

# The Australian Record

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SYDNEY, NEW SOUTH WALES, SATURDAY, JANUARY 20TH, 1894.

[THREEPENCE.]

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W. T. Stead, Esq., proprietor of the *Review of Reviews*, says:—"I found the Mattei remedies most effective in ridding me of the all pervading maledy of influenza, which attacked my household last month (May, 1891). The effect was quite marvellous, and in a couple of days I was rid of the plague."

Our Colonial Anglican Clergyman and author of God and Religion of science, &c., writes:—"January 28th, 1893. Mr. A. J. Ruth, My Dear Sir.—I came across the Mattei treatment accidentally and providentially some while ago and tested its efficacy as Count Mattei suggests in two cases of drunkenness, in several cases of toothache and neuralgia. The drunkards were quite sober in ten minutes and had no desire to drink (they were not habitual drunkards), the toothache and neuralgia were quite relieved. I then tried cases of piles, varicose veins, ulceration of the womb (which had been treated off and on for five years by allopathy), influenza, abscess in the ear, haemorrhage from the stomach, catarrh, indigestion (which had defied allopathic and homeopathic treatment for years) and in each case with complete success and cure. I cured myself of an attack of sciatica, of influenza and lastly of amblyopia. I have never found this remedies to fail when properly used. I consider this a most remarkable discovery, of which we know but little of its value to suffering humanity."

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[THREEPENCE.]

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grounds are extensive and include tennis  
courts and a handball court.

The boys are prepared for all University ex-  
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attention is paid to the study of mathematics.

There is a separate classroom and playground  
for boys under 12, whose education is superin-  
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# The Australian Record.

SYDNEY, SATURDAY, JANUARY 20, 1894.

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Clerical Outfitters, Robe and Gown Makers.  
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### NOTES AND COMMENTS.

**Personalia.** Mr. C. S. ALEXANDER, formerly Police Magistrate at Goulburn, now occupying a similar position at Wollongong, has been presented by members of the Goulburn Church Society with an illuminated address, bound in book form, in token of the esteem in which he is held by friends of the Society, and in appreciation of his services for 28 years as Honorary Secretary.—The *Western Morning News* says that CANON F. E. CARTER, Canon Missioner of Truro, and the REV. A. W. ROBINSON, one of CANON MASON'S staff of All Hallows, Barking, will leave England for Tasmania shortly after Easter in response to an invitation from the BISHOP OF TASMANIA to work as Missioners in his Diocese.—The REV. JOHN VAUGHAN was slightly better on arrival at Melbourne on Wednesday, but was unable to leave the "Arcadia" the time she remained in port.—THE VERY REV. THE DEAN OF MELBOURNE acting under medical advice has decided to take complete rest from all duties for three months.—The value of the estate of the late Mr. EDWARD CHRISTOPHER MEREWETHER was sworn for probate purposes at £236,005.—Mrs. PARSONS, Matron of the Girls' Friendly Society Lodge has been presented with an illuminated Address and a small purse of sovereigns in token of the appreciation in which she is held by the members and friends of the Society.—The Rev. C. F. and Mrs. GARNSEY, Rev. S. S. and Mrs. TOWSE, Canon and Mrs. SHARP, the BISHOP OF GOULBURN and Mrs. CHALMERS, the PRINCIPAL of Moore College, and Mrs. SCHLEICHER, the REV. F. and Mrs. BEVAN, Revs. C. BAKER, M. ARCHDALL, Dr. CORLETT, Dr. HARRIS, C. RICE, J. L. TAYLOR and the DEAN of Newcastle, left per Oonah on Monday afternoon for Hobart.—The Rev. G. D'ARCY IRVINE of Bowral and E. S. WILKINSON of Parramatta have exchanged duty for a fortnight.—The BISHOP of CORK (Dr. GREGG), was elected on December 14, by the House of Bishops, Archbishop of Armagh and Primate of All Ireland.—The Rev. H. A. WATSON was a passenger by the Tambo on Wednesday for Hobart.—The Rev. C. F. GARNSEY has been gazetted Honorary Chaplain of the Mounted Brigade of the Defence Force.—The Rev. C. T. S. WEST has undertaken duty in the Diocese of Grafton and Armidale.—The BISHOP of BATHURST and Mrs. CAMIDGE are in town. We understand they are staying at the Metropole, and will leave for Europe by the Oruba on the 29th inst.—The BISHOP of NEWCASTLE, the BISHOP of NORTH QUEENSLAND, and the REV. E. A. ANDERSON have gone to Hobart via rail to Melbourne.

