

The Australian Record

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

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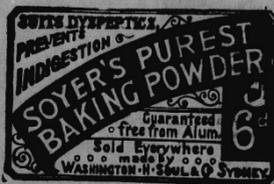
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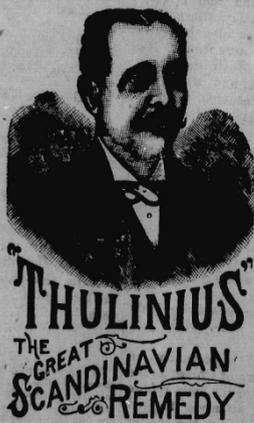
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Wishing you every success, I am, sir, yours thankfully,

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The Australian Record.

SYDNEY, SATURDAY, JULY 14, 1894.



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NOTES AND COMMENTS.

Personalia. Letters have been received by the last mail, in which the MOST REVEREND THE PRIMATE states that he was to dine and sleep at Lambeth, on June the 8th, and that he had accepted an invitation from the LORD MAYOR, for July the 4th, at the Mansion House, to meet at dinner the ARCHBISHOPS and BISHOPS. Also that he had settled, unless anything unforeseen occurred, to start from Southampton (D.V.) on his return journey on the 28th inst. by S.S. *New York* for New York, and will join the Canadian Pacific Railway at Montreal, hoping to visit Archbishop MACHRAY, of Ruperts Land, at Winnipeg, about August; the 9th, and leaves Vancouver by the S.S. *Arava* on the 16th, which is timed to arrive in Sydney about September the 9th. Miss SNOWDON SMITH will accompany him; but his daughters will remain in England for a few months with their younger sisters.—LORD KINTORE received, through the Secretary of State for the Colonies, a telegram conveying a request from the Prime Minister, LORD ROSEBERRY, that he should, on behalf of Her MAJESTY, offer the vacant Bishopric of Bath and Wells to the BISHOP of ADELAIDE. His Excellency on Saturday morning informed the BISHOP of the manner in which LORD ROSEBERRY desired to fill the first Episcopal vacancy which had fallen to him, and he offered his sincere congratulations on the high compliment which had thus been paid alike to the BISHOP and the Diocese. The BISHOP of ADELAIDE has accepted the offer.—As a token of respect to the memory of Mrs. COWPER, the Diocesan Offices, Book Depot, etc., were closed on Monday and Tuesday last and Committee Meetings appointed for those days were postponed.—The Rev. E. R. CLOUGH has been appointed Curate of Swan Hill in the Diocese of Ballarat.—The Hon. H. OUTHBERT is about to have the Bishop's Throne in Ballarat Cathedral entirely renovated at his own expense.—In connection with Mr. TUCKER's acceptance of the Incumbency of Hamilton, Ballarat, where he is to be inducted July 25th, the delicate question has arisen of his title of Canon. It appears that his present Diocese (North Queensland) desires his retention, not merely the Title, but the Stall itself, notwithstanding his resignation. It has devolved practically on the BISHOP of BALLARAT to say, whether he would require him to resign both. The question is a large and difficult one, and the BISHOP has shrunk from establishing a precedent. He has therefore decided to refer (D.V.) the whole question to the General Synod. Pending this, he has not required CANON TUCKER to resign his Stall, and will, as a matter of inter-diocesan courtesy, award him his title. But CANON TUCKER will of course have no more status in relation to the Ballarat Chapter than any other Incumbent; and the BISHOP has been careful to avoid formally committing the Chapter, or the Diocese, on the subject.—Mr. H. F. GOSSE has been appointed Reader in the Archdeaconry of Sandhurst in the Diocese of Melbourne under the direction of the Rev. N. JONES' of White Hills.—Mr. and Mrs. QUONG TART returned from China on Tuesday by the *Memuir*.—Rev. T. H. D. MORGAN, whose parents reside at Darling Point, Sydney, has been ordained by the ARCHBISHOP of CANTERBURY. Mr. MORGAN was a student of St. Paul's College, Sydney, graduated at Sydney University in 1892, afterwards went into residence at Wyoliffe Hall, Oxford. Mr. MORGAN will spend a few months in Parochial work amongst the London poor, and is expected to reach Sydney before the end of the present year.—The Rev. E. A. GRABHAM, a graduate at the Melbourne University, and now of Apsley, Victoria, has been appointed Curate of All Saint's, Singleton, vacant by the appointment of the Rev. E. LA BARTHE to the Incumbency of Raymond Terrace.—The Rev. W. HARRIS WALKER is leaving the Diocese of Newcastle to undertake work in New Zealand.

Our Sunday School Number. We are grateful for the many kind words that have come to us respecting our last number, which our readers will remember was specially devoted to Sunday Schools and their work. We have a few spare copies on hand, and we would suggest to those who may desire to possess themselves of this valuable number that they should make early application to our Manager.

STRAIGHT GIVING.

At a Social Meeting of the Parishioners of Gladesville, held about a fortnight ago, the Churchwardens said that their Parochial Fund was in arrears, and it was suggested that steps should be taken to meet the emergency. The Rev. J. Dixon who, on the invitation of the Churchwardens, was present, advocated straight giving, and that a Sunday should be set apart when the parishioners should be asked to do this. Last Sunday was selected, and at the Morning Service, when Mr. Dixon officiated, the Offering amounted to £14, and in the evening, when the Rev. W. A. Charlton preached, the Offering was £7. A total of upwards of £21 at Gladesville in one day is regarded as being satisfactory, giving cause for thankfulness to the "Giver of all." Such an illustration of generous offering, instead of having recourse to the adoption of methods which in some cases are questionable, are worthy of commendation.

Early Christian Art. A discovery has just been made in the catacombs of Rome which promises to be of singular importance in the history of Christian worship and liturgy. Pralat Wilpert, a Silesian archaeologist, has come upon a cycle of four paintings of the very earliest Christian art belonging to the first half of the second century, one of which represents a celebration of the Eucharist. The paintings were found in a chapel of the St. Priscilla catacombs which has been open to inspection for at least a hundred years, and yet this interesting treasure has lain all that time concealed and unsuspected. It was hidden under a crust of stalactite, so that no trace of colours, and certainly none of figures, was perceptible to the ordinary observer. Pralat Wilpert, however, declared that he could discern signs of colouring, and was allowed to experiment upon it. He dissolved the stalactite crust by a chemical process, and was rewarded by the revelation of the remarkable paintings, a full description of which is to be published.

Has the World run Mad! In 1869 the number of armed men on a war footing in Europe was 6,958,000; in 1892 the figure had risen to 12,564,400. And now, when the new recruit laws come into full force, there will be 22½ millions of the finest, strongest young men, the pick of the nations, prepared to slaughter each other with the deadliest weapons that science can produce. Has the world run mad? That is not all. Set the machine going! Say the word of three letters, "WAR!" and the cost per day will be—France, £600,000; Germany, £526,906; Italy, £314,974 every twenty-four hours. Surely it is time, with hands uplifted to Heaven, to appeal to reason against this madness.

"Is Faith in a Future Life Declining?" Is the title of an article in the *Forum*, over the signature of Elizabeth Stuart Phelps. Twenty-five years ago, the writer published a book, entitled "The Gates Ajar," which evoked hosts of letters from unknown readers concerning the future life. The letters, thousands in number, were written by people of almost every nationality, of all stations in life, all degrees of intelligence, all phases of culture, all ages and stages of human experience, and the stream still continues to flow. The bereaved and the perplexed are the chief correspondents, and, as the writer says, "the recipient would be more than dull or wilful to whom such a correspondence had not been educational." The mass of letters is called by her "the human argument for faith in the future life." Judging from the altered tenor of the later letters, it is found that there is "a slow but perceptible movement in the direction of the intellectual, and somewhat away from the more emotional aspects of the subject," the simple outpour of grief is giving way more and more to religious speculation. "There is, perhaps, less demand for sympathy, more for belief; less dependence, more investigation; less blind handling of the merely personal problem of bereavement, more reaching after the larger life of a faith too strong to be shattered by individual pain." Nowhere does the writer reply categorically to the question she proposes, but says there is a greatly increasing demand on the part of people for clear-cut, positive, honest faith, and downright sincerity in the hearts of their spiritual guides. If the guides trust, so will the people, for trust is the final argument for desecrating trust. It is, doubtless, difficult to generalise from floating data, especially on a subject so profound. To say that the article is unsatisfactory does not, therefore, imply any incapacity on the part of the writer. The difficulty is in the subject.

OFFICIAL.

THE DEAN avails himself of the earliest opportunity of expressing both to the Clergy and the Laity, his warmest thanks for the great sympathy shown by them with him in his sad bereavement, by their presence to so large an extent at the Funeral Service of his late beloved wife in the Cathedral on Tuesday last. It was an evidence of their affectionate regard which will not soon be forgotten by him nor by the members of his family who were present.
Deanery, July 11th, 1894.

HOME LETTER.

(FROM OUR OWN CORRESPONDENT.)

The Welsh Disestablishment Bill is, on the authority of the Prime Minister to be pressed forward and passed this Session of Parliament. This Declaration emphasizes the stately and restrained manifesto of the Bishops of the Church which has put new heart into her defender, and has been absolutely untouched by the hysterical arguments of the dissenting press. Robbery and destruction are the keystones of the attack upon her, and nothing less will satisfy those who are thirsting for her overthrow. Yet the Bishop's advice that the Pulpit shall not be invaded by this inviting topic, but only that the Prayer for Parliament shall invariably be used, and the Collect for the 16th Sunday after Trinity said after that of the day. That Religion can fairly well hold its own in a new country where incomes are not pledged up to the hilt as in England, has been nobly shown in your midst; but this is not possible to the same extent in these regions. Many of the dissenters are driven to strange devices to uphold the "cause," and hundreds of Chapels hold concerts, Chastity-minstrel entertainments, on Good Friday and Christmas Day. How can six Chapels exist in one village of 950 inhabitants except by cutting throats and lowering the standard of spiritual attainment. Dissent does not even in Wales supply the spiritual needs of the people.

