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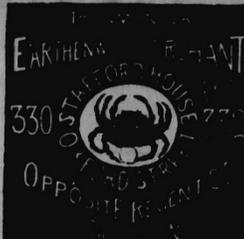
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The Australian Record.

SYDNEY, SATURDAY, JUNE 9, 1894.

NOTES AND COMMENTS.

Personalia. The wife of ARCHDEACON BROWN of Perth (W.A.) died on Thursday the 31st ult.—At the Annual Meeting of the Church Missionary Society held on Tuesday 5th inst the Rev. J. VAUGHAN was announced one of the speakers at the evening meeting to be held in Exeter Hall.—CANON VANCE has been appointed Rural Dean of the Deanery of East Melbourne in the room of the late CANON PERKS, and the Rev. JOSEPH ALLEN, of Benalla, has been appointed Rural Dean of the Deanery of Wangaratta, in the room of the Rev. G. F. CROSS, removed to Williamstown.—MRS. WILLIS wife of REV. R. S. WILLIS, M.A. of Manly, died at Sutton Forest on Sunday last. MRS. WILLIS has been intimately connected with Church work during the past twenty-five years, the last seventeen of which being spent in connection with St. Matthew's, Manly.—The Rev. H. D. SEALY-VIDAL has been temporarily appointed to the charge of Guyong-cum-Milthorpe in the Diocese of Bathurst.—The BISHOP of GOULBURN and the Churchwardens of St. Nicholas have unanimously decided to invite CANON SPENCER of Bega to fill the vacant Incumbency. CANON SPENCER has accepted the invitation.—The BISHOP of BRISBANE has been appointed a Delegate from the Sydney University to the Meeting of the Society for the Extension of University teaching to be held in London on the 22nd inst.—The Rev. W. DUNSTAN has taken temporary charge of Forbes, and has been succeeded at O'Connell by the Rev. A. G. CRESSWELL, late Curate of Orange.—It is stated by DR. PERRY, Bishop of Iowa, that during his Episcopate of 18 years over 700 adult converts from Rome had been received into the Church in Iowa, while to his knowledge, the loss to Rome has been less than half-a-dozen individuals.—The Rev. REGINALD SMEE, late Curate at Mudgee has been appointed to the Incumbency of Coabar.—The Rev. F. J. HARRIS, late of Moore College, has been appointed Curate of Mudgee.—The BISHOP of BATHURST's health has improved, he is enjoying visits to English friends, and looking forward with pleasure to re-commencing his work in his Diocese in September next.—The Rev. Canon Adams, Incumbent of Hagley, Diocese of Tasmania, died on Tuesday morning after a short illness, aged 61. The deceased Clergyman was a brother of Judge Adams, and was much revered.—The Rev. J. TYRON WILSON has taken up his residence in George Town, Tasmania.—The Rev. A. WAYN has taken charge of the district of Macquarie Plains, Tasmania.—The Rev. S. INGLE has been temporarily appointed to Waratah, Tasmania.—The Rev. J. W. H. GRISS has retired from the charge of Kingston, Tasmania, and the Rev. R. DE COETLOGON has been placed in charge.—The BISHOP of TASMANIA ordained the Rev. R. DE COETLOGON to the Priesthood on Trinity Sunday.—Owing to continued ill health, Mr. Robert Hills has resigned his position as President of the Society for the Relief of Destitute Children.—The Society for the Promotion of Christian Knowledge has voted £1,000 toward the new Cathedral of Christ Church, Ballarat.—Mr. W. H. Greenaway, one of the oldest and most-esteemed residents of Newcastle, died at his residence, Church-street on Tuesday, at the age of 87. Archdeacon Greenaway, of Grafton, is a younger brother of the deceased.

Elements of Danger. The smallness of the risks and the general mildness of their character are in themselves elements of great danger. Young minds are subjected to the fascination of their first game of chance and "it will become the Church, which professes of all things to show the way of righteous living, to set an example even in the least degree of looking for illicit gains. At the same time it weakens the force of the testimony which religious organisations are specially called on at the present time to bear against the prevalence of the vice of gambling, if the scoffer can answer, "Look within," and bid the Church remove the mote out of its own eye before denouncing the beam in the eye of the worldling. Besides as the young are the hope of the Church, it is unquestionably the Church's duty to see that the evil tendencies of the acquisitive instinct are not quickened within the sphere of the Church itself and by its direct influence; and if its young members cannot be always protected from the temptations surrounding, the strength to resist should not be sapped by their being early taught that the throw of the dice may be associated with noble things."

Outsiders Critic and Their Refined Susceptibilities. The common tendency of critics outside the Churches who belittle any effort made by religious organizations to raise money for their charitable and ecclesiastical objects is trenchantly and vigorously denounced and the Herald continues:—"How often do we hear of such and such a scheme as unworthy of the Church, which we are assured ought to be able to meet any necessity through the freewill offerings of its people, without descending to more mundane methods of raising funds. In this category stands the bazaar itself, which, even without the adjunct of the lottery-bag and raffling-box, is often looked on askance, and sometimes loudly denounced as not the sort of thing that Churches should descend to. As a rule, those who take this elevated view of the Church's sphere are not those who liberally contribute either to its support or its schemes. But they are possessed of those refined susceptibilities that are offended when other people take a more practical view of the Church's necessities and of the details that are requisite in supplying them."

Consecrated Labour. The Herald argues that if the Apostles betook themselves to fishing when getting in readiness for the order to go forward; and if the humble craft of tent-making was not unworthy of the hands of St. Paul, so now "There is nothing either in morals or religion, or yet in the early history of the Church, to warrant objection to a good bazaar, fairly conducted, to which well-wishers of the Church contribute not their money, but their labour; and in the gift of the pains and time and trouble in working for a bazaar there is not infrequently a more generous and costly gift by far than there is in the act of a man who puts his hand into his pocket and draws out a sovereign or two, and drops it into the collecting-box—a gift that may have cost him not a moment's thought, nor deprived him of a single luxury of life. The fact is that, as a rule, the bazaar and other forms of secular effort for religious purposes are but supplementary to the pecuniary efforts which the promoters and their friends have already made, and they are but the means of appealing to others who in no other way can be brought to give their assistance to the objects in view."

Where Censure Has Place. The following words should be pondered by those who are severe in criticism, and who censure the efforts which some congregations find it necessary to make in order to supplement their ordinary agencies:—"If censure has place, it should be for those who have created the necessity by standing aloof and refraining from doing their fair part in the duty of providing for services in the advantages or pleasures of which they are not so reluctant to share. For it is an admitted fact that, if the adherents and professed supporters of any Church contributed as some of their numbers habitually do, there would be never a need for the Church condescending to engage in these collateral means of subsistence. And the censure is all the more just that the negligence which gives grounds for complaint is not the neglect of charity or sentiment or generosity, but it is a declining to pay for services rendered, which in such case are enjoyed at the expense of other and more generous supporters. The call of Churches on their mem-

bers is not the call of charity but a legitimate claim which people create either by attending their services and benefiting by their ministrations, or by assuming the respectability of being nominally associated with their communion. There is something singularly mean in deriving these advantages at the cost of other and more generous men, and it is this meanness on the part of professed supporters and adherents of the Churches that is the source of any stigma that is cast on those bodies by their having to resort to bazaars and other secular means for providing the sinews of war. People that have no hesitation in spending a crown for a seat at a concert or in a theatre for their personal gratification during the week can reconcile it with their sense of honour to drop a threepenny piece in the box on Sunday, and regard themselves as having discharged their obligations to religion and the support and honour of their church; while as a matter of simple honour, their conduct is much less respectable than that of the Agnostic or Nothingarian, who neither creates nor recognises a relation to religion which in honour he might feel bound to maintain with his purse.

The Past and Present Contrasted. The splendid benefactors of the past stand in striking contrast to the givings of an age that in riches aggregated or diffused surpasses the wildest dreams of our forefathers. "And if we have not the old feeling, we ought at least to apply the new feeling, and, if not in a spirit of free gift, men ought in relation to their Churches to maintain the equitable principle of rendering some fair return for what they get. The Churches have to be supported if they are to exist at all; and if all who call themselves by the name of a Church only realised the duty and the fairness of giving something like an equivalent for the benefits they profess to derive from the connection, the Churches would not be obliged to descend from their dignity to collect money in what people are sometimes pleased to think a dubious or questionable way.

Examples of Giving. Dr. Pierson says:—"I passed by in Scotland the estates formerly owned by Mr. Robert Haldane, in the neighbourhood of the Bridge of Allon, and I felt a degree of reverence that inclined me to take off my hat, for it seemed that I was standing on holy ground. The fragrance of the act of that godly man who sold those estates, and offered the £35,000 that they yielded to establish in Benares, the centre of Hindoo idolatry, a mission for the Lord Jesus Christ, is still shed abroad all through that country, and people passed those estates not without a reverent thought of Robert Haldane, and a grateful recognition of the power of a consecrated life.

Another Example. "Then, in Allos, when I was delivering the closing words of one of my addresses, I saw an old man sitting there and leaning on his staff. He was over ninety years of age, and I was told by the chairman, 'that is David Paton. He has given his entire fortune—£200,000—to Missions, and he is living now on a little annuity which has been purchased for him that he may not come to absolute want.' And yet, when the man heard me plead for missions, he managed to get out of the little that was left him £250 more, which he gave me next day."

A Third Example. There was Mr. Hamilton, a mere cleric in a surveyor's office in Glasgow, and all the income that he had was 25s or 30s a week—say £75 a year—yet he annually gave to his Church £20, nearly one-third of his entire income. And when in 1887 there was a special call made by the Synod in Scotland for £20,000 for Missions, that man furnished a one-hundredth part of the amount. He sent £200, one-half of the savings that he had made during his lifetime. And after his death his cash account was discovered with the Lord's offering indicated there, and it was found that he only spent 1s. a day on his own needs, besides 8s a week for lodgings—10s. a week in all—that he might give the more to the cause of the Lord Jesus Christ.