**Ourselves.** Next week, in consequence of Friday being a holiday (Anniversary Day), we shall be compelled to go to press a day earlier than usual. Will our correspondents please note this, and let us have their copy on Tuesday morning. Short paragraphs and news notes may be received in the afternoon; but to ensure insertion send early.

**A Reminder.** An intimation is given in another column that all accounts have been forwarded to subscribers not yet paid, and it is respectfully urged that the matter should be dealt with at once. Early attention would enable us to carry on our business free from anxiety and care. The amounts owing may appear small to individual subscribers, but in the aggregate they total a large sum. Will our friends assist us by remitting the amount due? Its receipt will be most welcome. Post-office Orders, Postal Notes, Stamps, or Cheques may be sent.

**What Glasgow Reads?** What Glasgow reads may be gathered from "information received" by a representative of the *Glasgow News* from a local bookseller. "Among religious books," the writer says, "those of our local writers—DRS. STALKER and DODS and PROFESSOR DRUMMOND—are very popular; but the old favourites are still in the front rank. CLARK'S 'Scripture Promises,' BAXTER'S 'Daily Light,' BOGATZKY'S 'Golden Treasury,' and quaint old THOMAS à KEMPIS have never been superseded in the affections of buyers of books. No work of fiction exceeds in popularity 'The Pilgrim's Progress,' which is still sold in thousands. Among later books which have been largely bought may be mentioned FAIRBAIN'S 'Theology' and RAMSAY'S 'Christian Church in the Roman Empire,' a work so impartial in its nature that a copy was purchased for the Vatican."

**The Vacant See.** The *Church of England Messenger*, Diocese of Melbourne, says:—"The Administrator of the Diocese of Grafton and Armidale has decided to reject the nomination of ARCHDEACON GREEN, forwarded to him by the Bishops to whom the choice of a successor to BISHOP TURNER had been delegated, because it was not arrived at by a unanimous vote. The high handedness of this proceeding is indeed sought to be disguised, and the responsibility for it to be thrown upon the Bishops, by representing the latter as having 'failed to agree.' But this transparent evasion deceives no one. There was no necessity upon them to agree. No condition was made with the Bishops when they accepted the delegation from the Grafton and Armidale Synod that their decision must be unanimous. In forwarding as their nomination the nomination of a majority of their number they have simply followed the rule of all Election Boards and all Elections. We trust, if only for the sake of the precedent, that the Bishops will decline to recognise any right on the part of the Administrator to ignore their appointment or to draw up rules of his own for their observance. They have made their nomination in accordance with their instructions from the Synod, and they have only to abide by it, without troubling themselves about the unauthorised action of the Administrator, and to leave it to the Synod at its meeting in February to ratify it or not. It is not to be imagined that any body of Churchmen will be found, when once they have formally delegated an appointment to three Bishops to turn round and repudiate their own delegation, and in the face of a valid nomination, duly made and forwarded, proceed to a new election as if nothing had been done."

**Our English Ministers.** *Our English Ministers*, by ARCHDEACON FARRAR, and others (Isbister and Co.), though not in the form of a table-book, and inexpensive, is worthy to rank as one, with its many exquisite illustrations, of which Mr. Herbert Railton furnishes the larger portion. The account of Westminster Abbey is contributed by the Archdeacon, and is written with a freshness that makes it seductive reading. In this first volume—for, we are glad to learn, that another may be expected—the Cathedrals dealt with are Canterbury, by CANON FREMANTLE; Durham, by CANON TALBOT; Wells, by S. M. S. PEREIRA; Lincoln, by the Rev. PRECENTOR VENABLES; Winchester, by CANON BENHAM; and Gloucester, by the DEAN of GLOUCESTER. The writers are thus seen to be authorities on their special subjects, and each tells a story spiritedly, as one imbued with the sentiment of the building and impressed with the grandeur of its conception and poetic details. The best of guide books will be found but poor in contrast with this most interesting volume.