The Church Missionary Society's monthly periodicals for June give an interesting account of the manner in which the deficit of £12,000 on the year's working was made up, and the event will take rank as one of the signal mercies vouchsafed to it. A second appeal has been sent out now for the men to supply 64 posts in the Mission Field. If any feel that the efforts now being made in Australia to aid Foreign Missions may injure established work, they ought to read the words of Prof. Webb-People who, stated that while his Parish had since the F. S. M. raised £1,670 per annum as against £750 before; they had never spent so much on all departments of Home Work. We observe that the Christian names of the four ladies accepted by your Committee all begin with A; we may pray that they may all be A1 in the King's Service. The Conference of Anglican Missions is now going on in London; and the Archbishop of Canterbury in his opening address ventured on the opinion that the age of Societies through which we had been passing was drawing to a conclusion, and in future the Church would be her own Missionary Society. We seem to have heard something like this before and admit a doubt as to the correctness of its diagnosis; at all events Church Work will have to be conducted in a different spirit before it will enlist the confidence of the Evangelical Clergy who so largely support these efforts. In his sermon before the Church Pastoral Aid Society, Archbishop Snelair stoutly vindicated the position of the Evangelicals, and asserted that the Laity, if they had the least idea that the work of the Reformation was to be undone, would speedily show where their real sympathies lay. "The population within the National Church is reckoned at over 15,000,000; the adherents of the English Church Union are not more than 30,000. The Church Missionary Society still raises £282,000 a year. The income of the Religious Tract Society is £36,000 a year, and that of the O.P.A., £70,000. The philanthropic enterprises of the friends of the Reformation flourish every year more abundantly, and cover the country with beneficent institutions. The Laity are sometimes perplexed by the growth of Sacerdotalism, but their general attitude is that such matters are the affairs of the Bishops and Clergy, and that while leaving these matters to them, they will support them as far as they can in all good works." "The Religion of most Englishmen is the Religion of the Bible." The result of careful enquiry shows that there are now 167 Parishes in Evangelical hands which are urgently in need of aid, and an additional income of £10,000 a year is required before the Pastoral Aid Society can deal with them.

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NEWS OF THE WEEK.

Friday, July 6.

Open Air Service within the Cathedral Gates [11.15-2 p.m. Rev. J. W. Gillett.—The Corresponding Committee of the Board of Missions met at 4.30 p.m.—Jubilee and Jubilee Sale opened by Captain Hixson, R.N., in the School Room, in aid of the funds of Holy Trinity, Miller's Point Parochial Association.—The Missionary Schooner *Albert Maclearen*, which left Townsville a fortnight ago after a thorough overhaul, returned to port having been caught in a typhoon, during which the vessel was driven on a reef. She will have to go on the slip again.

Saturday, July 7.

Mrs. Cowper died at the Denary after a protracted illness.—A Social meeting of the Choir of St. James', Wickham, was held in the School of Arts.

Sunday, July 8.

The Preachers at the Cathedral were:—11 a.m. 'The Precursor'; 3.15 p.m. Canon Taylor; 7 p.m. Rev. J. Read.—The Rev. P. J. Dove, B.A., preached at St. David's, Surry Hills at the Morning Service.—The Rev. W. Lumsden preached at St. Thomas', Balmain, at the Morning Service and at St. John's, Balmain, at the Evening Service.—The Rev. J. Dixon preached at Christ Church, Gladstone, at 11 a.m., and the Rev. W. A. Charlton at 7 p.m., and special Offerings were made on behalf of the Parochial Funds.—A Melanesian Mission Service was held at St. Mark's, Darling Point, at 3 p.m.—The 'Octave' of the anniversary festival of St. Paul's, Burwood, was held, and splendid attendances were given both morning and evening. At the latter service the Anthem was "All men, all things" (Hymn of Praise), assisted by a very efficient and well-balanced orchestra. The Rev. R. A. Bartlett, M.A., officiated in the morning, and the Rev. Canon Kemmis preached in the evening. Mr. Stanley was Organist, and the musical arrangements were under the direction of Mr. Gordon Gooch, A.R.A.M., Chormaster.—In consequence of the death of Mrs. Cowper, tokens of mourning were observable in the Cathedral. The Bishop's Throne, the Dean's Stall, the Pulpit and Lectern were draped in black. "Blest are the departed," from Spohr's Oratorio, "The Last Judgment," was rendered at Morning Service. Mr. Montague Younger played appropriate voluntaries at the three services, including Chopin's "Marché Funebre" and "The Dead March in Saul."—The Bishop of Grafton and Armidale visited Port Macquarie, administered the Rite of Confirmation in the afternoon, and preached at the Evening Service.—The Bishop of Newcastle dedicated the new Chancel of St. James', Wickham, in the presence of a large congregation. Archbishop Bode preached the Sermon.—The Bishop of Newcastle preached at Christ Church Cathedral at 11 a.m., and at St. James', Wickham, at 7 p.m.

Monday, July 9.

Cantata rendered by Juvenile Choir, at St. Thomas', Balmain, in aid of Church Debt Fund.—Mr. E. P. Field delivered a lecture in the Y.M.C.A. on "Israel, its Past, Present, and Future." There was a large attendance.—The Bishop of Grafton and Armidale entertained at a Conversation at Port Macquarie and presented with an address of welcome.

Tuesday, July 10.

The remains of Mrs. Cowper were interred at St. Jude's, Bankwick. The first portion of "The Order for the Burial of the Dead" was said in the Cathedral in the presence of a large congregation.

Wednesday July 11.

The Council of the Church of England Temperance Society met at 4 p.m.—The Bishop of Grafton and Armidale left Port Macquarie for Kempsey.—Open Air Service within the Cathedral Gates 1.15-2 p.m. Rev. J. H. Mullens.—The Bishop of Grafton and Armidale arrived at Kempsey.

Thursday, July 12.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Mr. Daunt.

Friday, July 13.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Rev.

NEXT WEEK.

SUNDAY.

THE EIGHTH SUNDAY AFTER TRINITY.

Lessons: Morning—1 Chronicles 29 v. 9 to 29—Acts 18 v. 24 to 19 v. 21. Evening: 2 Chronicles 1 or 1 Kings 3—St. Matthew 7 v. 7.

THE CATHEDRAL—11 a.m., The DEAN.

3.15 p.m., Archbishop Gunther.

7 p.m.,

Holy Communion at 8 a.m. and 11 a.m.

MONDAY.

Lessons: Morning—Proverbs 1 to v. 20—Acts 19 v. 21. Evening—Proverbs 1 v. 20—St. Matthew 8 to v. 18. Committee Diocesan Educational and Book Society, 4 p.m.

TUESDAY.

Lessons: Morning—Proverbs 2—Acts 20 to v. 17. Evening—Proverbs 3 to v. 27—St. Matthew 8 v. 18.

WEDNESDAY.

Lessons: Morning—Proverbs 5 v. 27 to 4 v. 20—Acts 20 v. 17. Evening—Proverbs 4 v. 20 to 5 v. 15—St. Matthew 9 to v. 18. Conference of the Collectors and Friends of the Church Society at the Chapter House at 3 p.m.

THURSDAY.

Lessons: Morning—Proverbs 5 v. 15—Acts 21 to v. 17. Evening—Proverbs 6 to v. 20—St. Matthew 9 v. 18. Trustees Clergy Superannuation Fund, 4 p.m. Committee of the Church Missionary Association, 4.15 p.m.

FRIDAY.

Lessons: Morning—Proverbs 7—Acts 21 v. 17 to v. 37. Evening—Proverbs 8—St. Matthew 10 to v. 24.

SATURDAY.

Lessons: Morning—Proverbs 9—Acts 21 v. 37 to 22 v. 23. Evening—Proverbs 10 v. 16—St. Matthew 10 v. 24.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

I trust that the new appointment to the Bishopric of Perth may prove an excellent one. Judging by the silence of the newspapers, not much is known in this country as yet about the new Bishop, but that must usually be the case where Bishops are chosen from England. He is sure to be a man likely to prove successful. But one great argument in favour of growing our own Bishops is that we do not know how the great change from England to the Colonies may affect him and his wife. We are learning continually to object more strongly to those excellent people who, while doing their work well in the Colonies, have left their hearts in the old country and are longing for the time when something will happen to give them a thoroughly good and satisfying excuse for returning thither. I hate to see in English papers such paragraphs as one I recently read in them which ran somewhat as follows:—"It is well known that the Bishop of — after his years' residence in the Colonies would not be sorry to obtain a home appointment." It is noticeable that the C.M.S. is adopting more and more completely the plan of appointing to its Bishoprics men who have worked for years in those districts where Bishops are required. Both their strong and weak points are known to those over whom they will rule, and they themselves know the characters of the Clergy and the people whom they will have under their charge. And such a policy, although occasionally it may result in what an Examining Chaplain would call "a lowering of the standard," will attract men of higher powers to the Colonies, and result in the elevation of men who are not only of the right stamp, but who are already familiar with the problems which they are called upon to face.

My children are heartily enjoying the C.M.S. books which have been published for children at the last two Christmases: "What's O'Clock," and "God's Earth," and these have induced them to take more interest in a book which I also have been studying—"The Gleaners' Atlas." I am rejoiced to have them read books which both improve their knowledge of geography—political and physical—and increase their interest in mission work. Great as is the work that is being done for Christ in the mission field, it is sad to notice what big gaps are between the C.M.S. stations, and how vast is the population that is as yet untouched by mission work. I feel this most of all in connection with the work of our own Australian Board of Missions and the Melanesian Mission: I trust that the time of self-denial this year may enable us to fill up some of the gaps. See for yourselves, readers. Look at the map of British New Guinea. The north-east coast of it is reserved for the Church of England. *Reservé*, remember! If we do not evangelize its natives no one else will do so, for we have arranged to keep off all other Protestant bodies from that field of work. It is the same with Melanesia. Take up a copy of the "Island Voyage" and look at the map. You will see huge islands that are absolutely untouched by the mission, and you will read that some of these islands are inhabited by heathen sunk in cannibalism and in the deepest superstition, but who, nevertheless would probably welcome any Christian teachers, as other similar peoples have done. But the Missionaries say that "until more men are sent it is impossible that we can send them any missionary." And under the present arrangement none can be sent by any other Protestant body of Christians. I am almost inclined to think that the Bishops ought to say plainly to the Church in Australia and New Zealand:—"Here are thousands of heathen whom we cannot attempt to convert unless this self-denial effort gives us a great increase in men and money. Yet at present we are actually keeping other Christians from trying to convert them. If, therefore, you do not enable us to do the work we shall arrange to hand over a certain part of this territory, now reserved to us, to some other Christian body who will undertake to send at once to it

the men whom you are not willing to supply." I am perfectly certain that the Church could do what is required, even in the worst of hard times: and if the alternative were plainly put before its members that we must either evangelize or abandon this reserved territory, I believe the Church would rise to the occasion and send not only the money, but, what is even more necessary—the earnest, self-sacrificing workers.

