boys of our various parishes, there is a special branch of the Brotherhood called the "Boys' Department," of which it has been said in the official pamphlet,—

"The Brotherhood seeks to enlist in the Boys' Department only such boys as will join for what they can do, not for what they can get—for work, not for play. They will, therefore, naturally be boys who have been made members of Christ in Baptism, and who have been taught at home or in Sunday-school, in some measure, what duties and privileges are involved in membership." So far, our own methods of work, under Episcopal authority reach three-parts of those touched by the Christian Endeavour, the only class omitted is that of the young girls, and these we venture to think, will lose little and gain much by spending their evenings at home, unless accompanied by adults, to meetings. Cases have come under personal notice where parents have withdrawn their girls from the "Endeavour," on account of the time they spend, and the acquaintances they meet going to and from such meetings. We earnestly hope that all those who contemplate introducing the "Christian Endeavour" will refrain from doing so, and try our own Church methods of work.

## Chapter Reports.

We have this month to congratulate our friends of St. Barnabas on the successful inauguration of their Chapter, and are glad to note that the advice given in our last issue is already bearing good fruit. Although this Parish is full of young men, the promoters show by their report that they have taken great pains in the selection of its members, preferring quality to quantity, and have secured a worthy Christian Layman as their Director. The work initiated by this Chapter gives promise of good results, and, as its members have taken earnestly to their work, we cannot but predict a great future for them. We unite in wishing their Director a pleasant trip to the Old Country, and pray that our Heavenly Father will guide and shield him on his journey, and that he may return strengthened both in body and soul to resume his labour in the cause of Christ.—God be with him till we meet again.

St. Stephen's Chapter, Newtown, presents a very satisfactory report, and it is gratifying to learn that the Kingston and Camperdown Branches are working so successfully. We have to thank their Secretary for drawing the attention of the Brotherhood to the next Quarterly Bible Class to be held on the 13th instant. Will our Brothers please accept this intimation. May the outcome of this meeting be a great outpouring of the Holy Spirit upon the members of all Chapters, and may many souls by their influence be brought to a knowledge of our Blessed Lord.

Encouraging reports are also to hand from St. Peter's, Woolloomooloo, St. Luke's, and St. Philip's. These Chapters are still to the front striving vigorously in constant prayer to accomplish the object of the Brotherhood—the spreading of Christ's Kingdom among young men. These are the men we want, men not afraid of work, true soldiers of the Cross, united under the blood-stained

banner of Christ, and thus manifesting God's love to mankind.

We must again ask the Secretaries of offending Chapters—where is the report of your work? Cannot the Directors, or, might we suggest, the individual members of those Chapters impress upon their Secretaries the necessity of keeping this matter well before them, or are we to judge by their silence that the work is so heavy that they cannot find time, even once a month, to give this indispensable information.

**ST. BARNABAS' CHAPTER.** We started our Chapter on the 25th February last, with nine members, Mr. J. Jackson being appointed Director, with Mr. F. Tiernan and Mr. Harry Carter as Treasurer and Secretary respectively, and Messrs. Tiernan and J. Shepherd as Delegates to the Council. We decided to hold our Brotherhood meetings every Thursday evening. Our first work was to visit each house in the Parish, distribute hand-bills and invite people to Church during Passion Week. We pointed out to them the reason why the Church observes Passion Week and Easter, and how Jesus suffered on the Cross nearly 2,000 years ago to save us from our sins. Our Director is much beloved by the members of our Chapter and by the congregation generally, and in him we have a true Christian leader. He leaves next Saturday by the *Orygo* on a visit to his parents in England. During his absence, about four months, Mr. Tiernan will take up the duties of Director, with Mr. J. Carter as Treasurer. The Initiation Service, which was very impressive, took place on Sunday evening, the 1st inst., after the Administration of the Holy Communion, and was conducted by the Rev. W. Martin.

**ST. STEPHEN'S CHAPTER, NEWTOWN.** The formation of the Kingston and Camperdown branches is found to work satisfactorily.

Each place is the centre of a populous district, and the reports to hand show that progress is indeed being made in the work of God in these places. The united monthly meeting is much appreciated, and is certainly a time of strengthening and refreshing. We are looking forward to a happy meeting on Friday, 13th inst., when the Quarterly Brotherhood Bible Class, instituted at last Convention, will be presided over by Canon Taylor, who will deal with that important event in the Church of Christ—"The outpouring of the Holy Spirit." We are expecting a large attendance of Brethren from the various Chapters on this important occasion. The weekly Bible Class has some very pleasant evenings. The Gospel of St. Matthew is still under consideration. It would be impossible to see any Class more at its ease than this. Mr. Barker has been very happy in his researches and the treatment of the various portions which are taken up from time to time, and he is very ably supported by several of the Brethren who make it a practice to come prepared to speak upon any prominent points in the verses under study. This encourages others to speak, and elucidates many a portion in a manner which makes Bible Study fascinating. Verse 24 of the 16th chapter of St. Matthew was recently under review, and brought out many present. The words were these,— "If any man will come after Me, let him deny himself, and take up his cross and follow Me."