The Woman's Mite. There was Sarah Hosmer, a poor woman living in an attic, and working with her needle. She saved, on six different occasions, the equivalent of £10, and sent it to educate a native preacher in Oriental countries; and when she was borne to her rest six men were preaching in foreign lands whom she had helped into the ministry.

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NEWS OF THE WEEK.

Friday, June 1.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. T. B. Tress. Opening of the Church Missionary Association Depot on the first floor, Strand Arcade, 3.30 p.m. The Diocesan Corresponding Committee of the Board of Missions met at 4.30 p.m. The Bishop of Grafton and Armidale arrived at Grafton. On his way from Glen Innes, he conferred the cemetery at Dalmorton. The Bishop-Designate of Melanesia arrived in Melbourne, and was met by the Bishops of Melbourne and Tasmania.

Saturday, June 2.

The Third Session of the Tenth Synod of the Diocese of Newcastle concluded its sittings.—The Hon. E. Knox, M.L.C. and Mrs. Knox celebrated their golden wedding. The officers and other employees of the Colonial Sugar Company (with which Mr. Knox has been identified for 50 years) to the number of about 1200, made a suitable presentation to Mr. and Mrs. Knox in commemoration of the occasion. The presentation to Mr. Knox took the form of a handsome illustrated and pictorial address, while Mrs. Knox was the recipient of several pieces of gold plate. The presentation of these gifts took place in the afternoon at the Y.M.C.A. Hall, which was crowded with the relatives and immediate friends of the couple who were to be thus honoured, and with the officers and other employees of the Company with which Mr. Knox has been so long associated. The hall was lavishly decorated with ferns and palms, and presented the appearance of a monster greenhouse. The gallery railings over the platform were hidden with fern fronds, which formed the background to several devices in yellow chrysean themes. The centrepieces of this ornamentation was a monogram of Mr. and Mrs. Knox's initials, and on each side of this were the figures 1844 and 1894. On Mr. and Mrs. Knox entering the hall, accompanied by members of their family and a few friends, the gathering rose to its feet to receive them, and the wedding march was played upon the organ.

Sunday, June 3.

The Prochers at the Cathedral were—11 a.m., the DEAN; 3.15 p.m. Archdeacon Gunther; 7 p.m., the Precursor.—At St. Saviour's Cathedral, Goulburn: 11 a.m., the Dean; 3 p.m., Rev. E. P. Hood; 7 p.m., the Bishop of Goulburn.—At St. Matthias, Paddington, the Rev. G. North Ash, M.A., preached at the morning service.—The Revs. W. Lumsdaine, of Gladestown, and J. Elkin, of Five Dock, exchanged duty.—In connection with the Jubilee Celebrations of the Young Men's Christian Association, the Rev. A. R. Bartlett, M.A., discoursed on "Jesus, and three Seekers of the Truth"; the Rev. J. W. Gillet, B.A., on "We are Debtors"; the Rev. J. Campbell, M.A., on "The Perfect Man"; the Rev. J. G. Southby on "The Only Straight Course"; the Rev. E. D. Madgwick on "The Influence of Men on Men"; the Rev. F. B. Boyce on "Young Men of the City"; the Very Rev. THE DEAN on "The Young Man's Strength," and Dr. Corlette on "The Men for the Future."—The wife of the Rev. R. S. Willis, M.A., of St. Matthew's, Manly, died at Sutton Forest. Mrs. Willis was much beloved, and the expression of deep regret and sympathy were heard on all sides when her death was made known. The Rev. A. G. Stoddart made touching reference to the sad event at the evening service at St. Matthew's. Suitable hymns were sung, the concluding voluntary being the "Dead March in Saul."—Mr. E. P. Field gave an address to young men in the Y.M.C.A. hall, which was largely attended.—Open-Air Mission Service held at St. Peter's: the Revs. E. D. Madgwick and John Gardiner (Wes.) delivered addresses. The Tempe Park Wesleyan Mission Band played several suitable music.—The Bishop of Grafton and Armidale preached at Grafton Cathedral morning and evening, and at Ulmarra in the afternoon.

Monday, June 4.

The Manly Debating Society passed a vote of condolence with the Rev. R. S. Willis, M.A., and afterwards adjourned in token of respect to the memory of the late Mrs. Willis.—An interesting lecture on "National Proverbs—their Wit and Wisdom," was given in the Chapter House by Mr. A. French, of Melbourne. There was a large audience. The Dean presided. The lecture was delivered in aid of the Church Home.—The Bishop-Designate of Melanesia arrived by the R.M.S. Austral.—The Committee of the Church Society met at 4 p.m.—Open-Air Service within the Cathedral Gates 1.15-2 p.m., Rev. G. E. Gibbs.—The Council and Committee of the Working and Factory Girls' Club met. Through the instrumentality of the Club, twenty two families have been relieved and factories and homes visited regularly during the month.

Tuesday, June 5.

Welcome meeting to the Bishop-Designate of Melanesia held in the Chapter House at 8 p.m. The Dean presided, and there was a large attendance and an enthusiastic reception.—Committee Lay Helpers Association met at 4.30 p.m.—Open-Air Service within the Cathedral Grounds, 1.15-2 p.m., Rev. P. W. Dove and R. Rook.—The remains of Mrs. Willis were interred at Sutton Forest.—At 3 o'clock a service was held in St. Matthew's Manly, being the hour fixed for the burial of the late Mrs. Willis at Sutton Forest.—Organ Recital at St. James' Croynod, by Mr. A. E. Flecher assisted by the choir.

Wednesday, June 6.

The Bishop-Designate of Melanesia left by Mararoa for Auckland.—Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. E. D. Madgwick.

Thursday, June 7.

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

Friday, June 8.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. J. W. Gillet.—The Executive Committee of the Board of Missions met at 3 p.m.

NEXT WEEK.

SUNDAY.

THIRD SUNDAY AFTER TRINITY.

Lessons: Morning, 1 Samuel 2 to v. 27; St. John 19 to v. 25. Evening, 1 Samuel 3 or 4 to v. 19; St. James 2.

THE CATHEDRAL.—11 a.m., THE DEAN.

3.15 p.m., The Precursor. 7 p.m., Rev. T. B. Tress. Holy Communion at 8 a.m.

MONDAY.

St. Saviour's.

Lessons: Morning, Deuteronomy 33 to v. 12; Acts 4 v. 31. Evening, Nahum 1; Acts 14 v. 8.

CATHEDRAL.—Holy Communion 11 a.m., in connection with the Annual Meeting of the Melanesian Mission.

Consecration of the Bishop Designate of Melanesia at Auckland, by the Most Reverend the Primate of New Zealand, assisted by the Bishops of Christchurch, Dunedin, Nelson, and possibly the Bishop of North Queensland. Preacher, the Bishop of Christchurch.

In the evening, a conversation will be held, to welcome the Bishop of Melanesia and the visiting Bishops.

TUESDAY.

Lessons: Morning, 2 Kings 18 v. 13; St. John 19 v. 25. Evening, 2 Kings 19 to v. 20; St. James 5. Committee Lay Readers' Association, 4.30 p.m.

WEDNESDAY.

Lessons: Morning, 2 Kings 19 v. 20; St. John 20 to v. 19. Evening, 2 Kings 20; St. James 4. Church of England Temperance Society, 4 p.m.

THURSDAY.

Lessons: Morning, Isaiah 38 v. 9 to v. 21; St. John 20 v. 19. Evening, 2 Chronicles 33; St. James 5.

FRIDAY.

Lessons: Morning, 2 Kings 22; St. John 21. Evening, 2 Kings 23 to v. 21; 1 Peter 1 to v. 22.

SATURDAY.

Lessons: Morning, 2 Kings 23 v. 21 to 24 v. 8; Acts 1. Evening, 2 Kings 24 v. 8 to 25 v. 8; 1 Peter 1 to v. 22 to v. 11.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

AMONG the many evils attendant on the excitement concerning the execution of Montgomery and Williams, there seems likely to result one good thing—the abolition of capital punishment for attempt to murder. If Mr. Dowell's Bill were to go further and practically (or even completely) abolish capital punishment altogether, as has more than once been advocated in the "Open Column" of the RECORD, I should be glad. But apparently those who wish to do away with executions have not yet the courage to advocate their reform publicly in Parliament, but prefer to use the means of popular agitation concerning certain definite cases. The agitation is most harmful, in all ways. I say this, although I wish that the Executive Council could have seen its way to reprieving the two men. The agitation has caused a certain amount of sympathy with crime, a feeling of antagonism to law, a suspicion that justice can be, or ought to be, swayed by popular feeling, and an unhealthy description of the sayings and doings of criminals with a certain amount of glorification of the "bravery" of a man, who is no more worthy of admiration than the hero of the "Beggars' Opera." I question whether the columns that have been printed concerning the mental and spiritual feelings of the men while under condemnation—however edifying they may have appeared to those who furnished the reporters with the information—have been of any real service to the cause of religion and morality. Those who are convinced that the repentance of the men was genuine are inclined, if they themselves are disposed to be careless in religious matters, to lay stress on the manner in which a man dies rather than the manner in which he lives. While those who (while hoping that the penitence was real, and while feeling sure that, if the all-seeing God saw that it was so, those men are pardoned through the infinite merits of the Saviour) are nevertheless afraid that if those men could have been set free they would have gone back to their evil courses—such cannot help wishing that the terms of appreciation of the men's repentance were more cautiously phrased.