COLIN CLOUT.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debonham, Grammar School, Young. In 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.

It is not an easy task to please everybody: but the Committee of the Sydney Sunday School Institute will, I think, be found to have succeeded in doing so by their choice of "Taylor's Graded Lessons on the Gospel of St. Luke" as the text-book for the lessons of next year. It is a capital text-book on a capital subject; and as the subject is known at the beginning of July there will be absolutely no excuse for the School that omits to order text-books in proper time. But there ought to be no delay in sending the orders to the Book Depot, and Secretaries ought to consult their Teachers at once to find out the number of copies they must order. Does the announcement of one subject only imply that there are advantages and also disadvantages in such a course, but probably more Schools would be ready to share in the examinations if only one series of lessons were adopted. But if it is so, it devolves upon all Schools, which hold both morning and afternoon Schools, to choose another subject for themselves as speedily as possible.

We boast of Australian progress, but the Canadian Church is showing the way to us in several respects. The one S.S. Institute for Australia, which I advocated years ago, was, as I quickly found, quite outside "practical politics" at present; and, although the establishment of a Provincial S.S. Institute for New South Wales seemed imminent two years ago, it will have to wait at least another year before being introduced—and even then it will depend on the management of the business paper of the Provincial Synod. In the much bigger Continent of Canada, on the other hand, they are on the point of realizing my fullest desires. Not only have they Provincial Institutes, but also an "Inter-Provincial Sunday-School Committee" which decided, last April, to adopt the "Five Years' Course of Bible and Prayer Book Teaching" which is being issued by the English Institute. At the next meeting of this Inter-Provincial Committee, the question of extending the operations of the Committee is to be considered, so that there may be a consolidation of all Church Sunday School work throughout the whole Colony, in which the Church itself is now fully consolidated. May the like soon happen in Australia! But here, as there, it is probable that the Church will have to wait for political Federation before the spirit of unity will be sufficiently strong to induce the abandonment of personal and sectional predilections. Will the result of next Tuesday help on Unity?

The *Church Sunday School Magazine* summarizes a chapter entitled "Ugly Ducklings," from Mrs. Sophie Bryant's lately-published book "Short Studies in Character."—"Mrs. Bryant's contention is, that amongst the children of any School, there are those who present little attractiveness, and being judged by what they are, rather than by what they may become, are liable to be treated with neglect. She refers, for example, to the "headstrong child, who will not be controlled, and does not know yet how to control himself, but, who, nevertheless, grows into an energetic, self-reliant, self-controlled, and earnest man." The contrast to this self-willed child is the "good, obedient child, who becomes the morally feeble or even worthless man." Mrs. Bryant thinks that Teachers run great risk of misjudging and misguiding; and the risk is greater that the naughty, self-willed boy is so troublesome to ourselves, whilst the colourless, obedient child is so easy to get on with. The next example is 'the seemingly dull child, who is deaf and blind at times, to the great annoyance of his parents, and Teachers but this is because his habitual attention is inward, not outward; because it is not his way of thought to spread out experiences on a thin surface, but to think all experience into solid shape, to give it breadth and depth, and consistency.' The third example is 'the mischievous child, who happens to be mischievous because his inventiveness is developed in advance of his power to regulate his flow of spirits and ideas by considerations of the comfort and convenience of other people.' 'Here the remedy is not to repress the prominent characteristic, though it may be extremely troublesome, but rather to draw out the qualities that are lacking. In this case it is not in punishing the child's inventiveness, but in developing his consideration for others, that true education consists. Mrs. Bryant does not mean that grown-up people are to let young "mischiefs" ride rampant over them, but that the way to deal with it is to quicken those other sources of thought and feeling which is the real cause of annoyance.'

J.W.D.

MISSIONS.

SELF-DENIAL EFFORT, 1894.

PROVINCE OF AUSTRALIA AND TASMANIA.

GENERAL MEMORANDUM FROM THE BISHOP OF TASMANIA. (FOR THE CLERGY AND WORKERS.)

The "Pastoral Letter," signed by all the Bishops in the Province of Australia and Tasmania, has been forwarded to the Dioceses.

(The following are the numbers sent at present:—Sydney, 25,000; Ballarat, 12,000; Newcastle, 5,000; Adelaide, 15,000; Riverina, 1,850; Brisbane, 3,000; Melbourne, 30,000; Bathurst, 1,500; Tasmania, 6,000; Rockhampton, 800; North Queensland, 1,000; Goulburn, 9,000; Grafton and Armidale, 2,500; Perth, 2,000. The same proportions will be preserved in sending all leaflets and papers unless further instructions are given.)

It will be as well, now that the first step has been taken, to make certain points clear.

1. The movement we have inaugurated must not fail. Churchmen have agreed to work together for an end as little tainted with self as possible. We must make our effort a striking success by God's help.

2. To this end all depends, in the first place, upon the Committee of each Diocese. A few men and women burning with zeal, and bent on a complete organisation, can work wonders. There is no time to be lost.

3. What is the general plan for leaflets? It is proposed that each Diocese should be supplied at intervals of about four weeks with leaflets, setting forth the needs of the Church's Missions in this Hemisphere—Missions almost exclusively supported by the Church in Australia. The following is a list of such leaflets:—

- (a) South Sea Islanders in Queensland plantations.
- (b) Work among the Australian Aborigines.
- (c) New Guinea Mission.
- (d) Melanesia, with special reference to the Solomon Islands.
- (e) Mission problems in West Australia among Chinese, Malays, and Aborigines.
- (f) Needs of the Northern Territory and Torres Straits and Thursday Island.

(Suggestions under these heads are invited, and hints for further leaflets.)

EXPENSES OF ORGANISATION.

The Bishop of Tasmania is printing leaflets in Hobart for convenience sake. All expenses incurred in each Diocese must be paid out of the funds collected, unless any other local arrangements are made.

WHAT IS THE SPECIAL NEED FOR THIS MOVEMENT?

The Melanesian Mission has been for years in debt, struggling to cope with one of the grandest efforts of our time.

During the last year the need for a very large development in the Solomons has become acute in order to take adequate charge of Christian returned labourers from Queensland and Fiji.

By general consent the Church of England has exclusive charge of the Solomons.

The New Guinea Mission has a large tract allotted to it exclusively, numbering natives by tens of thousands. Our work is in its infancy yet.

The Bellenden Ker Mission to the Aborigines of North Queensland has had 80 square miles of fine land allotted to it by the Government of Queensland. The Mission is being virtually starved for lack of funds.

In Queensland Plantations thousands of natives are working, and come from our part of Melanesia. We need to treble our staff among them. At present there is one Deacon at work.

In West Australia and in the Northern Territory there are thousands of Aborigines Chinese, and Malays, to whom our duty is plain. The late Bishop appealed earnestly to the Primate for help, but it was impossible at that time to assist.

The Province of Australia desires to put all her own special Missions on a sound and healthy basis at once. This once done, we intend by God's help to support them generously and systematically.

HOW SHALL THE MOVEMENT BE ORGANISED?

Complete latitude is, of course, given to each Diocese. Whatever system is adopted, let it be taken up as a work for God, to enlarge the Redeemer's Kingdom—therefore with zeal, and prayerfully. Let your movement culminate in the week, November 25th—December 1st, 1894.

SUGGESTIONS.—A Pastoral Letter from each Bishop to his own Diocese, followed by a public meeting in each Diocese, with the Bishop in the chair, to inaugurate the movement.

- (a) Leading Clergymen or Laymen to be sent as deputations to centres.
- (b) Formation of a Committee in each Parish with a responsible Secretary.
- (c) Children in Sunday Schools enlisted.
- (d) Distribution of leaflets to every family.
- (e) Missions made a more frequent topic in sermons.
- (f) Prayer Meetings.
- (g) Work parties formed with special object.
- (h) Collecting cards, issued by the Diocese.
- (i) House to house collection at Advent.
- (j) Formation of a Branch of the Australian Missionary Union.
- (k) Self-denial during the proposed week, or for a month, or on Sundays, etc., etc.

- (m) Special collections.
- (n) Help from friends in other lands.
- (o) Obtaining the support of daily and weekly papers. What sum may we hope to obtain? Not less than £10,000.

Let us remember that this amount will be a mere pittance taken from the money spent daily in luxuries. The following are official facts. Let us impress them on our people:—

Amount spent daily in drink in Australasia... £41,000
Amount spent weekly in drink in Australasia... £288,500
Amount spent daily in tobacco in Australasia... £6,600
Am't spent weekly in tobacco in Australasia... £46,000
Australasia spends more than 9 per cent. of its income yearly in drink and tobacco.

We ask for something like one-fifth of the money spent in one day in the above manner.

ARE THE MISSION FIELDS DOING ANYTHING THEMSELVES?

Melanesia, New Guinea, and Bellenden Ker are collecting native curiosities to be sold for the benefit of the movement.

HOW SHALL THE MONEY BE DISTRIBUTED?

It is clearly to be understood that each Diocese allocates its money as it pleases within the limits agreed upon in the Pastoral Letter.

One of the most obvious methods would be to hand over all moneys (less expenses) to the "Australian Board of Missions" (i.e. the Bishops), to be apportioned as the Board thinks fit. (The Board of Missions consists of all the Bishops of the Province, with an Executive Committee meeting in Sydney.) A still simpler plan would be to ask the Primate to allocate the funds. Each Diocese is perfectly free to act as it pleases in these or in any other ways.

CONSEQUENCES OF THE MOVEMENT.

A glorious extension of the Great Kingdom of Light and Truth. Greater solidarity within the Church. The discovery that when united we can do great things. Familiarity with the greater duties. New life in the Church and less of selfish Parochialism and Diocesanism.