**ST. PHILIP'S CHAPTER.** During the past month all our organizations have been engaged in active work in their various departments. The weekly Open-Air meeting and Evangelistic Service for men, both of which are carried on by members of this Chapter, have been greatly blessed of God. The attendance at our Bible Class and Prayer Meeting is being well maintained. The Hospitality Committee has been actively working before the services each Sunday in showing men to seats, etc. In addition to the Annual Motto, which for the present year is "In the beginning God," the Director now gives each week a motto which serves as a subject for special meditation and prayer by the Brothers for that week. This has been found to work very well, and we learn that several other Chapters intend following our example with regard to this matter.

**DIOCESAN NEWS.** Two very interesting reports from Melbourne and Ballarat are published in this issue, and we rejoice to find that the work on the lines of the Brotherhood has been taken up so heartily in both these Dioceses. We are sure these reports of work in the cause of Christ and His Church will be read with pleasure by all who are desirous of seeing the extension of His Kingdom among the men of Australia. St. Philip's, Abbotsford, Melbourne, and St. Paul's, Ballarat East, are certainly working on plans well calculated to ensure success. Several letters from Clergy in other parts of Victoria and from New Zealand were read at last Council Meeting, all seeking for fuller information with a view to forming Chapters. A further communication was received from Port Adelaide stating that the Bishop "warmly supported the movement" and had appointed Rev. F. W. Samuel, Provisional Secretary, for the Brotherhood in South Australia pending the appointment later on of a Layman to that position. Assurances were given of the formation of Chapters in four or five important town parishes and enquiries were coming in from the country. The tone of the letter showed the prospects of the Brotherhood in South Australia as bright. In our Diocesan Report (intended for

last issue but published this month) we mentioned that with the exception of Riverina every Diocese in New South Wales has taken up the Brotherhood. We are happy to report now that St. Paul's, Hay, has made a move towards formation, and we hope soon to publish news of a Chapter there and in other parishes of Riverina.

We have been praying for the spread of this work, and God is abundantly answering our prayers. We thank Him and take courage feeling sure that He has given our movement His approval and blessing.

**ST. PHILIP'S CHAPTER, ABBOTSFORD, MELBOURNE.** This Chapter was inaugurated on St. Andrew's Day of last year by the express wish of the Incumbent, the Rev. T. Symonds. Meetings have been held every month, officers appointed pro tem, and a Visiting and Hospitality Committee established, all of which have been doing a useful work. A Bible Class has been formed under the leadership of the Director, Mr. Wilson. The usual monthly meeting was held last Wednesday evening, which was preceded by the Weekly Bible Class, the Rev. T. Symonds taking the chair. The meeting opened with prayer. Reports were received from the Visiting and Hospitality Committees, which stated that a number of young men had been visited during the month, and invited to the Church, where they have been met, and made welcome, and shown to the Brotherhood sittings, which have been granted by the Churchwardens for the use of members and their friends. A number of invitation cards have been printed, and circulated among the Brotherhood for distribution. The Bible Class was reported to be firmly established, and that most instructive and interesting evenings had been enjoyed. The Director had begun the exposition of St. John's Gospel, and had taken great pains to make it as successful as possible. It was deemed to be a good idea to have a Chapter in Sydney for a year, as the Chapter had been on probation four months and was now in full working order. The correspondence and information received from the Secretary of the Council Mr. Barnett, were gratefully acknowledged, and the Record journal met with hearty approval. The Chapter is not large at present, as we desire quality instead of quantity. It is our hope and prayer that a great work may be done by every Chapter of the Brotherhood in assisting to spread the Kingdom of Christ among young men.

**ST. PAUL'S CHAPTER, BALLARAT EAST.** Since last report our Chapter has been steadily working in the cause of Christ among young men. Every Sunday evening prior to service our Chapter holds its invitation meeting, after which our members buttonhole the bystanders and by individual effort endeavour to lead them to Church; when this is unsuccessful, the Brother interested remains with his charge, and shows him the way of salvation. This work we believe will be greatly blessed by God, not only in leading young men to Church, but in making them come out of the world and be separate. We have lost two of our Chapter, one has removed to New Zealand, the other, though still an earnest and faithful servant of Christ, has left the special work of the Brotherhood. In return, we have one probationer, who will be joined by another at next meeting. We ask the prayers of the Chapters that God may endue us more and more with His Spirit, making us stronger and more courageous in the future, and that His work in Ballarat may be mightily blessed by many young men turning from self and the world unto Christ, and we will give Him all the glory. Next meeting, 23rd April; subject to be considered: Baptism.