**The Late Duke of Clarence.** Mr. J. E. VINCENT'S *Memoir of the Duke of Clarence*, written at the express request of the PRINCE OF WALES, was published recently. Mr. VINCENT has been helped in his work by CANON DALTON, Sir FRANCIS KNOLLYS, Mr. H. F. WILSON, and others who knew the Prince intimately. We give one or two interesting extracts:—"It was a life unmarked by any events save those which are the landmarks of children's lives. One such landmark, a thoroughly characteristic one, may be mentioned. It was the custom of the PRINCESS OF WALES to compose a little verse for each of her sons to say on their father's birthday, in celebration of the day. Here is such a verse, which is treasured by Mrs. BLACKBURN, then the nurse at Marlborough House, together with childish sketches and letters from the young Princess and Princesses. It is written in the hand of the PRINCESS:—

'EDDY'S VERSE FOR PAPA'S BIRTHDAY.'  
'9th November, 1869.  
'Day of pleasure,  
'Brightly dawning,  
'Take the gift  
'On this sweet morning.  
'Our best hopes  
'And wishes blending,  
'Must yield joy  
'That's never ending.'

On the back of the same piece of paper is another verse, rather shorter, for Prince GEORGE. Perhaps this scene, which we may easily conjure up in imagination, of the two little boys repeating their verses to their father on his birthday, gives the best possible idea of the simple, wholesome, and affectionate atmosphere in which they were brought up."

**Christianity among the Jews.** The Eighty-fifth Annual Report of the London Society for Promoting Christianity among the Jews is an interesting volume, and contains a statement of accounts to March 1893, a report of Home Missions, Continental Missions, Asiatic Missions, and African Missions in connection with the Society. Appended to this is the Annual Sermon preached by the LORD BISHOP OF SODOR AND MAN. "A Retrospect and Prospect." "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead.—Rom. xi 15.

**Financial Statement.** The aggregate income of the Society amounted to £26,487 0s 2d, which is £1000 over the average of the past five years. The sum of £9,338 0s 9d, has been appropriated from the Legacy account towards the income of the General Fund, carrying forward the balance of £26,178 17s 3d. The Jerusalem Hospital Fund has reached the sum of £7,143 19s 3d. An outlay of over £2000 has been expended on the Jerusalem Girls' School. The expenditure of the past financial year has been £38,658, 4s 10d. Contributions toward the Temporal Relief Fund for Baptised and Enquiring Jews during the year have amounted to £114 11s 2d, which, with the balance of the previous year, has justified the expenditure of £174 19s 2d. This Fund, the Report says, is entirely dependent upon special contributions, and not only needs but deserves the sympathy of friends who take an interest in the welfare of God's chosen people, Israel. The amount realized by the sale of Scriptures has been £323 9s 1d.

**Professor Tyndall.** A little more than two years ago, a representative of the *Daily Graphic*, visited PROFESSOR TYNDALL at his home at Hind Head, in the Hills. The Professor said to him:—"I am by nature and so is Mrs. TYNDALL. That is why we live in a little hut before this house was built, to live in a little hut among the heather and own cooking, living entirely by ourselves. Mrs. TYNDALL, the architect of this house, and we built as the birds build, so that we might live entirely in its upper storeys, and the lower part of it be only a pedestal." "You have heard," he said, "of the saying of WORDSWORTH—of how he used to walk about his garden boozing his poetry. Well, I like to walk about my garden boozing my science and meditating. My screen helps me to do this secure from observation." This was the famous and much abused screen, resented by tourists, but forming no slight protection to the hermit who lived behind it, and who was the last man in the world to offend his neighbour's eyes with an idle whim.

**Final Honour School at Oxford.** The proposal to establish a Final Honour School of the English Language and Literature at Oxford has been carried in Congregation by a majority of 110 to 70. The step marks an epoch in the history of the University. The subject has been keenly discussed for several years. It has been opposed on the ground that it will be costly, of inferior value educationally to the Classical Schools, a difficult school to examine in, and likely to divert men from more useful studies. It has been supported by some of the leading Oxford teachers on the ground that its educational value is at least as great as that of the Schools of Theology and of Jurisprudence, that the best men would still prefer the old classical course, and that a really good school of English would prove an attractive second school, and would induce many Americans and a considerable number of foreigners who had already graduated in their own country, to settle for a time and to read in Oxford.