If newspaper editors be good judges of the tastes of the people, the matters of which bush readers are most anxious to be informed are the execution of criminals, and the names of the winners of horse-races. The only things which can compete with these as regards excitement is a particularly interesting murder. Of the telegrams posted up at our newspaper offices, and the "extraordinaries" issued by our local papers, hardly one in a hundred deals with any other subject than the above, while the longest and most picturesque of all are those containing the details of the hangings. For information on more impor-

tant matters we are content to wait until the arrival of the Sydney papers. Ah, me! human nature is not very different in different countries, nor does the lapse of time make much change. The newspaper office in the English country town where I was at school thirty years ago, exhibited, as far as I can remember, one telegram only, for public information during my sojourn in the place—and that was the description of the execution of Müller, the murderer of Mr. Briggs.

The Dissolution of Parliament may perhaps have taken place by the time these lines are read in print. Let me therefore indite my election address:

To the Free and Independent Electors of Every Constituency.

Gentlemen.—The right of voting is a privilege given to you, and a duty assigned to you by your country, and is to be valued and used. You are offending against your country—and, therefore, surely acting against the wishes of your Master in heaven—if you, willfully neglect to record your vote, or if you give it thoughtlessly or improperly.

You are free and independent electors. Use your own judgment. Don't vote for any candidate because any Society, Association, Union, League, or Church asks you to do so. You are responsible to God for whatever results that vote may have; do not try to get rid of that responsibility by shutting your eyes and opening your mouth and, metaphorically, swallowing any man whom a few wire-pullers may order you to vote for. Revolt against that caucus system of electioneering which has done so much to destroy liberty in America.

Vote for whatever opinions you please, but don't vote for any one who is not sober, pure, and honest. We need clever men in Parliament, but we have still more need of trustworthy, steadfast, unselfish men.

Make up your mind on the Drink question, and do not forget when you are deciding how to vote. Consider also whether justice does not demand that women should have votes. But on these questions, as in all others, vote conscientiously, as in the sight of God and not because any particular Society is soliciting you for support. Listen to the arguments of all, but use your God-given right of private judgment.

Don't be led away by social quacks who will cure all the diseases of the body politic by one legislative pill. Beware of blatherskites.

Don't look only at one side of a question or consider the interest of only one class of society.

Ask God for guidance as to how you shall vote, and you will not go wrong.

COLIN CLOUT.

CHURCH MISSIONARY ASSOCIATION DEPOT.

The Ladies' Committee have undertaken with energy the opening of this Depot for the sale of work and literature. Already some gifts have been promised and it is hoped that others will be sent in shortly. The Depot is on the first floor of the Strand Arcade; the proprietor being in full sympathy with the objects of the Association, has offered the room at a nominal rent, and his kind offer has been accepted with the intention of opening the Depot for a short period as an experiment. Its continuance will depend on the liberality of donors, and the prayers and interest of friends of the Association as buyers. Seeing the large number of Gleaners now enrolled, it is expected that many skillful hands will be at work on articles to be sent in for sale in aid of the funds of the Association. The Monthly Publications and other Church Missionary Society Publications will henceforth be distributed from the Depot. Prayer is asked for a blessing on this new effort. Books, pictures, ladies' work, &c., can be sent as gifts for sale.

The opening ceremony was held on Friday, June 1st, when a large number of interested friends gathered to commend the effort to God. The Hon. Lay Secretary, in the absence of the DEAN owing to illness, presided, and explained the objects and methods of the depot.

All communications in connection with the Depot to be addressed to the Hon. Sec., at the Depot, or "Selley," Leichhardt.

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. Eucalypti Lozenges (in bottles now), and a soap make them fair and lovely 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.

NEWCASTLE SYNOD.

THE BISHOP in his opening address said:—My Brethren of the Clergy and Laity.—An old Ecclesiastical writer, referring to a certain year in the eleventh century, remarks that "no Synod was held that year, and so nothing went right." Thus, synodical meetings were as restorative of order, corrective of mistakes, and as recreative of energy in those older as in these modern days. In the Synods of that time only Bishops and Clergy sat in Council, for the Ministry of the Laity in Church legislation was a source of suggestion and guidance almost undiscovered. The association of Laity with Clergy in our modern Synods furnishes a happy combination of distinctive qualities—the blending of minds steeped in theology and habituated to view life in its spiritual relations along with thought practised to deal with men as they are, and sharpened by struggle for superiority, if not for existence. About forty years ago the revival of Synods, whose existence had been hidden in history for some three centuries was hailed as a great Church discovery. Unearthed from antiquity, and vitalized after a modern and rather Parliamentary form their members elective, and their term triennial, those resurrected Synods were regarded as 'missing links' between past and present, giving continuity to the Church's course. It was believed that in corporation of Laity with Clergy would be a combination of elements mutually helpful, making Church movement chronometrical self-regulating throughout all changes. Experience shows that the hopes of that day were not too sanguine. Standing on this side the span of forty years we see ourselves surrounded by Church organization extensive and elaborate, which Synods have been largely instrumental in constructing. At each session we do well to rekindle our zeal with some of the fire fetched from early Synodism. All institutions are liable to slacken speed unless the impulse that started them is perpetually renewed. We need not be pessimists if we remember that the tendency of most organizations is to lose their first enthusiasm, and lapse into the dullness of routine. Synodical action needs to be vitalized, not perhaps with business smartness, but with a spirit of holy aspiration and sense of fellow-working with God Himself. The Church lives in a spiritual atmosphere, and when that air is vitiated by an excess of the "human element" her Councils become mere debating clubs. Our Synod Session is the one annual occasion which brings us together from distant parts, so that we reasonably desire to extract from it all that it is capable of yielding—origination, legislation, edification. Pre-Reformation Synods were restricted to three days, and if our business could be confined within such time there would be margin left for a conclusion like the devotional ending of a Congress or an aggregate meeting of Newcastle Church people, when recent Synod work and spirit would be warmly circulated among them. Ours is no common meeting. We ascend the mount to receive tables of law for our guidance, and hope to become radiant with some of the brightness of Him in whose name we assemble. The BISHOP, after referring to the late Canon Simm, the Clerical changes and doings of the year, the position of matters in connexion with the new Cathedral and the employment of Lay Readers, said:—

THE CHURCH BEYOND.

Looking beyond our Diocesan borders there is much to trouble and to cheer us. At two previous Sessions we have lamented the death of some one of the Bishops. To-day our sorrow is doubled, for two Australian Bishops have been called to enter into rest. The death of Bishop Parry removed from us one whose gentle disposition, quiet earnestness, and cultured piety made him affectionately esteemed within and without his Diocese. His sagacious foresight secured advantages for the Church during early times. He was mindful of the Aborigines, whose lot in these lands has been hard. In the death of Bishop Linton, so sudden that the words of his Ascension Day sermon had scarcely ceased in the pulpit of Melbourne Cathedral, when the solemn tolling of its bell ushered in his funeral procession. Whithin a brief fortnight from our parting at Melbourne the Angel of Death came to call him home. He was starting for Broken Hill. He was specially dear to me, recalling Oxford days when his father and his father's house helped to inspire young men. Riverina has lost its first Bishop, whose guidance has led its first steps with such progress that its forward place in the Provincial Synod looked like youth outstripping age alongside the older and slower Dioceses. We condole with Mrs. Parry and with Mrs. Linton in their extreme sorrow. The Election and Consecration of Archbishop Green for the Bishopric of Grafton and Armidale has brought into our Province one endowed with singular gifts, which raised him by rapid steps to distinction in Victoria. At each stage he has shown rare powers of mind and energy to organize and energize. The selection of the Rev. Cecil Wilson for the Bishopric of Melanesia must be eminently suitable because Bishop Selwyn selected him. Athletic, enterprising, instinct with missionary zeal, the future Bishop will, under God, perpetuate the Mission consecrated by the blood of Paterson and the shattered constitution of Selwyn. The Eborac Church Congress happily synchronising with the completion of St. David's Cathedral, gave evidence of the progressive spirit moving the Australian Church. The treatment of subjects ranging from criticism to Socialism from Missions to the heathen up to the elaboration of Cathedrals showed that the Church has ample stores of learning and administrative ability. The presence of some New Zealand brethren was specially welcome, and gives promise of closer intercourse. The Presidency of the liberal-minded, large-hearted Bishop of Tasmania guaranteed the good feeling which characterized the discussions.

These details have consumed our time. We must proceed to business. If any stimulus is needed to give seriousness to our deliberations, it can be found in the tendency of our times. Discerners of its signs acknowledge the need of vital religion as the only spring for the inspiration and regulation of life, social and spiritual. Popular unbelief has not travelled very far, yet upon its way are felt the first cold chills of a glacial region where not only faith perishes, but along with faith there perishes the soul of chivalrous morality and exalted civilisation. From his Chair of History at Cambridge, as from an observatory, Professor Seeley takes a wide outlook, and his forecast is stormy. Consequent on a national decline of religion, he says, "Our want of any high ideal, the commonness of our aims and of our lives, our want of moral greatness which may at all correspond to the wide extension and prosperity of the English race may well frighten us, and fill us with the foreboding of an ignominious national fall. From history we learn that the great function of religion has been the founding and sustaining of States. And at this moment we are threatened with a general dissolution of States from the decay of religion."—Look where you will in the wide field of history, you find religion—wherever it works freely and mightily, either giving birth to or sustaining States, or else raising them up to a second life after their destruction." This opinion is shared by Professor Pearson, who, on writing on the "Decay of Character," says: "The influence of deep religious feeling and of exalted intellectual energy have been of such incomparable importance in moulding character, that if we assume them to be powerfully reduced, it is difficult to see what can take their place." Any general drift towards irreligion means soulless materialism and selfish indulgence, whose word is, "Let us eat and drink, for to-morrow we die." It is the Church's mission to interpose and turn the helm of human helplessness. If God be with her she can touch the springs of action and solve a score of problems. Abstaining from politics, the Church enforces the Divine order of civilisation. Declining industrial and economic details, she contends for that which is just and equal, and for fair opportunities for self development. She seeks to sanctify and bless the whole area of life in the name and power of Him who ministered to the bodies and souls of men. Our work is large, and our minds and hearts must expand to its greatness. Narrow views and petty prejudices are too mean for the occasion. In our counsels let age contribute its experience, and youth its enthusiasm. Moved by one impulse and united in one holy bond of brotherhood may the ancient prayer, provided in the old Sarum Synod Use, be answered to-day, that the Lord the Spirit would come to us, teaching us whither we should go and showing us what we should do that in all things we may be pleasing in His sight.