Since my last report this Chapter appears to be making satisfactory progress although we have been reduced in numbers by three brothers leaving us, one to Bundanoon, a place not far from here, and the other two to Western Australia. Owing to wet weather principally, and perhaps a lack of more earnestness on the part of the brothers and probationers, the usual Bible readings have not been well attended until recently. A very large gathering of the friends of Brother Cope, met previous to his departure to present him with a beautifully-bound book entitled "The Pathway of Life" by Talmage, two neatly-framed texts, and one of the Brotherhood buttons (enamel) as a small token to show that his work in the Brotherhood of St. Andrew, Sunday School, and Ministering Children's League Working Class and the Choir had been appreciated. Several gentlemen present spoke of the impression Brother Cope's life had made on those with whom he moved, pointing to Christ as the only one who can forgive, and the new life that one must lead, when once they realize Christ's wondrous love to them. The usual fortnightly meeting falling on Good Friday, it was thought a fitting occasion for altering our proceedings somewhat. The attendance was large, 80 being present of whom half were men, and this being the case we were very thankful for the helpful addresses of our Clergyman, Rev. G. D'Arcy Irvine and Brother F. Morgan, of the Cootamundra Chapter. Several hymns were also sung, and the meeting was rendered still more attractive by a couple of organ recitals from a local brother, and a sacred vocal solo from a lady sympathiser. The meeting held last night was another one full of encouragement to lovers of Brotherhood work. Quite 24 young men were present, and almost all expressed themselves pleased that they had come. In the room were all classes of men, all bent on one pur-

pose "Knowing more of the Christ whom they would meet some day face to face." We thank God that we know our time and energy is not being wasted here. Encouragement is given to us in wonderful ways and we know there are many thinking more about Christ than they used to. Pages could be written about the different work the Brothers have in hand, but sufficient to say, the more we do, the more we see requires to be done. Our Western Australia Brothers write as follows from Albany:—"We have indeed had much to contend with, our faith being much tried at times. It appears to us we were in the midst of Satan's own, our fellow passengers being very ungodly, and we found it was best to enter into prayer, and not cast our pearls before swine. Our first Sunday on board was a great trial. An argument was started, Christianity v. Atheism and we were very soon able then to see who the Christians were, and found them few and far between. After a considerable discussion, a few of us stood out and decided to hold a service in the evening, and luckily, an elderly man, a good Christian, also a local preacher, took the sermon. At least two hundred were present. Service opened with a hymn, then a prayer, another hymn, a psalm and sermon. After another hymn, Brother Cope read 3rd Chapter St. John, and spoke a little of God's great gift of His only Son to man. Our dear Brother Pember was the principal leader of the singing. These two brothers are both young, about 18 and 20, and it gives us all encouragement to think, in spite of the many temptations on board of ship, they were able through the help of *His Spirit* to boldly stand out for their Master. All prayers are earnestly offered for the Brotherhood of St. Andrew, and the more we work for it, the more we believe in its wonderful power for doing good to the young men of our town."

**ST. PETER'S, WOOLLOOMOOLOO.** Since last reporting upon the progress made by this Chapter, the work has been carried on with much earnestness, and we trust success. We have great cause to thank God for His great blessings. The Brothers have been assisting generally in the work of the Parish, more particularly Open-Air Work and House to House visitation. Some are in the habit of spending a little time before Sunday evening service in inviting any that may be about the streets, or in houses, to the service, and in this way we come into contact with many men who are utterly careless. We feel the importance of this work and would like to extend it, but at present we feel the need of more workers. On Wednesday, March the 14th, a Special Brotherhood Meeting was held, and although there was a fair attendance of our own people, the attendance of Brothers from other Chapters was disappointing. May we suggest that if all would endeavour to attend any open meetings that may be held, a great need would be met, and the different Chapters encouraged in their work. The Rev. D. Lasseron preached, taking for his text Galatians ii. 20; he dwelt especially on the necessity of full consecration, and said that there should be growth and advancement; a hunger and thirst for souls would grow stronger, and also pointed out that they who live a cold, selfish life in regard to the souls of others, cannot have the Saviour in their hearts. After the Service a Brotherhood Meeting was held, the Rev. T. B. Tress being in the chair. After the usual business had been transacted the Chairman addressed the meeting. Speaking of Brotherhood usefulness, he urged upon those present the importance of Prayer and Service, recommended House to House visitation, and spoke of Open-Air Work as being a great means of extending Christ's Kingdom, and pointed out the necessity of whole-heartedness in the work of the Master. The following were proposed as probationers.—E. G. Hoskins, J. W. Richards, Dr. W. H. Crago, S. Saunders, and William Jackson. It will be seen by this Report that we have great cause to thank God for blessing, and trust that with more Brothers we will be able to do more in His service.

**ST. LUKE'S CHAPTER.** We feel very thankful to Almighty God for the numerous blessings He has bestowed upon this Chapter. We are all working together in unity and brotherly love. The Open-Air Services held on Good Friday evening and on Easter Day were well attended, and we have many assurances that the Open-Air work generally is proving a great blessing to many in this parish. We have nothing further of interest to report this month, but trust that the Brotherhood will become a mighty body in this country, and all over the world. "If God be for us, who can be against us."—Rom. viii., 31.

## Gleanings.

The St. Louis Local Assembly has opened an employment Bureau to aid deserving men to find work. The Committee in charge has opened an office in the business centre.

St. Mark's Chapter, Seattle, Wash., maintains a flourishing mission in a suburb. The money required to start it was given from the Chapter Treasury and from the pockets of individual members.

A Local Assembly of Indian Chapters is one of the latest developments in the Brotherhood. At a meeting held recently the three Chapters among the Dakota Indians were united in a Diocesan Chapter.

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