No one supposes that this will be a mere spasmodic effort. Missions will be established on a better basis. Regular and increased support will be obtained. Above all the Church in Australia will, in giving the Water of Life to others, be more abundantly watered herself.

A FEW FINAL DETAILS AND HINTS.

Each Diocese and each Parish should act as if it believed that the entire success of the movement depended upon itself.

When general collections are made from house to house, let steps be taken (in towns especially) to guard against impostors.

Details of Self-denial.—Tobacco, drinks, sweets, dress, conveyances, amusement.

Let the final week commence and conclude, if possible, with Services and Celebrations of Holy Communion. Let Special Prayer Meetings of a less formal character not be forgotten.

NEW ZEALAND.

The Province of New Zealand is also well organized, and on the same lines as Australia, we believe. The Missions which specially touch New Zealand are those connected with Melanesia, the Maoris, and the Melanesian labourers in Fiji.

The Bishop of Tasmania is alone responsible for this Memorandum. No Diocese is in any way bound by any of the suggestions made. But the Bishop feels that the bold and best course to adopt is to put his best thoughts before the Church-people in the Province of Australia, and trust himself to their good feeling to tone down anything which might seem to be, in the faintest sense, dictation. It is needless to say that nothing of the kind is intended.

To God we commend the beginning, the continuance, and conclusion of this effort for the furtherance of His Kingdom.

H. H. TASMANIA.

OURSELVES.

We have sent this month to those who are indebted to us hundreds of accounts. Some of these have been standing on our books for a long time and the amount they cost us in postage is alarming. The worst feature, however, is that from many there is no response, not even a reply. We earnestly ask those who are owing us money to remember their responsibility, and remit at their earliest convenience.

Worms derange the whole system. Mother Graves' Worm Exterminator deranges worms, and gives rest to the sufferer.

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 added to it as an additional security the fact that a Life Policy in the world-renowned A.M.F. Society may be obtained for a very small additional payment, it places the possibility within almost anyone's power of purchasing a home for themselves and leaving in case of accident a solid and assured future for the wife and little ones; to any redempting man this is an opportunity not to be neglected, as properties such as these that are now quoted at low prices as a result of the late financial crisis, must in a short time and in view of the wonderful stability of the N.S.W. market resume their real value so that an investment now means a profit hereafter substantial and sure.

OPEN COLUMN.

ANECDOTES.

I suppose most people like a sermon that abounds with illustrations—or as they have been called "windows to let in the light." Our Blessed Lord's discourses were full of them and we know how much His Parables are still loved and appreciated by learned and unlearned, both for their helpfulness and for their intrinsic beauty. Very frequently a short but suitable illustration will explain an idea far more clearly and forcibly than a long learned explanation. But some Preachers I have heard, in their desire to illustrate, are in the habit of narrating anecdotes—to the disgust or amusement, but rarely to the edification, of their adult hearers. Especially is this to be condemned when the stories chosen, relate to the Parish, and, as I have known, to the private conversations and incidents which have taken place during the preceding week. In this case the people are either set guessing as to who is meant, or vowing that they will never make such a clergyman their confidant in their difficulties, for fear lest they in their turn should be quoted or described in the next Sunday's sermon. Sometimes in this and other ways through the Preacher's utter thoughtlessness, want of tact or dulness, members of the congregation are made uneasy and even driven away from Church, by hearing their trade or profession criticised or described at length, simply to point a moral, or the like. In such cases, the illustration probably does more harm than the rest of the sermon does good.

There is another danger to be avoided, and that is unscientific science. There are no doubt very many striking facts in science, especially in astronomy—which make very beautiful and apt illustrations. But when using them, we should first make quite sure of our ground—first because we must be strictly honest and reliable in what we say, and secondly because very often we tread on domains in which one at least of our congregation may be as much at home as we are. It was related to me by a Clergyman, that he heard a certain Incumbent rebuke his congregation for not being sufficiently grateful to God for His blessings—as for instance—because He made the world the exact size that it is. "For," said he, "if the world were larger or smaller than at present, a pound of sugar would weigh less or more than it does now. In one case the buyer, and in the other case the seller would suffer loss. Fancy the difficulty of an educated member of the congregation respecting the word and message of a man who talked such 'science'.

Another rock we must steer clear of is the evil of "mixing metaphors." "I smell a rat, I see it hovering in the air; let us nip it in the bud," is not correct though it may convey a kind of sense (or nonsense) to the hearer. I have quite lately heard a Clergyman describe the Church of Christ as a ship, with Christ as the chief corner stone. We are well aware that St. Paul in some of his gushing torrents of eloquence, rushes from one figure to another—at times. But there was only one St. Paul.

If any Layman reads this article, I beg to request him to lay it down now and not finish it, as I have a question to ask of my brethren the Clergy only. Do we always speak the truth in our sermons? I mean—the anecdotes always authentic or are they sometimes "apocryphal"? I asked a Sunday School Teacher this question and her reply was, "It is not worse for me to make up stories as I want them than to repeat the made up ones out of novels and story books." But surely it is false to narrate a concocted story as genuine and true! Is this never done from the pulpit? I shall never forget being once stopped in a Class of very intelligent and interested boys by the question, "Please sir, is that story really true?" My reply was, "Yes! and in future if ever I tell a story you may know it is true, unless I say something about its truth or otherwise." I noticed that whenever afterwards I related an incident to that Class, it was always most carefully listened to.

Surely we need never be at a loss for an illustration or for a story to recall wandering attention provided that we know our Bible—that rich mine of gems. No stories have such a charm for children as these, none are so helpful to adults. But we must be well acquainted with them and we must practise using them—practise putting them in modern language without spoiling them, or drawing too much upon our own imagination.

The more we teachers study the mode of our great Teacher and His book, the more plainly, forcibly and acceptably shall we be able to repeat His messages to man and so to carry on His work. Then pulpits will never be without attractiveness and power in our Church, if Christ and His Spirit dwell in the men who occupy them.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure," others who have tried it have the same experience.

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

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The Sydney Apartments Register Co.
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The Tarawera Water Boiler. Best Investment for Cooking by Gas yet Discovered.
Boils Water in thirty-five seconds. Great saving effected. SAVES COST OF MACHINE IN ABOUT SIX MONTHS. Adapted also for HEATING BATHS.
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WEEKLY COOKING DEMONSTRATIONS at the SHOW ROOMS,
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Established 1849. Oldest and Most Prosperous. Life Assurance Society in the Australasian Colonies. 87 PITT STREET, SYDNEY. INVESTED FUNDS—TWELVE MILLIONS. ANNUAL INCOME—TWO MILLIONS.

The Australian Mutual Provident Society is the only DECLARES Australasian Life Office A BONUS which EVERY YEAR. Amount Divided for 1893 (after making unusually large Reserves) was £448,790

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ADVANTAGES: Healthy Climate, Local Market for all Fruit at the Canning Factory, quick connection with the City by rail. 900 Acres now subdivided into 90 Farm Blocks, 10 acres each, ready to make Orchards, Vineyards, Poultry or Dairy Farms, or for Flowers and Silk culture.

FOR COUGHS, COLDS, BRONCHITIS, ASTHMA, INFLUENZA, CONSUMPTION, &c. KAY'S COMPOUND ESSENCE OF LIMESEED. KAY'S COMPOUND, a Demulcent Expectorant, for Coughs, Colds, and Chest Complaints.

Church of England BOOK & TRACT DEPOT, And Diocesan Branch of the Society for Promoting Christian Knowledge, 176 PITT STREET, SYDNEY, 176 (OPPOSITE HORDERN BROTHERS).

New supplies of—Bagster's Teachers' Bibles. Cambridge Teachers' Bibles. Queen's Printers' Teachers' Bibles. Oxford Teachers' Bibles.

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LADIES! USE ONLY Brown's Satin Polish BOOTS AND SHOES. Grammar School, Young. PRINCIPAL: REV. J. W. DEBENHAM, M.A.

THE district of Young is noted for its dry, healthy air. Thoroughness in education is the aim of the teacher, and, as only six boarders are received, individual attention is ensured.

ECHO FARM HOME—ANNUAL EXCURSION AND MEETING. SATURDAY, 28th JULY. Steamers will leave Dave's Point Jetty at 12 noon, and 1.30 p.m., the former calling at Corporation Wharf, Milson's Point, at 12.15, and The Spit, at 1 p.m., if notice be given beforehand.

A CATECHIST is open for engagement: Country preferred; accustomed to bush work. Address—"CATECHIST," office of this paper, 176 Pitt-street, Sydney.

The Australian Record. "SPEAKING THE TRUTH IN LOVE." SATURDAY, JULY 14, 1894.

DEATH OF MRS. COWPER. Last Saturday evening, just when the busy world outside was full of the activity which seems to characterize the close of the last day of the week, the Angel of Death entered the home of our venerated and beloved DEAN, and the spirit of his beloved wife passed away from earth into the presence of the Saviour whom she had loved and served.

We desire to express our most respectful and sincere sympathy with the DEAN and with the members of his family. And knowing, as we all do, the great and universal esteem in which he is held, we are confident that we are speaking in the name of the great bulk of this

community. That his present sorrow should have come upon him just when, as Administrator of the Diocese, he has additional cares and burdens, serves to deepen our sympathy, and to call forth our earnest prayers that he may be upheld and comforted.

But more we would like to say of her who for the last twelve years of her life was always an invalid, and thus was known latterly only to a few intimate friends whose visits she deeply valued. Mrs. Cowper was born in Devonshire, England, and whilst the land of her birth. Her father and mother were Commander and Mrs. G. B. Forster, and to them she was over a devoted daughter.

What is here said of her must be traced to that early surrender of her heart to Christ to which allusion has already been made. She loved her Saviour, and sought to imitate Him. She loved the Word of God, and made it the rule and guide of her life. Her reverence for the Lord's Day was intense, and her love for the services of our Church was very great indeed.

Her staunch adherence to pure Evangelical truth is well known. Her dislike to anything in worship or ritual that seemed to her to divert the mind from the finished work of the Redeemer, and from simple faith in Him was very strong. Perhaps it was intensified by the fact that during her early life some of her friends were led astray by specious reasoning, to join the Church of Rome.