**Oxford to keep abreast of the times.** It is quite clear that if Oxford is to keep abreast of the times she must meet the demand of the age for special studies; and if she allows her members to graduate in Natural Science, History, Law, theology, and Semitic languages she must extend her boundaries still further, and recognise the growing interest taken in English literature by allowing her students to graduate in that also. Otherwise we shall find that "men who are desirous of giving a considerable part of their University years to a serious and systematic study of English will continue to go elsewhere. They cannot be expected to prefer a University when work in their chosen subject can only be done in spare hours after they have expended the time and labour necessary for a degree." It is remarkable that the more modern Schools of History, Law, etc., have not weakened, but increased and strengthened the older classical studies.

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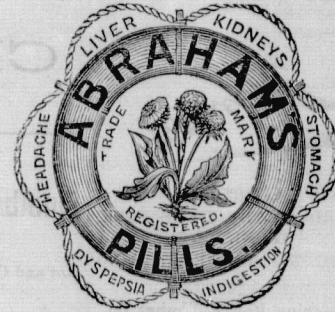
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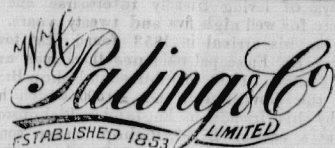
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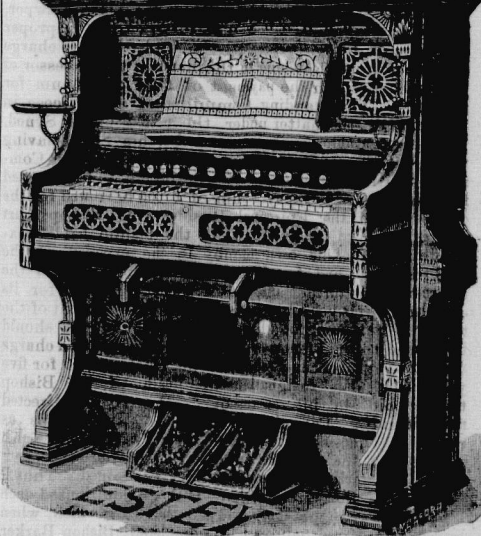
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**The Australian Record.**

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JANUARY 20, 1894.

**THE MISSIONARY SPIRIT.**

THE contribution of "H" in this week's "OPEN COLUMN" is worthy of serious attention. The subject is deeply interesting, and the suggestions made are of a practical kind. We imagine there are few persons who will question the need of keeping alive the Missionary spirit in the Church. Some, of course, will urge that Home claims are pressing, that we have 'Heathens' at our door, that until the Church can show she is advancing in the same ratio as the population is increasing, she should confine her efforts to local objects. Such persons—in the majority of instances—neither labour nor contribute in order that others may be employed in the great work of evangelization. Individuals and parishes actively engaged in Home Work, are, as a general rule, most active in Missionary work. The suggestion of 'H' that a Missionary Convention should be held and conducted on the same lines as those which are held annually for the deepening of the Spiritual Life is an excellent one. At such a Convention the various Missions in connection with the Church of Australasia might be represented, and a statement of facts as to work done, and of needs existing might well rouse the Church to greater enthusiasm in this department of her work. For a long time the Church in Australia has been regarded as Missionary in character, and as such has received help from some of the Home Missionary Societies. The time has come, we think, when such help should not be sought, and instead of receiving assistance, she ought to be sending forth her Missionaries to those who are yet in darkness and know not God. There may be exceptional cases where help is needed, but these should be very few indeed. With the wealth of Australia, and her vast resources, it seems strange that Bishops and Clergy are ever and anon making begging excursions to the old land and returning with large sums which are devoted to material work. Ought we not to pay more attention to its spiritual side, and thus develop the principle of self-help, and at the same time promote the true missionary spirit. There are Missions which are distinctively Australian. As the Church in Australia has received from English Societies munificent contributions to enable her to lay her foundations both deep and broad, so she in turn, should assist in planting the Cross in those lands where Christ is unknown. This is a duty incumbent upon her—a duty which at present is only partially acknowledged. A better state of things should obtain. The Missions already undertaken are far from being adequately supported. The band of workers in New Guinea needs to be strongly reinforced if good and substantial work is to be done. It is marvellous, when all things are taken into consideration, what has been done by the devoted men who are there, and it shows what could be done if the Board of Missions had the men and the money. The Church Missionary Association could employ many suitable persons whose services are under offer, if they had more generous support. Ballenden Ker needs help. The work is being prosecuted amid difficulties. The results so far are of a most encouraging character, but immediate