SUNDAY SCHOOL COLUMN.

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

Too many of us are well acquainted with the Babel of sounds that is heard in an ordinary Sunday School during the lesson. Now the chief element in this Babel is the difference of voice in the reading of the verses by the children. This cannot, I think, be wholly avoided. One of the best ways to arouse the attention of a careless and inattentive child is to give him, or her, a verse to read and ask a question about it. But if verses are thus read we cannot avoid the varied shrill or gruff voices, nor can the loud-voiced scholar's energy be altogether suppressed. In those classes therefore, where the scholars are sufficiently attentive not to need this custom of reading aloud by the children the teacher may, with advantage, do most of the reading. I admit that the voice of the teacher loses thus a very acceptable rest occasionally; but I do not think that much else is lost. We none of us, advocate the custom of reading the lesson right through, all round the class, before teaching upon it. We have found by experience that such a plan induces the scholars to look forward to "his own verse," and thus to lose the information contained in the verses that come before it; besides which, the child is very apt to lapse into inattention when he has duly read his verse. Yet many teachers do not like the plan of choosing the readers at hazard from various parts of the class, and it is doubtless a plan which it is difficult to work with perfect fairness. If, therefore, the teacher does the reading himself, he avoids certain difficulties, while occasional questionings will be found usually to be sufficient to bring back the attention of the thoughtless child. The teacher must, however, take care that the children follow his reading in their own Bibles and should occasionally ask a question upon the next words of the verse to assure himself that this is being done.

Sunday School matters are evidently, as the money market articles say "dull." My Honorary Reporters are almost silent, and no teachers are offering themselves as

additions to my list. I shall be glad to receive news, letters, comments or matter of any kind bearing upon S.S. subjects.

The winter time is the most suitable time for conferences, model lessons, &c. Now that the new and enlarged Committee of the Sydney Institute has got to work I hope soon to record some steps towards the grouping of parishes for such purposes. But I feel sure that if any school now applies to Mr. Beck a deputation from the Institute will gladly be sent to give a model lesson, provided a fairly good audience is probable.

Those teachers who are purposing to enter for the Teachers' Examination in November ought now to be setting steadily to their work of preparation. I am aware that I owe them a paper on "Skeletonizing a Lesson," and hope to pay my debt when the holidays arrive. Meanwhile let me suggest some such practice as was adopted, some years ago, in a parish in Scarborough, England:—"Meetings were held for the discussion of what were called 'Critical Lessons.' Teachers sent in, either in their own name or anonymously, sketches of the lesson for the following Sunday. These were carefully amended and criticised by the Clergyman (the Ven. Archdeacon Blunt), and the lesson and the criticisms thereon were read out and commented upon at the meeting. After this, the Incumbent, or some one else, would give the lesson as it should be delivered in class on Sunday." J.W.D.

AMONGST THE POETS.

In the Tunnel.

By E. H. MOORE.

My little son
Was troubled in the darkness, and he cried.
As we sped on
I felt him nestle nearer to my side;
Soon, hushed in calm, his hand in mine he laid,
And whispered softly, "Now I'm not afraid."

I sat and thought,
I had been troubled in the dark—had cried—
Not trusted as I ought.
Yet had not I long since drawn near His side?
Was not my hand within my Saviour's laid?
Why had I been so troubled and afraid?

We flashed into the light:
My little son, his fright and trouble o'er,
His countenance all bright,
Cried gaily, "It is lighter than before!
And I smiled back, my fear and trouble o'er;
"Yes, yes," I cried; "much lighter than before!"

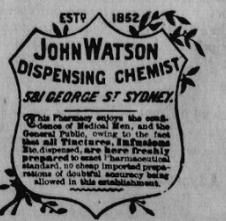
A Prayer of J. G. Whittier.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee,
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ,
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

I Know Not, Yet I Know.

I know not by what methods rare,
But this I know, God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late,
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone
Whose will is wiser than my own.

The healthy glow disappearing from the cheek and moaning and restlessness at night, are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graev's Worm Exterminator; it is an effectual medicine.



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The Australian Record. "SPEAKING THE TRUTH IN LOVE." SATURDAY, JUNE 9, 1894. MELANESIA.

THE short visit of the Bishop-Designate of Melanesia and the cordial welcome given to him in the Chapter House on Tuesday evening last may be said to mark a new era in the history of the Mission of which he is about to take charge. His predecessors were all young men when they were consecrated to their office. The Bishop of New Zealand was 32, Bishop Patteson was 34, Bishop John Salwyn was 33, and the Bishop-Designate is 33, full of strength and vigour, one who by his earnestness and capacity for work has already made his mark in a difficult post in the Church at home, and of whom, those under whom and with whom he has worked have the highest possible opinion. Canon Jacob and Dean Vaughan, under whom Mr. Wilson laboured as Curate, both characterise his selection for the position as "the happiest inspiration possible." "Anyone," remarked Canon Jacob at the recent farewell gathering in London, "who has seen Mr. Wilson among people of the poorer class, whose love he has always won, will understand why he was suggested." The Rev. John Still, who was introduced to the same meeting by the Chairman (Bishop Salwyn) as "my dear friend, who pulled with me in the University boat, and was also my fellow-worker in Melanesia," told how he went to see Mr. Wilson about the Bishopric. "I have heard of falling in love at first sight," said Mr. Still, "but at any rate I had not been many minutes in Mr. Wilson's presence before I made up my mind that he was the very man for

the post." However much some evil disposed persons may question the motives of Missionaries in general, there is a nobility about their work which distinguishes it from all others. Here is a young man educated and mentally strong, leaving a sphere in England in which he might have gained distinction, severing the strong attachments which bound him to the land of his birth, and prepared to face the difficulties and the perils of work among the heathen. Home had its claims, but Melanesia in his opinion had claims vastly greater, and he therefore resolves to accept the appointment—saying as Luther did, "Here stand I, for I could do no other, God helping me." In this spirit he goes forth to serve Jesus Christ and His Church with individual energy so that he may promote the glory of God and the extension of the Kingdom of His Son Christ Jesus in the islands of the Pacific. The Report of the Melanesian Mission for 1893, which has just come to hand, gives a valuable account of the work which is being carried on, and the details which come from the several districts are in the main of a very encouraging character. The great anxiety is its financial position. It is however a cause for deep thankfulness that the efforts which have been made in the Colonies have had the effect of keeping up the income during a time of great depression whilst great care has been taken to lessen as much as possible the expenses. The Mission staff consists of the Bishop elect; the present Acting Head of the Mission—the Rev. John Palmer, B.D., who joined the Mission in 1863, fifteen Clergy, of whom two are Native Priests and six are Native Deacons. There is also a Lay Worker who has been attached to the Mission since 1886. The Report contains an account of work done at Norfolk Island, Banks Islands, Torres Islands, the Florida district, the Bagutu district, Santa Cruz, and the New Hebrides. Some of these reports are of a most cheering kind; for instance at MOTALVA and RA in the Banks Islands district where it is said:—The evidences of the good work still going on under the Revs. Henry Tagalad and Walter Woser are very inspiring, but the joy of witnessing and sharing it has been marred by the unfaithfulness of several teachers, and by the death of three of the teachers' wives. A large and substantial Church is being built at Motalva, to accommodate the large congregation that comes together there on Sundays. The people have shown themselves very enthusiastic in the work, and it is now well on the way to completion. On the Valuva side sickness has been very prevalent, and the Gatava school has suffered severely. The schools, with one exception, were satisfactory. Seventy-one adults, principally from this part, received baptism, which leaves a very small remnant of unbaptised.

In Motalva and Ra there are ten schools with three hundred and thirty-five scholars, and during the year seventy-one adults, and thirty-four infants have been baptised. A bright example of devotion comes from Tegus Merensia in the Torres Islands. There is every sign of unabated earnestness and anxiety to know and follow the truth says the report. The school, though not formally established yet owing to want of a teacher, is carried on regularly with much zeal by Luke Talaquia, who, however, has not received more instruction himself than that conveyed to him as a catechumen in preparation for Holy Baptism. The affection of a people for their native minister is shown at Ulawa in the Bairo district, where the Rev. Clement Marau is stationed. Clement's house was burnt down last Christmas, and he lost a great many of his possessions, but his people soon built him another house and did what they could to supply his deficiencies. It is needless to say he is much beloved and his people will do anything for him.

At Nelua, Santa Cruz, James Meluakana and the assistant teachers have worked well and the school is in a prosperous condition. The great event of the year was the building of a new Church. A large piece of ground was cleared, on which the building was erected. It is a handsome, roomy building, and presents a very Churchy appearance. It is suggested that the village school should now be called St. Bartholomew, it having no name of its own, except Forrest's Village, which is not satisfactory, as it was on St. Bartholomew's Day that the first service was held in the new Church. On Sundays there is a congregation of some 120 people. There were nine adult baptisms when the Southern Cross arrived. A number of new houses have been built on the Mission land. The people have worked well, keeping the cemetery, school houses, etc., in good order.