Any notice of Mrs. Cowper would be very incomplete which did not refer to her Christian work. For many years after her marriage with the Dean, now twenty-eight years ago, she was at the head of many religious and charitable organizations in the parish of St. Philip. She was a member of the Dorcas Society, and was assiduous in visiting among the poor, and in administering relief to them. Her devotion to the Church Society was most marked and her self-denying zeal in collecting for its funds was unflagging.

At St. Andrew's Cathedral, on Tuesday afternoon, a large gathering of the friends of the VERY REVEREND THE DEAN assembled to pay the last sad token of respect to the late Mrs. Cowper. Among those present we observed—

Archdeacon Gunther, M.A., Canons Moreton, Kemmis, Sharp, M.A., Taylor, and Minor Canon Bish. The Revs. the Precentor, A. W. Pain, B.A., J. D. Langley, R. J. Read, C. Baber, S. H. Child, M.A., C. F. Garnsey, T. Holme, J. Dixon, J. Best, W. Martin, B.A., F. W. Reeve, H. C. Vindin, E. S. Wilkinson, B.A., J. O'Connor, F. W. Dalrymple, Archdeacon Dunstan, M.A., R. Noake, B.A., A. E. Bellingham, M.A., C. Bice, J. Stack, G. E. C. Stiles, B.A., J. H. Mullens, M. Archdall, M.A., R. R. King, M.A., F. B. Boyce, H. T. Holliday, G. Soo Hoo Tan, and A. C. Moseley (Marulan), Mr. and Mrs. J. R. French, sons and daughter, Mr. Arthur F. French, Mrs. Sheppard, Miss French, Miss Edith Walker, Master W. Morris, Miss E. Morris, Mr. and Mrs. J. T. Ford, sons and daughters, Miss Cowper, Mrs. W. Cowper and daughter, Mr. H. B. Cowper, Mr. Arthur Cowper, Mr. Sadgwick Cowper, Hon. R. H. D. White and Son, Miss White, Mrs. W. Cullen, Mr. Hugh Robison, Mr. Bertie Robison, Mr. George G. Forster, Mr. Hamilton Low, Messrs. E. Deas-Thomson, W. Chadwick, Thomas O'Reilly, jun., and others.

As the cortege entered the Cathedral from the north door Mr. Montague Younger, the Organist, played a dirge, and upon the arrival of the mourners, the XC Psalm was chanted. The appointed lesson 1 Cor. xv. 20, was read by the Rev. J. D. Langley, after which the Hymn, "Hush, blessed are the dead," was sung. Mr. Montague Younger presided at the Organ, and the whole service was of the most reverent and impressive character.

Australian Church News.

Diocese of Sydney.

BERRIMA.—At the Rurideaconal Meeting held on the 11th ult, the Rev. G. Sheppard, R. D., in the chair, in reply to a letter from the Secretaries of the Church Society, offering to send a Deputation in June, the Chapter thought it better to postpone such visit until the Advent Season, as the weather at present would be too cold for successful meetings.

THE LABOUR HOME.—A Meeting of the Committee was held on Thursday afternoon, the 5th inst., at 557 Harris-street, Ultimo. The Chair was occupied by the Rev. J. D. Langley, and there were present Messrs. John Sidney J. S. E. Ellis, W. H. Dibley, and the Hon. Sec., Mr. C. Uhr. Accounts to the amount of £243 10s 9d were passed for payment.

GREENDALE.—The Anniversary of St. Mark's Sunday-School was held on Sunday, 8th inst. A Children's Service was held in the Church at 3 p.m., at which there was a large attendance, and the musical portion of which was well and efficiently rendered, under the direction of Master Herbert Shearman; several members of the St. James' Choir, Luddenham, assisting on the occasion.

ST. BARTHOLOMEW'S, PYRMONT.—The Farewell Tea to the Rev. J. H. Mullens, took place on Thursday. The room was tastefully decorated and was well filled, the special feature being the large number of adults. Generally in this Parish the Tea "booms" for the young folk. On this occasion one was reminded of the Magic Lantern Entertainment in the Bush where the grown people were asked to go to the back, but declined, saying we want to see the Lantern. They were present in good numbers. Speeches were made by several. Hymns were sung and Prayer offered, and the whole tone of the meeting was quite above the ordinary Tea levity. It seemed a relief to many that it

UNDERTAKER Charles Junsela.

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was so, for it is a serious thing for any Minister to give up his Charge—and for a people to lose the prayerful ministrations of a Clergyman.

Diocese of Newcastle.

EPISCOPAL.—The Bishop of the Diocese will, when at Morpeth, devote Thursday in each week to Episcopal duties in the Parishes in and around Newcastle.

DIOCESAN COUNCIL.—The First Meeting of the Council under the new Financial Regulations was held at Morpeth on July 4th.

GURANGOOLA.—(Singleton District.)—On Sunday last, the Rev. Canon Shaw conducted Divine Service in the Church of England at Dry Creek.

ALL SAINTS, SINGLETON.—A new Reredos is being prepared for this Church, designed by Mr. A. C. Lee, of West Maitland.

WINGHAM.—The Rev. W. Harris Walker is leaving the Diocese for work in New Zealand.

ST. ALBAN'S.—The Rev. W. A. M. Cockerill has left the Diocese for work in Tasmania.

WICKHAM.—On Sunday afternoon, 8th inst., the Chancel recently built into this Church, was Dedicated by the Bishop of Newcastle.

CLERICAL SOCIETY.—Archdeacon Tyrrell has resigned the Society at the request and to the great gratification of the members.

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.

TO THE EDITOR.

Dear Sir,—Mr. James Hole the Organizing Secretary for the Committee for Religious Instruction in Public Schools in a paper read at the Ruri-Decanal Conference at Campbelltown on the 14th ult., expressed his convictions that the funds entrusted to the Committee which last year amounted to only £769 3s 11d must be regarded as a small sum when the magnitude of the work and its importance are taken into consideration.

THE PRIMATE in an interview with an agent of the Westminster Gazette, as reported in your last issue, answers the question thus:—“We have not the means the Roman Catholic Church has for raising money, for we do not bring spiritual pressure to bear in the same way.”

THE OFFICIAL Year-Book of the Diocese of Melbourne for the year 1893-4, has just been published, and is a credit alike to printers and publishers.

THE Report of the Third Session of the Tenth Synod of the Diocese of Newcastle is also to hand.

A blessing beyond wealth, beyond beauty, or even talent, is that cheerful temperament which can rejoice in the sunshine yet be merry in the shade.

Revolution in the Music Trade!!!—For cash or on time payments 700 Violins, from 3/11 to £25; 550 Accordions, from 3/6 to £3; 120 Banjos, from 2/ to £10; Zithers, from 2/11; Mandolins, from 25/-; Guitars, from 7/6; Cornets, 30/- to £30; Flageolates, Flutes, from 6/-; Drums; Anglo and English Concertinas, from 25/-; German Concertinas, from 2/11; Nigger Bones, Bows, Cases, Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Concho 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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Music, University of Oxford, as the final Reviser and Editor of the music should be alone a guarantee of its merit.

THE SUNDAY SCHOOL NUMBER.

DEAR MR. EDITOR.—The last issue of your excellent paper, being a Sunday-School number, was read by me with much pleasure.

Rev. R. C. MacPherson says “A school or company of children, if rightly considered, is the most affecting sight on earth. We shall see the magnitude and importance of the Teacher's office, and of its due and efficient exercise, if we would only think what the world would be in the next generation, if every heart in these companies was given to God.”

Waawarawaa, July 9th, 1894. MARY M. PYE.

THE SUNDAY BEFORE THE ELECTIONS.

Sir,—At the request of the Central Committee of the N.S.W. Local Option League, I beg to draw the kind attention of your many clerical readers to the following resolution:

“The New South Wales Local Option League very earnestly asks the Clergy of the Colony to preach on Sunday the 15th instant sermons relating to the elections, in which it is desired that they should show the necessity of returning men of high moral character, emphasise the importance of social subjects, and especially urge the immediate settlement in Parliament of the great Drink question.”

Sydney, 9th July, 1894. F. B. BOYCE, President.

PUBLICATIONS RECEIVED.

THE Report of the Third Session of the Tenth Synod of the Diocese of Newcastle is also to hand.

A blessing beyond wealth, beyond beauty, or even talent, is that cheerful temperament which can rejoice in the sunshine yet be merry in the shade.

Howard and Co., QUEEN - STREET, - WOOLLAHRA, - SYDNEY Agents Wanted: Good Commission paid for Good Business.

FOR THE CHILDREN.

ON THE ROAD TO DREAMTOWN.

Come here, my sleepy darling, and climb upon my knee, And low I'll in a moment, a trusty steed 'twill be To bear you to that country where troubles are forgot, And we'll set off for Dreamtown.

O listen! Bells of Dreamland are ringing soft and low! What a pleasant, trusty country it is through which we go! And little, nodding travellers are seen in every spot, All riding off to Dreamtown.

The lights begin to twinkle above us in the sky, The star lamps that the angels are hanging out on high, To guide the drowsy travellers where danger lurketh not, As they ride off to Dreamtown.

Snug in a wild-rose cradle the warm wind rocks the bee; The little birds are sleeping in every bush and tree I wonder what they dream of? They dream, and answer not, As we ride by to Dreamtown.

Our journey's almost over. The sleepy town's in sight Wherewith my drowsy darling must tarry overnight, How still it is, how peaceful, in this delightful spot, As we ride into Dreamtown.

DISCONTENTED BOYS IN THE CITY.

It is just possible that some of you may have known boys who lived in the City and yet who were discontented with everything about them.

I knew one once—for I have known lots of boys in my day—and all of us fellows used to think that Fred Small was situated just about as comfortably as a boy ought to be.

Now anyone would suppose that such a boy could have a regular jolly time in this world. You see he had so many things that thousands of boys can't have, that just the simple thought of how fortunate he was ought to have kept him as happy as a lark all the day long.

But with all these advantages Fred was far from being contented. I don't mean to say that he was what might be called a thoroughly discontented boy, for he was not exactly that.

At school he had an idea that he was forced to study more than was good for him; that he was obliged to learn many things that would be of no use to him when he was a man.

At home he thought he was not allowed freedom enough; that his sisters had more of everything than he had, and that he was in several particular cases actually imposed upon.

Among his playmates he thought he was not treated exactly as he ought to have been. Some were chosen leaders in the sports when he was positive that he should have occupied such a position.

Now of course it was foolish for Fred to have allowed himself to be vexed or discontented over what were really trifles as compared to the benefits he enjoyed, which so many other boys were deprived of; but yet he did feel vexed and was discontented, with never a thought that he was making a good deal more than half of his troubles himself.

Then, again, Fred thought that he was particularly ill-used because his parents would not let him go out in the evenings with the other boys.

Fred's father, however, thought that he knew more about such things than his son did, and it was not many years before he proved that he was correct.

Charlie continued to keep late hours, to spend his evenings in billiard rooms where the air was unfit to breathe, because it was so laden with impurities, until when he should have been a young man he already looked and felt old.

Then when Fred went out into the world, and under-

FRY'S MALTED COCOA.

stood matters, and particularly himself better, he saw the mistake he had made.

He realised that he had neither been obliged to study too much nor too long, and he only regretted that he had not been able to learn more.

He realised that if he had been neglected by his playmates, it was only because he had not made himself as agreeable as he might have done, and more strongly than anything else was he impressed with his father's wisdom in refusing to allow him all the so called privileges he thought Charlie Stetson had enjoyed.

But all these things Fred might have found out for himself long before he did, if he had but studied the full meaning of the simple word contented.

AMONGST THE POETS.

CHRIST'S SILENCE.

That was a lovely word— Which, by strange spirit stirred, Forbade the children grace To see Thy shining face— But Thou didst call them near, And smile away their fear.

Oh, feed My lambs, if ye love Me!”

That was a green hillside, By Galilee's soft side; And sweet the garden's shade By ancient olives made We often found there Thy words of life to share—

Oh, if ye love Me, feed My sheep!”

THE TWO DREAMERS.

Under a tree two dreamers lay, And unto one did the wind's voice say: “Castle Pleasure is building fast; I heard the hammer of it new past!”

“Amen.” It rolled through the arches, And the dim cathedral aisles; I listened with hushed and bated breath With tears that mingled with smiles.

The service was past and over, It had helped me much; and then, Like a heavenly benediction, Came that solemnly sweet “Amen.”

The worries of life had been many; The day had seemed all too long, And I'd stolen away in the twilight To hear the even song.

As I knelt there in the shadow, The crosses that through the day Had oppressed my weary spirit Seemed to fade and fall away.

They had seemed so heavy to carry, They were covered with many a thorn, But I knew as I knelt in the twilight, By Whose help they could be borne.

So I left my load with the Helper, Laid my cross at the feet of Him Who carries our burdens forever, And was blessed by the sweet “Amen.”

Gilbert Laird, St. Margaret's Hope, Orkney, Scotland, writes: “I am requested by several friends to order another parcel of the Canadian Healing Oil. The last lot I got from you having been tested in several cases of rheumatism, has given relief when doctor's medicine had failed to have any effect.

“Your Life is not Worth a Straw.”

Not worth a straw, eh? Then it was worth just nothing—nothing at all. Who has not used that comparison a thousand times to express absolute worthlessness? A straw? The wind blows it away, fire burns it up, cattle tread it in the mud, it rots by the roadside.

Yet this is exactly what a doctor recently said to one of his patients. “Your life is not worth a straw.” How much is a doctor worth who will speak so to one that trusts him, and has no hope but in his skill? For my part, if he were up for sale at auction, I would bid one straw for him—no more. Even if he said was true, he had no right to say it.

A woman tells the story, and she tells it well. If it doesn't sound like the truth, then I don't know whatever does. The dates and the facts are all there, plain and orderly.

“In the summer of 1878,” she says, “I found myself feeling tired, languid, low-spirited, and weak. I felt as if some evil were about to happen. My appetite was poor, and after eating I had excruciating pain in my loins and sides. There was a horrible gnawing pain at the pit of my stomach, and a rising in the throat as if I should choke. My head felt as though I had a ton weight on it. Gradually, I got worse, and for months could take only liquid food. At night I lay awake for hours together.

“Later on I suffered greatly from nervous prostration. My legs trembled and shook as I feared to fall. If a knock came to the door I trembled from head to foot. I had frequent attacks which began with palpitation of the heart and sudden stoppage of the breath. At these times I was speechless and helpless. They say I looked like a corpse, cold and bloodless, my finger nails and lips having turned black. After a while this would pass off, leaving me weak and prostrate. I got so emaciated and thin that I was only a bag of bones, and so weak I had to take hold of the furniture to steady myself as I crossed the room. At one time went on the nervousness and forebodings of evil so increased that I feared I should go out of my mind. The neighbours said it would be a mercy if the Lord would release me from my sufferings.

“In this condition I continued for over four years, during which time I consulted five doctors, but nothing they gave me did any good. They all said my ailment was heart disease, and one said, ‘Your life is not worth a straw.’

“In despair I gave up taking physic, as I felt that nothing would save me. In May, 1882, ten years ago, a lady (Mrs. Richardson) called at my house, told me of Mother Seigel's Curative Syrup, and strongly advised me to try it. I did so, and felt somewhat better after the first bottle; and by the time I had taken three bottles I was completely cured. From that time, I have had no return of the attacks, and am so strong I can do any kind of work. But for Seigel's Syrup I should have been in my grave long ago. I wish others to know this, and will answer any who call or write. (Signed) Emma Wickenden (wife of William Wickenden, gardener), Pembroke Villas, 123, Moffat-road, Thornton Heath, March 17th, 1892.”

“So it turned out that her life was not only worth a straw, but worth a whole golden harvest of health and better days. Yet so thanks to the doctors. Her complicated symptoms puzzled and alarmed them, to be sure, but why? Is it not the doctors' duty to understand such things? Most assuredly. Just as a lawyer should know the law, or a pilot the rocks, tides, and lights of a coast. Had some of these medical men known that Mrs. Wickenden's malady was indigestion and dyspepsia, and not heart disease, they might possibly have relieved her. But, confused by the symptoms, they were blind to the cause. We may well wonder if there are many such doctors in England.

“Cases like this show that the clear sight bestowed on Mother Seigel; and to her remedied hosts of people in this country are indebted for physical salvation when, in very truth, their lives seemed as straws.

Remember this was ten years ago, and the malady has not returned, showing that the cure was a permanent one.

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 only), and a splendid aid to public men, and for the ladies the Ed Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz. Coleman and Sons.

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The Brotherhood of St. Andrew in Australia.

OFFICERS AND CHAPTER NOTICES:

President: Mr. J. BARRE JOHNSTON.
 Vice-Presidents:
 Dr. HOUNSON; Mr. J. McKERN.
 Joint Hon. Secretaries:
 Mr. K. E. BARNETT, 149 Forbes-street, Woolloomooloo;
 Mr. R. W. GEORGE, 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. AULT, Aubrey House, Darghan-street, Glebe.
 Diocesan Chapters:

Mr. J. McKern, "Waratah," Bogan-street, Summer Hill.
 Mr. W. G. McKern, Dursley, Nowra-ribe-street, Summer Hill, will compile "Gleanings from Abroad," and will thankfully receive contributions.
 Chapter Secretaries should order copies of publication from Mr. R. W. GEORGE, Mines Department, Phillip Street, Sydney, at least one week in advance.

EXTRACT FROM THE CONSTITUTION.

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

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

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

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

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

Report of the Monthly Meeting of the Provincial Council.

Report of the Meeting of the Provincial Council of the Brotherhood in Australia, held Tuesday, 29th May, in St. Philip's Vestry, Sydney.

Present: President, Mr. J. Barre Johnston; Dr. Hounson, Treasurer; Travelling Commissioner, Mr. J. McKern; K. E. Burnett, Secretary; and Delegates from the following Chapters:—St. Philip's, Sydney, H. H. Swarbrick; St. George's, Glenmore-road, R. W. George; St. Peter's, Woolloomooloo, J. Williams; St. Barnabas, Sydney, J. Shepherd; St. Stephen's, Newtown, J. McKern; St. Andrew's, Summer Hill, E. C. Robison; W. G. McKern; All Saint's, Petersham, E. Thornton; Christ Church, Emoro, J. Dent; also the Rev. F. W. Reeve, Editor of *Brotherhood News*. The Meeting was opened with Prayer, after which the minutes of last Meeting were read and confirmed. The President apologised for the absence of Mr. Barker, of Newtown, who was unable to be present, after which a review of the position of the Brotherhood at the present time was read, which was published in full in last issue.

Next came the correspondence, from Wickham, Auburn, (St. Philip's), Abbotsford, (Melbourne), Blayney, Ashburton, New Zealand, (St. Stephen's), St. Thomas', Balmain and others.

It was reported that there was a possibility of the work being taken up in the Grafton and Armidale Diocese. The Bishop had been spoken to on the subject and expressed sympathy and approval.

Bro. McKern gave an account of his visits in the country, at Cobar, Kelo, Blayney, Orange, and Dubbo. No information could be obtained of Kelo—changes in the Incumbency having unsettled the work, somewhat, we understand. At Blayney seven young men came forward and it was decided to commence a Chapter there. At Orange our brother was kindly received by the Rev. W. Dunstan, there is just a possibility in that town. At Dubbo (Archdeacon Wilson) the aims and objects of the Brotherhood—definite work for Christ—were set forth and it remains to be seen whether anything will result.

Our brother reported that there was much opportunity for work amongst the camps and gangs of men during the shearing season and at other times when employment is going on, for preaching the Gospel, tract distribution amongst the men.

The request of Bowral for a visit from some of the Council is about to be granted we trust, as it is intended

to hold a local Conference there inviting Mittagong, Marulan, Goulburn, and Cootamundra to attend if it can be arranged.

Camden made a similar request sometime ago and Brothers R. W. George and C. E. Robison have been deputed to visit.

Bro. George gave his report relating to the *Record*:—Mr. Reeve requested the delegates to bring their reports with them to the Council Meeting in order that he might have them ready for printing in good time. Recently he had not been able to give "copy" when it was required.

The Lecture under the auspices of the Brotherhood was postponed for a time.

It was announced that the Rev. F. J. Harris had been ordained Deacon and was appointed to Mudgee under Archdeacon Campbell. Mr. Harris was formerly an active and zealous member of St. Stephen's Chapter, Newtown. The Council resolved to record his efforts and assistance during his connection with the Brotherhood, the Secretary was instructed to convey the same to him and prayers that his work in the new sphere may be abundantly blessed.