These are a few examples selected from the Report which tell their own tale and show what Christianity has done for those who were once in the darkness of heathenism. But although much has been done, much more remains to be accomplished, for instance, we read of one district where when funds allow and more men are found for the work, the Mission will try and reach the people and win them for Christ. They are as yet cannibals of the most pronounced type and they even in their heathenism lament the strife and blood-shed which prevails amongst them. At Maswo or Aurora the work is still confined to the old districts, and the great need is for extension to parts hitherto untouched. There are many openings but no available teachers. One of the strong points of Missionary work in Melanesia is its educational character. It accepts the Commission of Christ and employs a teachi g staff and wields a teaching power which in time must become eminently influential. In the Banks Island district there are for instance 45 schools

with 1183 scholars; in the Florida district 28 schools, 81 teachers and 1088 scholars; in the Bairo district 18 schools, 38 teachers, 412 scholars and so on while in St. Barnabas' School at Norfolk Island the scholars come from twenty-two islands, and number one hundred and forty-one males, forty-two females and five infants. These, as opportunity offer, are drafted to the islands and become teachers of their brethren. This brief reference to the work of the Melanesian Mission shows not only its vast importance, but its far reaching possibilities. The "Island Voyage 1893" attached to the report is instructive reading and shows with what studious care the districts are inspected and now that a new Bishop is about to take charge of the Mission with all its varied organisations, it is the duty of the Church to sustain him and those who are associated with him as co-workers by earnest prayer and practical support. The cause of Missions is one that should be specially dear to us as members of that Church whose Head gave it His Commission "to preach the Gospel to every creature." The Missions in the islands of the Southern Seas are most emphatically the charge of the Church of Australasia; our duty to them is clear, our responsibility great. Hitherto we have discharged our obligation in a spasmodic and fitful way and our future action should be characterised by greater earnestness, steadfastness, devotion and sacrifice. This is the work that calls, and it is the work that is acceptable in the sight of God. If we thought more of the beneficence of Christianity, that it is for all men, we should not rest until the knowledge of the Lord spread itself over the globe as the waters overflow the channels of the deep. Our religion if it is worth anything should be a working religion, a missionary religion. God and the Church expects us in this our day to do our duty for Melanesia, for New Guinea, among the Aborigines of our own land, among the Chinese who are living in our midst, among the Jews who throng our streets, there are those living in darkness who are waiting for the consolation of Israel and who are asking a question to which there is no true answer but from the Cross of Christ.

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OFFICIAL. MOORE COLLEGE.—The new College Year will begin, D.V., on Saturday, July 7th. The Entrance Examination will be held on Friday, July 6th. Gentlemen desirous of joining should signify their intention to the Principal as soon as possible.

THE CHURCH HOME. About £400 is urgently needed to liquidate existing liabilities. Collecting cards are being issued of the value of £1—20 one shilling subscriptions. We desire to assist this movement, and this week earnestly emphasize the plea for help. Will each of our readers send us ONE SHILLING in stamps or postal note towards it. Send it by the first return post. Many hands make light work. Small contributions from the many will give a grand total. Give one shilling, collect another, and if you have time and friends get even a third and forward them. Addressed to the MANAGER, "Australian Record," 176, Pitt-street, Sydney.

Acknowledgement will appear in the order the contributions are received. SUBSCRIPTIONS FOR CHURCH HOME, Per AUSTRALIAN RECORD. The following amounts have been received up to 7th June:— Mrs. J. P. Mackenzie £ s. d. Mr. L. Barnett 2 0 0 G. Evans 0 1 0 Two Wellwishers 0 2 0 Two Friends—per Canon Soares 0 5 0 Mary M. Pye 0 2 0 A Friend, Tamworth 1 0 0 £3 13 0 On behalf of Chinese Mission, J. B. D. 0 1 0

C. E. T. S. The Clerical Secretary of the C.E.T.S. has received the following letter:—"St. Paul's Parsonage, Cleveland-street, Sydney, 23rd May, 1894. "DEAR MR. COLVIN,—On behalf of the Rev. L. M. Isitt, the President of the New Zealand Alliance, I beg to inform you that he will commence a five day's Full Local Option Mission in the Centenary Hall, on Monday, 18th June. I beg to invite the attendance of the members of all your Societies, and to express the hope that the members of your Council will take seats upon the platform. Your kind co-operation to make the Mission useful is asked for. "I am, faithfully yours, "F. B. BOYCE.

UNDERTAKER Charles Junsela.

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Australian Church News.

Diocese of Sydney.

ECHO FARM HOME.—The following contributions are thankfully acknowledged:—A Widow's Thanksgiving...

THE CHURCH HOME.—The Executive Committee of the Church Home for the Intemperate and Fallen, Norfolk-street, Paddington, met on Tuesday, the 29th ultimo...

WINDSOR.—The largest congregation seen for years past assembled at St. Matthew's on Sunday morning last...

Diocese of Newcastle. SYNOD.—The Synod of the Diocese met at Newcastle on Tuesday, 29th May. Holy Communion was celebrated in the Pro-Cathedral at 9.30 in the morning...

the obnoxious paragraph from the Report. The Council's Report is most disheartening. It can no longer provide the £100 per annum, which has been a main feature of the Diocese...

Diocese of Goulburn. GERMANTON.—List of Churobwardens for the ensuing year:—For Gernanton—Mr. Arthur Hulme, Clergyman's Warden...

PERFECTION is being, not doing: it is not to effect an act, but to achieve a character. In Christian life every moment and every act is an opportunity for doing the one thing of becoming Christ-like.

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...

SYSTEMATIC GIVING.

DEAR SIR.—In your issue of last week, immediately after my letter on Systematic Liberty and Proportionate Giving there followed an appeal from the Rev. W. A. Charlton for £100, urgently needed for the Chinese Mission in Sydney...

In the admirable paper put forth by the Bishop of Tasmania in connection with the "Self Denial Effort 1894," on behalf of the Missions he points out that the £10,000 asked for from the people of Australasia will be a mere pittance taken from the money they spend in luxuries...

No, Mr. Editor, as I said in my last, we must study our Bible to learn what Christian liberality means, and we must take for our great example Him "Who though He was rich yet for our sakes became poor..."

In your contemporary the "Australian Christian World" of last week there was a paper by Dr. Pierson on "Christian Giving." He gives four examples: 1. Robert Haldane who sold estates in Scotland for £36,000 to establish a Mission in Benares...

Here are examples from among the rich and the poor. To read of them is stimulating. Who will try to follow them as they followed Christ?

I am, etc., S.L.P.G.

June 4th, 1894.

MELANESIA.

THE REV. CECIL WILSON is expected in Auckland on Saturday, June 9th, two days before the Consecration Day. He and Bishop Selwyn held many meetings in England together before his departure, and the interest everywhere exhibited was great...

Late tidings from Norfolk Island assured us that all the party there were well, and cheered with the prospect of a good Bishop shortly. The Rev. F. A. Brittain and several other members of the staff will come to Auckland in the "Southern Cross" for the consecration. The Bishops who will assist the Primate at the consecration will be the Bishops of Christchurch, Dunedin and Nelson...

THE MELANESIAN MISSION.

WELCOME TO THE BISHOP DESIGNATE.

A public meeting of those interested in the Melanesian Mission was held in the Chapter House, Bathurst-street, on Tuesday evening to welcome the Bishop designate of Melanesia, the Rev. Cecil Wilson. The meeting was to have been preceded by a gathering of subscribers to the fund which was raised about 20 years ago as a memorial to Bishop Paterson...

THE DEAN OF SYDNEY said they had met that evening on a very interesting occasion. They had the opportunity afforded them of welcoming on his way to his Diocese one who had been selected by high authority in England to fill the vacant position of Bishop for the Melanesian Mission. The Rev. Cecil Wilson M.A. had arrived in Sydney on his way to New Zealand, where, they trusted, please God, he would be consecrated to his high office on Monday next...

The Bishop of Newcastle second the motion, which was carried by acclamation. The Rev. C. Wilson (who was received with enthusiasm) said that ever since he accepted the nomination of the Bishopric of Melanesia he had felt that a hand had been stretched out to him from these shores. One of the first of the greetings which reached him came from the Norfolk Island boys. Bishop Selwyn and Mrs Selwyn had seen him off, and on arriving in Australian waters he had been successively welcomed by the Bishops of Adelaide, Melbourne, Ballarat, and Tasmania, and he was now being welcomed in Sydney...

An address was presented to the Bishop-designate from the Church Missionary Association and the members of the Gleasons' Union, and speeches were afterwards made by the Revs. H. W. Mort, C. Bice, and Dr. Corlette. On the motion of Mr. Justice Stephen, seconded by the Rev. A. Yarnold, those present pledged themselves to maintain a practical interest in the Mission. (Herald)

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Revolution in the Music Trade!!!—For cash or on time payments 700 Violins, from 3/11 to 2/5; 650 Accordions, from 3/6 to 2/3; 120 Banjos, from 2/ to 1/10; Zithers, from 2/1; Mandolines, from 2/5; Guitars, from 7/8; Cornets, 3/0 to 2/0; Flageolets; Flutes, from 6/4; Trumpets and English Concertinas, from 2/5; German Concertinas, from 2/11; Nigger Bones, Bows, Cases, Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic Song Books. New Music by every Mail; New Waltzes every week. New Songs by every Mail. Pianos Exchanged and Tuned. Any kind of Instrument thoroughly repaired by experienced English workmen. Write for full particulars; the prices will astonish you. 25,000 SONGS AND PIECES—3d. EACH

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CHILDREN'S CORNER.

AS A LITTLE CHILD.