It was also resolved to have the Brotherhood Litany printed separately for the use of Councils and Chapters. An endeavour is being made to have the handbooks printed locally instead of sending to America for a fresh supply. The Executive Committee were recommended to deal with the matter at once as it is urgent.

Bro. Robison gave an account of his journey through South America as one of Mr. Grubb's mission band. The account was truly appalling as one instance after another was stated of the godlessness and indifference which exists in the countries they visited—Buenos Ayres and inland, also Rio Janeiro and other parts were amongst the places of their mission. The Church of England is in a very sad way there—in most places the band were dependent on the Methodists and Presbyterians or other bodies for the loan of buildings for Mission purposes and they too formed the principal supporters of the Mission throughout. It would serve no purpose to enumerate any of the instances of careless indifference on the part of those who profess to belong to the same Church as the Mission— but they were many. Bright results, however, were manifest, from the preaching of the Word, and there were many souls brought into the Kingdom.

The meeting closed with prayer.

Report of the meeting of the Council of the Brotherhood of St. Andrew, held June 26th, in St. Philip's Vestry, Sydney.

Present: President, Mr. J. Barre Johnston; Dr. Hounson (Treasurer), K. E. Barnett (Secretary), and the following delegates—E. Lisman, St. Barnabas', Sydney; Hy. Swarbrick, St. Philip's, Sydney; F. M. Inman, St. Andrew's, Summer Hill; E. McCann, St. Andrew's, Summer Hill; J. J. Sinclair, St. Thomas', Balmain; G. C. Mackenzie, Christ Church, Emoro; Wm. Crane, St. Stephen's, Newtown; W. G. George, St. George's, Glenmore-road; E. Thornton, All Saint's, Petersham; and the Rev. J. Lintott Taylor.

The Meeting opened with Prayer by Bro. W. Crane. Minutes of previous Meeting were read and confirmed. A condensed report of the correspondence was given by the Secretary, amongst which we may mention communications from Wickham and G. D. Hilder, Gyra (late of Kempsey) also from Bowral, asking particulars of the Boys' Department, to which a reply had been sent saying that they were not chartered here, but that a Branch had been commenced at Newtown under the supervision of Mr. Crane, who was asked to furnish a report for the benefit of sundry enquirers and the Council generally.

There were also letters from Blayney and Numurka, Mr. J. W. Bourke, Hay, and Rev. C. Fitzgerald, St. Matthew's Auckland.

MEETING AT CAMDEN.—The Secretary explained that he had arranged with the Rev. C. J. King, Camden, for the 18th June, but Bro. Robison wrote saying he was compelled to go to Araluen, and therefore could not attend. A substitute was tried for, but being unprocurable, the matter stands adjourned.

We regret to hear Kelo Chapter is not progressing. In reference to the Boys' Department, a question was asked if it was absolutely necessary that the members should have been confirmed, and the President replied that the Boys' Department should be a means of bringing them in, to the end that they may be confirmed, therefore there need be no hard and fast rule.

A communication was read from the Secretary of the Brotherhood in America, asking for news about the work in Australia, and also inquiring as to the welfare of Brother Robison, who recently visited them. The letter also suggested the idea of trying to arrange a meeting of the Brotherhood in connection with the Diocesan Synod as, if the Brotherhood and its aims were brought before the Bishops of the various Dioceses, they would probably be found in sympathy. Such method had been adopted in America with success.

In accordance with the wish of our American brothers, it was decided to send them the *Record* monthly, and also an account of any important meetings that might be held here.

The application from Blayney for a Charter was granted. The Rev. Mr. Harris, of Mudgee, wrote acknowledging receipt of the letter from the Council, and said he hopes to be instrumental in commencing a Chapter there, saying "May there be many more brothers called to definite work for Him who hath loved us."

The Treasurer's report was read, showing the unsatisfactory state of our finances in the debit balance of £14 11s 11d. In connection with this, the Directors and Secretaries of each Chapter who can possibly attend next Council meeting are invited to do so, when the financial position will be explained to them by the President. The quota due to the Council from the Chapter seems to be a thorn in the flesh of some of them—at least they are most reluctant, or shall we say dilatory, in sending in the amounts due. If the Directors and Secretaries will therefore attend we hope they will be enlightened regarding the expense necessary in carrying on the work of the Council.

As regards Country Chapters and their capitation fee, a question was asked if they should not be put on a lower basis, inasmuch as they did not participate in the advantages of lectures, meetings, conferences, etc., to the same extent as their city and suburban brethren. The answer to this is, that in the growth of the Brotherhood it is hoped to establish provincial centres, which would then require a portion of the funds, and country Chapters would have as many advantages as Sydney.

Mr. George gave his report regarding the *Record*, and brothers are reminded that this is the medium for the circulation of our news, and as such deserves liberal support.

FINANCE.—A Committee consisting of the Treasurer and Secretary, and Brothers Thornton and George was appointed to enquire into "ways and means." Six copies of the *St. Andrew's Cross* are now ordered regularly from America, and a further supply of "Points on Brotherhood Work" is also on order.

CHARTERS.—The Secretary reported that a copper plate would cost £40 to produce a Charter after the pattern of the American one. In steel the price would be £15. This being beyond our present means it was resolved to order 50 charter forms from America, as per sample submitted.

The Third Quarterly Bible Reading will be held on Monday, 16th July, at St. Peter's, Woolloomooloo, at 7.45 p.m. The subject will be notified later. All are invited, and we trust to have a good attendance.

Dr. Hounson moved the confirmation of the Minutes of April 24 with reference to the Annual Convention.—That Thursday and Friday, 22nd and 23rd November, be the dates of the Annual Convention to be held at St. Peter's, Woolloomooloo. Seconded by Mr. Crane and carried unanimously.

The selection of speakers was referred to the Executive, who were requested to report early to the Council. The meeting closed with prayer by Rev. J. Lintott Taylor.

Wear the Button.

Many of our brothers are not careful to wear our badge throughout the week. Some put it on with their Sunday attire, and put it off again when the day is over. Now this was never intended. By doing this, many an opportunity is lost of introducing the Brotherhood work, and more than that of leading up to speaking sometimes a word in season. Let me narrate a little incident that has just happened:—Only this week I met in George-street, a young fellow from an inland city with whom I have been acquainted for some time. After a short conversation he said: "Excuse me for asking, but what is the meaning of the badge you are wearing?" I explained its significance, and he replied, "Well, why I asked you is this: I have a young friend who used to be very reckless in his conduct, but when I came to town this time I noticed a great change in him, he was as straight as anyone could be, and I noticed that he was wearing a button-badge the same as yours." Such a testimony as this speaks for itself. Yet let me add that it led there and then to a conversation on the footway so absorbing and interesting that we forgot we were in the midst of a was a jostling stream of foot passengers. To myself it cheering time, and I hope something further from it.

Why do not all of us constantly wear our badge? Surely it is not that we are afraid of being asked what it means. We want men to do that, as by so doing they give us openings of urging them into the Kingdom of Christ. What a strange thing it would be for a ship to sail without its colours flying. To me it is no less strange to meet a "brother" without his badge. Wear it in your home; wear it in your shop or office; wear it in the street; wear it in your games; wear it when you go abroad; make the world familiar with it, and see to it, brothers, that they shall take note of you both in speech and action, that like the brother above mentioned, you are "as straight as anyone could be." And as its bright colour catches your eye let it always bring to your remembrance that hour when you solemnly pledged yourself to daily prayer and conscious effort to spread the Kingdom of Christ among the young men of our land.

Diocesan Notes.

BATHURST. Since last report the Chapter at Blayney, Diocese, having fulfilled its term of probation, has applied for and obtained a Charter. From our personal acquaintance of the men who have become members, we feel assured that Brotherhood work in the Blayney Parish will have a fair trial, and bear good spiritual fruit. We wish them God-speed as they step forth to definite service for our Master and His Church.—We hope soon to announce that Mudgee has taken up work under our banner.—The Rev. F. J. Harris (an enthusiastic brother) replying to a congratulatory letter from the Council upon his recent Ordination, speaks hopefully of taking steps to form a Chapter in his sphere of work at Mudgee.

DIocese OF RIVERINA. It is with much pleasure that we have to announce the formation of a strong Provisional Chapter at St. Paul's pro-Cathedral, Hay. There are at present eight members, exclusive of Rev. Mr. Armstrong (Incumbent), who is enthusiastic in the principles of the Brotherhood—probation has been fixed for three months.—Mr. J. McKern (Vice-president), was present at a meeting held on 3rd inst., at the Parsonage, Hay, and by desire of those present addressed the meeting—describing the work performed by the Chapters already established in Australia, explaining the methods of Brotherhood work, and offering suggestions for the Chapter work in Hay. At the close a number of questions were answered, and a very brotherly and profitable evening was spent. One of the brethren in voicing the appreciation of a visit from a representative of the Central Council, said that it made them all feel that it was a Brotherhood in reality when one hitherto unknown to them could thus come and hold free intercourse with them on a cause so dear to their hearts. There was also present a gentleman from another Parish, who will be initiated into the Hay Chapter with the object of starting the work in his own Parish. The Brotherhood is now at work in every Diocese in New South Wales and Victoria; and, we believe, South Australia. This latest addition has been brought about by the strenuous efforts of the Rev. Mr. Armstrong.

DIocese OF MELBOURNE. By the departure of the Rev. T. B. Tress to Richmond, Victoria, the N. S. Wales Church has lost a great helper.

He was a strong supporter of the Brotherhood, as evidenced by the splendid work of his late Chapter at St. Peter's. But the Brotherhood will gain by this removal, as it is Mr. Tress's intention to take up the work at Richmond, thus adding another Chapter to the Melbourne Diocese. He further hopes to be able to induce other Churches in and around Melbourne to do likewise; and shortly we hope to be able to announce a sufficient number of Chapters formed therein to make a Provincial Council a necessity. We rejoice in this extension of the work—inasmuch as it means an extension of the Kingdom of Jesus Christ among the young men of Australia—and that, we venture to say—is the most pressing need that Australia knows at the present time.

Chapter Reports.