God knows me better than I know myself. He knows my weaknesses—what I can do and cannot do. So I desire to be led, to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing His cause, than I could in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my Church and fellow-men. How kind, how good, how compassionate art Thou, O God! O, my Father, keep me humble! Help me to have respect toward my fellow-men, to recognise these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ! God bear my prayer! Grant me the wondrous joy of humiliation, which is seeing Thee as all in all.

A BOY WHO IS SUCCEEDING.

Every boy wishes to succeed, but few men are able to look back upon a successful life. Why some boys are promoted more rapidly than some others is suggested by this story, the writer of which is unknown to us.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife, at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that boy will be out of the office in less than a week."

"What makes you think so?" "Because, the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him?" "Perhaps I shall," replied the merchant, "but I don't think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned three or four days ago. Well he is the best boy that ever entered the store."

"How did you find that out?" "In the easiest way in the world. The first morning after he began work he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished, he came to me and said, 'Mr. H., I have finished all that work. Now what can I do?'"

"I was greatly surprised, but I gave him a little job of work, and forgot all about him, until he came into my room with the question, 'What next?'" That settled it for me. He was the first boy that ever entered our office who was willing, and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

MOLLIE'S PROBLEM.

There's lots of things I cannot understand, It really makes no matter how I try, One's why the brown comes on my little hand Because the sun is hot up in the sky.

I never understood why birds eat worms Instead of pie and puddings full of plums. I can't see why a baby always squirms, Or why big boys are afraid of little sums.

I cannot understand why doggies bark Instead of talking sense like you and me; And why the sun don't shine when it is dark, Instead of when it's light, I cannot see.

I wonder what it is make children grow And why they have no wings like little flies; But puzzling of all the things I know Is why grandma wears windows on her eyes.

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

HOMES FOR ALL.

It will be seen by our advertising columns that Mr. J. Y. Mills, Auctioneer of Pitt St., has had placed in his hands an estate to be sold privately in small holdings to suit purchasers. The terms are such as are within the reach of all, and when it is added to it as an additional security the fact that a Life Policy in the world-renowned A.M.P. Society may be obtained for a very small additional payment, it places the possibility of a result of the late financial crisis, most in a short time and in view of the wonderful elasticity of the A.M.P. as a market resume their real value so that an investment now means a profit hereafter substantial and sure.

The Press. From "The Newspaper Press Directory" for 1894 we find that there are now published in the United Kingdom 2061 Magazines, of which more than 471 are of a decidedly religious character. Comparing 1894 with 1860 (the first year that any complete list of Magazines was published), we find that in that year there were only 405 of such publications in existence, 162 of which were religious magazines.

Girls of the Right Sort.

My daughter, unless you can work the ship off the coast, she will soon strike the rocks, and we shall all be lost.

So said the captain of a fine merchant vessel to his daughter. He was right; it was their only chance. The barque Anina, 700 tons, was bound from Curhaven to Rio with a general cargo. She had scarcely left port when the captain was disabled by a broken leg. A mutiny followed. Under threat of bad weather the Anina anchored in a bight of a bay on the dangerous coast of Cornwall. Here the officers and all of the crew deserted. A furious cyclonic south-west gale arose. The anchors dragged, and the girl burned a flare on deck. The life-boat responded, but was staved against the ship's side by a sea. All the boat's crew were lost except the coxswain, who gained the deck. He was not a sailor, yet, with him alone under her orders, this girl, who was a sailor, out both cables, set some headails, and got out into the open. It was touch and go, but true grit won. Three weeks longer the girl commanded before help came. Yet it did come finally, and so did the wedding of the handsome young coxswain and the captain's beautiful and heroic daughter.

And yet there are some fools left who say we must look to men chiefly for courage and intelligence. Stuff and nonsense! Any woman will scream when she sees a mouse (that's mere nerves), and ten minutes later she will meet disaster or death with a quiet smile. Then, too, women have a genius for throwing in a suggestion exactly when it was wanted.

A man writes this way—"I came home dejected," so he goes on, "and didn't know what to do; but my daughter said—"

But wait a minute. Before we hear what his daughter said, let's have his story from the start, shipshape and Bristol fashion. He says: "In December, 1890, I was suddenly taken one day with an excruciating pain in the pit of the stomach, and in the right side. For over twelve hours I could neither sit nor lie down. The medical man who examined me gave me some medicine, but on the second day jaundice set in, and from that time I suffered from a similar attack about once in every three weeks. Every remedy was tried without avail; nothing did the slightest good. The kidney secretion was something frightful, being a mass of matter, blood, and bile."

"This continued five months, and I grew weaker and thinner every day. My friends thought nothing could save me. Many urged me to have further advice, as at this time the secretions were much worse, and the motions resembled white clay. Another attack came on, and as I was daily getting worse, I said, 'I will see the doctor first, and if he can do me no good, I will seek further medical help.'"

"Accordingly I went to see him, but he was from home, and would not return until late at night. I came home dejected and did not know what to do, but my daughter said, 'Why don't you try Mother Seigel's Curative Syrup? We hear it has cured so many. If it does you no good, it will do no harm.' 'Well,' I said to her, 'I will try a bottle.'"

"I then began to take it, and oh! how thankful I afterwards was, for on the third day I could see such a change. The secretion, instead of being nothing but corruption, became clear, and the motions a healthy colour. From that time I daily gained health and strength, and in a short time I was as well as ever in my life, and have had no return of the disease."

"I can therefore speak of this medicine in the highest terms, for, under God's blessing, it cured me when nothing else had the slightest effect."

The above communication is from a business man of high character in the county of Brecon. For special reasons he desires his name to be withheld for the present, but we freely pledge our own reputation for the truth of his statement. The date is February 12, 1892.

The attacks which would probably have soon ended his life were of severe kidney and liver congestion, growing out of profound indigestion and dyspepsia. His system was flooded with bile and poisons, and he may thank Heaven for having a daughter who made the right suggestion at a critical moment. In courage and good sense she is like the other noble girl who saved her father's ship from wreck while he lay helpless in his cabin. Success attend them in their own life voyages, say we.

How to help the 'RECORD.' Read it. Circulate it. Talk about it. Send us the names and addresses of your friends. Recommend it to all Churchmen and Churchwomen. Crisp, pithy, short paragraphs for 'all classes and conditions of men.'

HALES & COLE,

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TEA MERCHANTS

CHARLEMONT & CO., Vice-Regal Photographers,

Royal Arcade, Sydney Messrs. CHARLEMONT find their Platinotype Photographs steadily increasing in favour. The new process is really a most perfect one, being absolutely permanent and possessing the beauty and tone of an engraving.

The Brotherhood of St. Andrew in Australia.

OFFICERS AND CHAPTER NOTICES:

President: **MR. J. BARRÉ JOHNSON.**
 Vice-Presidents:
DR. HOUNSON; MR. J. MCKERN.
 Joint Hon. Secretaries:
MR. K. E. BARNETT, 149 Forbes-street, Woolloomooloo;
MR. R. W. GOSNOLD, 9 Paddington-street, Paddington.
 Hon. Treasurer:
DR. HOUNSON.

The Council consists of two delegates from each chartered Chapter, and meets at St. Philip's, Church Hill, on the last Tuesday of each month, at 7.45 p.m.

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

CITY AND SUBURBAN CHAPTERS:
MR. J. A. AUBIN, Aubrey House, Dargham-street, Glebe.

DIOCESAN CHAPTERS:
MR. J. MCKERN, "Waratah," Bogan-street, Summer Hill.
MR. W. G. MCKERN, Dursley, Nowra-street, Summer Hill, will compile "Gleanings from Abroad," and will thankfully receive contributions.

Chapter Secretaries should order copies of publication from Mr. R. W. Gosnold, Mines Department, Phillip Street, Sydney, at least one week in advance.

EXTRACT FROM THE CONSTITUTION.

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

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

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

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

A Message from the President.

Before proceeding with further business I would like to bring before you a few matters of some importance, and not the least of these is the falling off in the attendance of Delegates at our Council Meetings. Until quite recently there was little to complain of in this respect, and even now I can hardly think the falling off is due to lack of interest in our work, still I cannot but express a hope that in future our Chapters will be more fully represented at our meetings. Should the methods used in the conduct of our meetings not meet with the approval of some, I should be very glad indeed to entertain any change that might be for our mutual profit and interest, and I invite Delegates, to speak freely and to make without reservation, any suggestions which they may think would lead to the desired end. There is one change which I think might be made in regard to our correspondence.

Heretofore all correspondence has been read at our meetings by the Secretary, but owing to the increase in the number of letters received, time will not permit us to follow this plan in future. I would therefore propose that our Secretary be asked to give us a condensed report of such communications as may not require the consideration of the whole Council. By this means more time could be devoted to the discussion of the interests of the various Chapters and to the Brotherhood work generally.

The next matter is the state of our funds. Like all voluntary organisations, ours cannot get on successfully without funds, and I am obliged to remind Delegates that several Chapters are still indebted to the Council for Capitation fees, badges and papers. This is not as it should be. The expense of carrying on our work is to each member very slight, and perhaps it is because of the smallness of the sum that payment is overlooked, still the settlement of these money matters would relieve the Council of some anxiety.

I am sure it is only necessary to place this matter before our brothers to have the wishes of the Council carried into effect. I would next like to touch upon the subject of our adopted organ—"THE AUSTRALIAN RECORD." I am glad to be able to report that up to the present subscriptions for the issue containing Brotherhood news are satisfactory, but there is still room for improvement.

It ought to be considered a moral obligation by each member of the Brotherhood to be himself a subscriber and also to do his utmost to circulate one or more extra copies among his fellow-parishioners.

In this way much may be done to help to spread Christ's Kingdom among men, and to bring men within the hearing of the Gospel. And in order that the work of the various Chapters may be made known to each other for their mutual edification. I would hope that the Secretary of each Chapter will promptly supply to our editorial staff reports of all matters of interest in connection with their Chapter work.

Our Honorary Treasurer, Dr. Hounson is in receipt of a further supply of buttons, I therefore hope that in future no Brotherhood man will be seen without his badge. I understand that some misapprehension exists as to the proper method of starting a Chapter in a Parish. Some Clergymen seem to think it necessary to call a meeting of Parishioners in order to elect members. This is not in accordance with the usages of the Brotherhood. The usual way is for the Clergyman to be approached by those of his Parishioners who wish to form a Chapter, in order to obtain his consent. This being granted, the Chapter can then be formed in accordance with the directions to be found in the Handbook of the Brotherhood.

As the number of Chapters in the various Dioceses have increased it might be well to advise them to adopt the usages of the American Brotherhood, and elect their own Diocesan Council. They would thus have their own centre for information which would no doubt help to strengthen and develop the movement in their respective Dioceses.

With reference to our quarterly Bible Classes, I am sorry to report that the attendance of Chapters has not been encouraging. These meetings were initiated with the object of introducing an interchange of ideas on the subject of Bible-reading and much benefit and mutual improvement was hoped for from them. I would ask the various Chapters even at some inconvenience to themselves, to make a point of being present at those to be held in the future, I am sure they will find the lessons to be learned most helpful and interesting.

I will just conclude these few remarks by reading an extract from a message from the United States Convention to the Brotherhood in America, which at the present time may with profit be applied to ourselves:—"The Brotherhood can be strong only by the loyalty of every man in it. Though it is not true to quote of it the proverb that 'the pace of an army is the pace of the slowest horse in it,' yet it is true that every man who lets his name remain upon a Chapter Roll or wears the Button, but does not strive to rise to his best, is holding back the Brotherhood from being what it ought to be, what it proposes to be. Gifts are varied and the powers of men differ, but every man has a part to play, a work to do, and the whole Brotherhood is incomplete until that part is played and that work is done. Every man is entrusted with the honour, the loyalty, the service of the whole body. If one member is the patient of coldness or neglect, all the members are weak with it.

The flush of first beginnings and nascent enthusiasm is over. The time has come for steady growth, for striking the roots deep that the branches may strengthen and the fruit be abundant. Each member must find his way to the unfailing source of strength and courage in the living Christ and draw nourishment from him in the Sacraments of the Kingdom. We call upon the Chapters as they meet after this meeting to devote themselves afresh to the life of prayer and service, to pray for those who have grown indifferent and to start out upon a whole-hearted and uncompromising course in the future."

To Men outside the Churches.

"GATHER AT THE RIVER."

To an observant man, travelling for any reasonable time, or even casually, through the country parts of this and the adjoining Colonies, and having at heart—as every member of our Brotherhood certainly should have—the ingathering of men to the Kingdom of Jesus Christ, there must come the conviction that the resources of the Churches are very inadequate to the preaching of the Gospel to large classes of men.

I purpose therefore, in a series of short articles from month to month to note what I have observed during a period of several years in very many places inland in our own Colony, and to offer suggestions which I pray may lead some to effort who though not enrolled under our particular banner are equally desirous of spreading the Kingdom of our Lord among Australia's sons.

The matters of which I write have often impressed me with the necessity of bringing them under notice, and they are forced upon me now as the result of several afternoons personal effort to bring some of the class herein referred to, into closer touch with our Saviour. The class uppermost in my mind by reason of the course of travel I recently took are the men who camp along our inland rivers.

I have noticed frequently large numbers of men, especially in the winter season camped, some of them for months and weeks, within touch of the towns along the Murray and Murrumbidgee in the south; the Macquarie, Darling and Bogan in the west; and the Namoi and other rivers up north.

A visit to the camps of these men, will furnish any willing worker with abundant opportunities of opening up conversations and profitably employing an hour or two on Sunday afternoon or other times. The last occasion of a visit I made to such a camping ground was on a recent Sunday afternoon. I felt constrained to go among these men, they seemed to be of the spiritually neglected class. So with a prayer on my lips, and a good supply of tracts and illustrated papers I went forth trusting for the leading of the Spirit and a message for those I might converse with. The occupant of the very first tent accosted me and I followed him down to his abode and became the repository of a brief sketch of his life. I proposed reading one of the papers and the poor fellow's face lighted up as I read an incident leading to the conversion of a sea captain—"Ah sir," he said, "I've been at sea," and then he enumerated the places and scenes he had passed through. This led him on to speaking of the Bible and I found he had been well versed in its text. This little talk brought much of it back to his memory, giving opportunity to emphasize some of the Gospel truths he repeated. After half-an-hour was spent we had a few moments of prayer in his tent. He eagerly received what papers I could leave him, and his parting words were that I would send him more. It was a pleasant beginning,—poor old David R—more a time have I since pictured you sitting on the old box at the opening of the tent, many a night as I have turned into my warm bed on the cold nights which have since come and gone, have I thought of you on the scanty wisps of straw on the river bank—oft have I with moist eyes seen again your aged head bowed to earth under the tent as the prayer ascended to Heaven for blessing for your remaining days and the eternity which you are speedily nearing—and as I remember you again—again I pray not only for you, but also that some who know Christ may go forth and minister the Word and act the part of a sympathising Jesus to you and to the many of your class to whom existence is a burden, and who fear the end of that existence for dread of that which must follow.

Close by this old man's tent are many others at short intervals along the river bank. In every case the tracts and papers were received courteously and thankfully, and immediately read. Even a young fellow too drunk to hold one in his hand, passed over his pocket book that I might put it there for him to read later on when sober. Another ancient sitting on a block of wood, could remember the time when years ago in London he was Secretary in a Sunday-school, and remarked how much better were the tracts now than when he was a boy. It may be asked why, as these men are almost within sound of the Church bell, do they not go to Church. Their reply is that their dusty travel-stained dress and general appearance is not fit to be seen inside our neat clean Churches, among decently clad, respectable people. They are at home amidst the wild surroundings of nature, and if we would have them hear the Word that brings Salvation and would gather them into the Church, we must go to their homes to teach them by loving sympathy which never fails to impress.

Let me then suggest to you oh, Christian man and woman in the Churches of the towns I refer to, but need not name, that you who profess Christ, who enjoy the blessings of His Gospel in so many ways, give a little thought to those near you, and yet so far from God.

"Plead with them earnestly,
 Tell them of Jesus the mighty to save."

They will listen, they will gladly receive your papers, the lone heart yearns after a little human sympathy. Go forth then in prayer and faith. Don't ask your Minister to go with you. He, as I have shown, has preaching to do elsewhere. Get his counsel and advice by all means, but do not burden him with more than he can do. Don't go committee fashion—but as man to man.—Hold short crisp services where you can. They will be enjoyed. But go in God's name, go, even to help them one by one.

The papers I find acceptable are "Friendly Greetings," "Leaves for Leisure Moments," "Dinner-hour Readings," "King's Business," and others obtainable at small cost at Church Book Depot, Pitt-street, Sydney. Take these and kindly words, and seed will be sown that will spring up to bear fruit into life eternal. And some of those men gathered now on the margin of the river here below shall indeed hereafter.

Gather at the River
 Where bright angels feet have trod
 With its crystal fids for ever
 Flowing by the Throne of God."

John Hays, Credit P. O., says: "His shoulder was so lame for nine months that he could not raise his hand to his head, but by the use of Canadian Healing Oil the pain and lameness disappeared, and although three months has elapsed, he has not had an attack of it since."

Diocesan Notes.

NEWCASTLE. We had the pleasure in last issue of noticing the utterances of the Bishop of Goulburn in Synod regarding the necessity for Lay Readers and lay help generally in carrying on the great work of the Church in country districts. We have now to note with thankfulness a similar utterance of the Bishop of Newcastle in his recent Synod address, in the following terms:—"Until we give fuller recognition to Lay Readers as members of a restored sub-order in the Church we shall never be able to supply ministrations to the outskirts of scattered parishes. To 'call the Sabbath a delight' is rather an effort when the day is spent in rushing from place to place, arriving after scanty meal and long ride at some bush church heated and dusty, the vestry destitute of a washing stand, plunging into a service that should be inspirational, and at its close hurrying away to repeat the experience elsewhere. We suffer through the desire of those 'divers orders' that belonged to the primitive Church." He then proceeded to explain the form of admission and dedication of "lay evangelists," and concluded with these words:—"In these exacting days we must utilise all the diversities of gifts and ministrations which the Holy Spirit provides for conversion and edification." The Bishop speaks feelingly in referring to Sunday being "spent in rushing from place to place, plunging into a service that should be inspirational and at its close hurrying away to repeat the experience elsewhere." Such fervent services must tell in the end on both the body and soul of the Clergy, and they certainly can only result in the minimum of "conversion and edification" to the people so ministered unto. We recently were in conversation with a Western Clergyman who had nineteen preaching places in his large scattered parish. Now what hope can he have of rendering effective service to many of those centres? Some of them may be able to get a service fortnightly or monthly, and is it, humanly speaking, reasonable to suppose that one or two hours devotion in that space of time will suffice to equip a man for the incessant fight against the powers of the evil one. Yet what can the Clergy do? It is impossible for a man to do, single handed, more than many are doing. Their hope is in the advice tendered by Bishop Stanton to "give fuller recognition to Lay Readers." We may be pardoned in drawing the attention of Clergy so placed to our Brotherhood organization as being the means of training and providing men for just this class of work. And to our members of country Chapters, as well as to Godly men who are members only of the broader Brotherhood, the Church of Christ, we would urge—"Examine yourselves to see whether the Holy Spirit has provided you with the 'gifts and ministrations for the conversion and edification' of your less favoured brethren—and if so, in God's name and strength go forth to strengthen the hands and comfort the hearts of the many Clergy who are now struggling and often languishing in their almost impossible task. None can know the joy of such visiting, sometimes self-sacrificing, service but those who have been privileged to do it for Christ's sake. In connection with the Newcastle Diocese we are glad to find from the excellent report of St. James' Chapter, Wickham, that the Rev. President "intends placing before the Clergy of the Diocese the advantages obtained by having a Chapter in every parish." This is the true St. Andrew spirit which prompts one to talk out to others the good things which he has found. We doubt not that the efforts of the President will result in the formation of other Chapters. We would like to see sufficient established in and around Newcastle to necessitate a Diocesan Council.