ST. PETER'S, WOOLLOOMOOLOO. We are glad to be able to report that some progress has been made in the work of this Chapter, the usual Open Air Meetings have been held, at which the Brothers have assisted, some visiting has also been done, and the weekly Bible Readings held. On Sunday, the 24th ultimo, after Evening Service, Dr. W. H. Crago and Mr. W. Vidal were admitted to full membership, the Admission Form as suggested by the Council being used. The Rev. T. B. Tress officiated and expressed great pleasure that one of his last acts as Incumbent of St. Peter's, should be the admission of two Probationers to full Membership in the Brotherhood of St. Andrew. The usual Chapter Meeting was held on Wednesday, the 27th ultimo, when the reports of personal work were given. A resolution was passed expressing regret at the loss sustained by the Chapter through the removal of the Rev. T. B. Tress to Victoria; and wishing that God's blessing might rest on his work in his new charge. The Director briefly addressed the Meeting stating that he could not express the deep regret he felt at the loss of one who had been so helpful to all. Arrangements were also made for meeting the new Incumbent, the Rev. J. H. Mullens. The Brothers rejoice that such an earnest Brotherhood man has been appointed to this Parish. The Quarterly General Meeting for Bible Study will be held at St. Peter's on Monday, the 16th instant, and all Brothers will be welcome. The Secretaries of the various Chapters have been notified of all arrangements, and full particulars will be found in another part of this issue.

CHRIST CHURCH CHAPTER, BLMAYNEY. We started our Chapter in May last, after a meeting held in the vestry, when Mr. J. McKern explained the object of the Brotherhood. On Sunday morning 10th June, after the early administration of the Communion the very impressive Admission Service was conducted by the Incumbent (Rev. W. K. Howell), and five who had decided to work for the Master were admitted to the Brotherhood. We hold our Prayer-meetings every Sunday morning at 7.30, and have decided to visit the ownspeople, distributing religious literature. We also

intend holding regular "Cottage Meetings," not only in the homes of the various members of the Brotherhood, but wherever any will allow their doors to be thrown open for that purpose. Mr. J. Perkins was appointed Director, and Mr. W. H. Clutton, Secretary. Our earnest prayer is that a great work may be done in every Chapter in assisting to spread the Kingdom of Christ among young men.

ST. BARNABAS' CHAPTER. We cannot as yet report the addition of new members and our number still stands at nine. Our Director, Mr. Jackson, is on his way back from England, and is expected to arrive in about three weeks; we trust he has benefited by his trip, and that he will come back with greater energy for the Master's service. We hold Open Air Services on Sunday afternoons, from 4 till 5 o'clock, in, or near Athlone Place, and attract fair audiences; when we start singing a good number appear on the doorsteps and balconies, and we thus have an opportunity of sowing the seed, trusting in the Master, who has brought us to the Cross, to do the rest. We held our first Cottage Meeting in Myrtle Street, on June 21st, and had a fair attendance, but have hopes of a larger meeting at our next effort. One of our duties is to visit as many houses in the Parish as we can; five of us visited Darlington a few weeks ago, and were fairly well treated by those spoken to. St. Thomas', Balmain, Bible Class Meeting night, we were unable to assist them. We take the Holy Communion in a body at the Morning Service, first Sunday in the month; it seems so brotherly. We received our buttons and we like wearing them; they remind us of what we should be and do in our daily walk of life.

ST. JAMES' WICKHAM PROVISIONAL CHAPTER. Men invited by our members have attended Church, and interest is aroused, not only in our parish, but around us. Our officers have been elected since last reporting. Two meetings have lapsed during June, and a third will be postponed till next week, but the reasons were and will be good ones: Last week instead of holding our meeting, two men were working in the Church and another was busy in the School. Tomorrow evening it is probable two, perhaps four of our men will be engaged in finishing the new work in the Church, but as we expect the building will be re-opened for service and the new chapel dedicated next Sunday, we hope our meetings will be in future regularly held, and attended not only by the Brotherhood Men, but by men of the Parish, who have all been, and are cordially invited to come. We may expect great things, and we hope that a Council, as suggested in your last issue, will be established in this Diocese at a not long distant date, for although ours seems to be the only branch of the Brotherhood as yet, we hope every Parish will speedily possess a Chapter and that the men here and everywhere will more clearly see the privileges within their reach, by growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, themselves, and inducing others to share these privileges with them.

ST. ANDREW'S SUMMER HILL. Since the last report the Chapter has held two Public Meetings at each of which there was a fair attendance. At the May meeting, Mr. E. C. Robison gave a very interesting account of Rev. G. C. Grubb's mission tour in South America and after speaking of the deplorable condition of spiritual affairs there, partly owing to the fact of there being so few Missionaries and such a large and scattered population; he bespoke the prayers of all present for that dark land. An account of the Mission Tour written by Mr. E. C. Millard entitled "The Neglected Continent" will shortly be issued. The second meeting held in June was addressed by Mr. F. Empson who gave a graphic account of Missions to heathen in the heart of Sydney; telling of the work in connection with the Mission to the Chinese. He also spoke of the need for our workers to visit the hospitals and proclaim the Glad Tidings to the sick and suffering. May not the Brotherhood help in this work.

BOWRAL CHAPTER. Since my last report the spirit of God has been working mightily in this parish. On Sunday the 1st July we paid our long looked-for Evangelical Mission to the Church at Mount Ashby, about nine and a half miles from Bowral. Many have been the prayers offered for a blessing on our work. Prayers were offered at Melbourne, Burwood, Cootamundra, Strathfield, and Bowral that we should be all kept by the power of God, and filled with His Spirit. The prayers were answered. We left the Director's rooms after having asked a blessing on our work about 9.30, numbering seven. We found God had indeed blessed all our arrangements, giving us a beautifully fine day, and an astonishing large congregation of from 130, to 150. Wonderful was the way the Lord strengthened us from beginning to end. The addresses, prayers, and testimonies were all given from the heart. And we feel certain God will use our poor humble words in honor of His Son. At the close of the first meeting we asked those to stay, who cared to, to a little prayer meeting, and we are thankful to say nearly two thirds of the congregation stayed and sang that beautiful consecration hymn—knelling. We trust by our next report to see a Chapter of the Brotherhood established here. Two Bible

classes are now being conducted—one for men, the other for youths from 14 to 18, on Sunday afternoons. Both these classes are being wonderfully blessed, and from the latter we trust by our next issue to have a report of their work, as Bowral Chapter of the Junior Brotherhood of St. Andrew. Nine of these young fellows have boldly confessed Christ before their fellows, and although bearing much ridicule and laughter are clinging closely to Him, who they find able to keep them. You that love Christ pray for them. I could write pages respecting our glorious little meetings, were all of self is thrown out, and the Spirit of God seems to say, "Greater things will I do than these if you will but trust me." May God the Holy Spirit fill all our Chapters with His most wonderful power for the sake of Jesus.

Notices.

The Quarterly Bible Reading in connection with the Brotherhood will be held at St. Peter's, Woolloomooloo, on Monday, the 16th inst., at 8 p.m., and will be conducted by Dr. W. H. Crago, the subject being "Reasonable Service." All Brothers are cordially invited, and it is suggested that all make a special effort to be present, as it is believed that these readings will meet a much-felt want in connection with our Brotherhood work, viz.—unity. (Rom. i. 12.)

COUNCIL.—The next meeting of the Council will be held on Tuesday, 31st inst.

AN ORDER OF SPECIALISTS.

"Whom shall we ask to join the Brotherhood?" I should answer, No one! It has been my experience that men who have been induced to join the Brotherhood by the request of members do not, as a rule, compose the strong, working material of the Brotherhood. The best men are those who have been attracted to the Brotherhood Chapter by the example of effective Chapter work, and from whom the request for admission has come spontaneously.

Whom we shall admit to membership is another question. Personally I should be glad to see Confirmation made a constitutional requisite for membership, for the same reason that a recruiting officer in the army must himself be a member of the army by personal choice and profession.

Secondly, I think no man should be admitted who is not willing and able to obey the two rules in their narrowest interpretation, viz., to pray daily for the objects named, and to endeavour each week to bring a man to a Church Service or a Bible Class. We are specialists, working in a small field, that of bringing men into contact with Christ through the services of His Church, and the study of His word. Let new members stick to that; they will have no lack of employment.

Thirdly, a new member must be by temperament fitted to do the special work of the Brotherhood. The Brotherhood does not monopolise the activity of the Church; it is only one small manifestation of that activity. There are many earnest, active Laymen who are not in the Brotherhood and never ought to be. They are fitted to work along certain lines in the Church, but their genius does not lie in the line of Brotherhood work. Fourthly, a man should be physically and mentally able to attend the services of the Church, the Bible Class, and the Meetings of his Chapter with a certain degree of regularity. This is necessitated by the nature of his work. A physician does not prescribe a medicine with which he is not himself familiar. Example in Brotherhood work is everything. The idea seems to be gaining ground that we had better admit all sorts and conditions of men so as to convert some of them into earnest Christians and good workers. It is poor policy. The Brotherhood is not a training school nor a Christian kindergarten where boys play that they are at work, but it is or should be an order of strong men, picked from the whole body of Laymen in the Church because they are fitted spiritually, mentally and physically to be specialists in Church work according to the rules of Prayer and Service.

I have only touched upon a vast subject. The Spiritual fitness of a man for Brotherhood work, or for any work in the Church of Christ, is a matter upon which no man can pass judgment; but the whole subject seems to me to find its root and only sure foundation in the exultant cry of the first disciple, "We have found the Messiah." The man who can repeat from his heart that cry of infinite meaning, and he alone, may be said to have a genius for Brotherhood work, and to be, in the highest sense, fitted for membership.

On May first a "A Brotherhood House" will be opened in Chicago under the direction of a Committee of Brotherhood Men. It is intended to equip and maintain a Model Home for Young Men. It will be located within easy walking distance of the business centre; it will be comfortably furnished, and will be in charge of an experienced manager. The object will be to furnish men working on small salaries with a good home at a reasonable cost, and to exert a positive Christian influence.

Since the Organization of Christ Church Chapter, Fitchburg, Mass., interest in attendance at the Parish Bible Class has been maintained much better than in previous years. Prayer Books and Hymnals are provided for the use of visitors at Church. Placards announcing the Services are placed in stores and other public places. Hotel guests are not neglected, and the sick are visited.

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