BALLARAT. The report from St. Paul's, Ballarat East, speaks of the formation of a Bible-class. We can promise them many happy evenings where that is an accomplished fact. For deepening the spiritual life of members there is nothing that can compare with Bible study—and in dealing with other souls the Word of God is indeed quick (living) and powerful—as good soldiers we need constant "sword exercise."

GRAPTON AND ARMDALE. Our President had a brief chat with Bishop Green when in Sydney, en route to his See. He not only expressed himself in favour of the Brotherhood, but had seen sufficient of its work in Ballarat to make him desirous of forming chapters in his Diocese.

Chapter Reports.

ST. PHILIP'S CHAPTER, SYDNEY. The hand of God has been upon the work of this Chapter in a marvellous manner, taking hold of many of our young men at a very critical period of their life, and teaching them the joy of service, leading them to out and out decision and open confession. The Prayer Meeting is the grand secret of the vitality of the movement. Our motto has been "in the beginning, God." He is first in everything, and this gives life and energy to our work. Loyalty to Christ is ever foremost. The Open-Air Work is among a class of men that is very difficult to reach—those who have never been accustomed to hear the Gospel message. But here again, in answer to prayer, "a great door and effectual" has been opened unto us, and "through the Eternal Spirit" numbers of these lads and men now listen to the word with eagerness. Our prayer is

"that utterance may be given unto us, that we may open our mouths boldly, to make known the mystery of the Gospel." And we would desire to offer the praise of faith, praising Him beforehand on the strength of His Divine promise, while the enemy is still "this great multitude," and we still have "a night against Him, instead of missing the best part of the music by waiting till it is no longer a faith-song of what is to be, but a song of sight about what has been.

ST. STEPHEN'S CHAPTER, NEWTOWN. At the Chapter Meeting on 26th ultimo, the Rev. F. J. Harris was present for the last time, and the occasion was availed of to wish him God-speed in his new sphere of work. The members wished to mark their appreciation of his services both as a Member and Secretary of the Chapter since its inauguration, until very recently, and they took the opportunity of presenting him with a Commentary, which will be highly useful to him in his ministerial work. Mr. Harris was ordained at St. Andrew's Cathedral to Deacon's Orders, on Trinity Sunday, and left Sydney on 29th ult. for Mudgee, where he takes up work under Archdeacon Campbell. He has been an active worker at St. Stephen's for about three years in the Sunday-school, the Evangelistic Workers' Band, and the Brotherhood, and has been blessed in his work. We are sorry to lose such a member, but rejoice that God has called him to a higher branch of the work of the Church, and pray, in the words of St. Paul to Timothy (ch. iv. verse 16) that in "doing this thou shalt both save thyself and them that hear thee." On Monday evening he delivered an address to the Communicants' Union, and in it evidence was given that he is endowed with the gift of speaking in earnest, well-chosen language from heart to heart. It might also be mentioned that a presentation was made by the Sunday-school on the Sunday previous to his departure. With regard to Chapter work arrangements are being made to hold monthly a lime-light series of lectures in connection with the Men's Bible Class. The subjects treated will be those in connection with the course under study, as well as matters in connection with Church history. We expect by this means to increase both the attendance at the class and the interest in the study of the Scriptures. The first lecture is fixed for Friday, 8th inst.

ST. JAMES' WICKHAM, PROVINCIAL CHAPTER. We hold meetings four Tuesdays in each month, and each meeting is for a special purpose. One is for business, one for devotion, one for admitting men into the Chapter, and one for Bible reading and discussion. During the month we have received two members on probation, making our Chapter six strong, and each man has his work allotted to him. We do not ask men to join our Chapter, but we put before them the objects, and give them to understand we want only thorough men—men who will look after others and not themselves need looking up by the Chapter—men of grit. We have a notice bearing a large St. Andrew's Cross in red, and the object and rules of the Brotherhood clearly written, posted in the porch of the schoolroom (which is doing duty for church until the latter is finished), and our President preached a sermon, especially prepared for men, recently, and the attention of men was directed to the Brotherhood. The Rev. W. Swindhurst (our president) intends placing before the Clergy of this Diocese the advantages obtained by having a Chapter of the Brotherhood in every parish. We are compiling a list of the names of the men in this parish with a view to advising other Brotherhood (men or Clergymen) of removals from our district.

ST. PAUL'S CHAPTER, BALLARAT EAST. The Monthly Meeting of this Chapter was held on Monday, 22nd May. The Director in the chair. Owing to the very heavy weather only four Brothers were present. Nevertheless we had a splendid meeting. The reports of personal work were exceedingly encouraging, and systematic visiting under the direction of the Vicar is to be started at once. By this means we hope to be able to get together the nucleus of a Bible Class, to be formed as soon as our Vicar returns from Sydney, where he will glean from some of the Chapters information as to the working of the Brotherhood in the sister Colony. A highly instructive paper on Baptism prepared by Mr. Cooper and read by Mr. Turpie, was discussed. The discussion proving highly instructive. The next meeting will be on Monday, June 18th, when Mr. W. R. Taplin will read a paper.

ST. THOMAS CHAPTER, BALMAIR. This Chapter held its first Open Air service on Monday, 28th ult., and proved a great blessing to all. Brothers from other Chapters visited us, and helped us considerably, for which help we are very thankful. Our Men's Class held its first anniversary during the month by a social reunion. The second year's course was then begun with an address by Mr. C. R. Walsh on "Heroism," specially referring to the Mission field. The address was deeply interesting. The subject which is now to be studied is "Modern Discoveries in the Holy Land." We ask our brethren to remember us in prayer, that the good work which has been begun here may steadily grow and bring forth fruit to the honour and glory of God. Our next meeting will be held (p.v.) on Monday, 18th June. Mr. E. P. Field has promised to give an address to the Men's Class that evening.

ALL SAINTS' CHAPTER, PETERBHAM. Meetings in connection with this Chapter are held on the first Tuesday for general business and the third Tuesday in each month for Bible study and open meetings. On May 1st an open meeting was held, at which there was but a small attendance. Mr. Neilley, our late Director, presided. An address was given by Mr. W. Crane (Newtown), who chose for his subject, "Honour all men, Love the brotherhood, fear God and honour the King" (1 Peter iii. 17). The work of this Chapter lies entirely at the Mission Church, where our meetings are held. We are thankful to report that the open-air services have been again started, and we trust that it will please God for them to continue to be held every alternate Sunday evening as before. The brothers remain behind and personally invite the men to come with them to the Church. If we do not always succeed we know that the seed is sown.

ST. PETER'S, WOOLLOOMOOLOO. We have nothing of a special character to report this month. The brothers are all actively connected with the work of the parish. We should like to remind members of other Chapters that the third quarterly meeting for Bible study will be held at St. Peter's on 16th July (Monday). The subject will be notified later in a circular to Chapters.

COUNCIL. The next meeting will be held at St. Philip's Church Hill, on Tuesday, 19th inst., at 7.45 p.m. At these meetings delegates are expected to hand in the written monthly reports of their Chapter.

ST. JUDE'S CHAPTER, BOWRAL. The Director reports:—"We are doing very steady, sound, Brotherhood work here." It has been proposed to hold a local Convention at Bowral early in October, probably on what is known as the "Eight-hour Day," which will fall on the first Monday in that month. It is expected that several brethren and officers from Sydney and suburban Chapters will attend, as well as others from near-by country Chapters, and not a few Church workers in other branches of Christian work. We are pleased to have this news. There can be no doubt as to the results of such a gathering—where young men full of zeal for their Master, and burning in their desire to bring others to the Messiah, whom they have found so precious, meet together for mutual conference and "provoking one another to good works."

Whom shall we ask to join the Brotherhood?

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Asking men to join us is not only a privilege—it is a responsibility; and I see no way to meet that responsibility except by restricting our invitations to those who, by their teaching and example, will join us in an earnest, honest effort to fulfil true Brotherhood requirements.

Gleanings.

The Cathedral Chapter, Fairbairn, Minn.; holds services in the gaol and poorhouse. A mission is maintained and the hotels are visited regularly.

The Utica, N.Y., men in their hotel work use personal letters written by the members of the hotel committee. During the week about forty such letters are written. Saturday nights the committees visit the hotels for which they are responsible and address the letters to the guests. This is a good adaptation of the Brotherhood letter. It shows that the men who extend the invitation are willing to go to some trouble to do so.

A new idea in hotel work is now in operation in several Boston hotels. Every Sunday morning there is opened in the hotel lobby a "Bureau of Church Information." Two Brotherhood men are in charge at each hotel, prepared to give full information about services, the location of the different Churches and the way to reach them. The bureau, as a rule, have been well patronized.

Redeemer Chapter, Providence, R.I., served a probationary period of six months before applying for a charter. At the fortnightly meetings reports of individual work and experience are made voluntarily. The business session is followed by an informal and conversational discussion of the Bible. A regular Bible Class is held on Sunday mornings. The members visit men who are delinquent in Church attendance and strangers in the Parish whose names are furnished by the Pastor. The Chapter attends Holy Communion in a body, once a month.

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