and substantial assistance is needed. The Mission to the Chinese in Sydney and in other parts of the Colony is doing much quiet and effective good—but the few agents employed should be increased tenfold. This cannot be done—in fact it is hard work to keep the present machinery running. Subscriptions to these and other missionary objects flow in slowly. This should not be. If every member of the Church would only give a small sum every week the several Missionary Organisations would be able to do much more effective work—a work which would be rewarded by the salvation of souls and the glory to God. If contributions are to be taken as an index of our Missionary spirit, we fear it is far from being as vigorous as it should be. We say that water cannot rise above its own level—a character cannot rise above itself, though it may make fantastic and ridiculous attempts to do so, and the Missionary spirit is evidenced by what we are doing; and that is not much. We philosophise and theorise with admirable serenity, as if we had leisure in which to contemplate the tragedy of mankind, and we say if the heathen perish, and souls are gathered into the Church here, the gain is on the side of salvation—it is not so. That is a misuse of the principle of majorities. There ought to be none lost, and every effort should be put forth for the salvation of the Chinese who throng our streets, for the Aborigines to whom we owe a debt that nothing but the religion of Christ can discharge, and for all those who have not yet heard of that Jesus who, "being found in fashion as a man, humbled Himself and became obedient unto death, even the death of the Cross." That Cross shows what God's heart is to all mankind, and in the contemplation of that Cross we begin to understand the meaning of the words, "Let this mind be you which was in CHRIST JESUS." On the maintenance and loyal working of the Missions already undertaken by the Church depend the gravest possible issues. It would be a grievous loss to abandon any, but in humility and trust we should go onward. Humility is always crowned, not mock humility, but the sincere self-distrust which leads to the constant consecration of every talent for the spread of Christ's Kingdom "until the earth be filled with the knowledge and glory of the Lord, as the waters cover the sea." Would to God that we all kept this in view as we pray "Thy kingdom come; Thy will be done on earth as it is done in heaven." The powers that oppose the spread of truth are many; but not more so than in years past. Appearances were wholly contrary to the probability of Jesus CHRIST making universal progress through the world. There was the mountain and the valley, the crooked lines and the rough places, yet concerning the whole of them the Word of the Lord is sure. Nothing can stand before the great power of the risen Lord in completing the purpose of His Cross; and although in the presence of difficulty we may feel humbled, especially when we think of our weakness, yet God always perfects His own strength in human weakness. Amid all our conflicts and weakness, our disquietude and discouragement, the Church abides, because the Church is divine. The Missionary spirit will only be quickened as we get a deeper spiritual mood. In proportion to our spirituality will be our activity. One of the characteristics of CHRIST's religion is, it will not let men stay at home, it develops an active Missionary spirit. It fills men with the spirit of restlessness. Christianity is restless in that sense; its teaching is, there must be no cessation from labour until the very last man has been saved from sin. With regard to this, as in all Church work, there should be fulness of life, a redundancy of vitality—not animal vitality—but spiritual enthusiasm, spiritual impulse and ambition. This only comes from being in touch with God. Christ's side is the winning side. Christianity goes forth to conquer. Christianity never fails; any failures are temporary, and apparent, and superficial. If Christianity could fail, all truth would fail. And the witnesses for CHRIST, who, by His blessing, crown human effort, show that truth gives life and light in the earth's darkest places. The distinction of Christianity is its spirituality. Christianity comes to lift up the soul to God, and to fix the heart upon things unseen and eternal. If the spirituality of the Church goes down, then we

open the door to every kind of invader, but laying hold upon God we shall pray ourselves into higher prayers, fight Christ's battles on His lines, and do everything for Christ's sake, glorifying God in our body and in our spirit which are His. Let us remember the might—the immeasurable might of spiritual influence. Let us seek for personal power. Then the conscience will be enlisted for Missions,—enlisted intelligently, thoroughly passionately; when conscience takes up the cause truth will be heard of in many languages, will be seen in many aspects, and will push its way into unexpected places. There will then be no sitting down by the wayside, no loitering, no laziness in the Church but capacity shall enlarge itself into a still fuller capacity; and every good effort, and every good thing, every holy desire, every noble impulse shall not only be suggested but crowned also with the blessing of God the HOLY GHOST.

**Australian Church News.****Diocese of Sydney.**

**Labour Home.**—The Weekly Meeting of the Committee of the Labour Home was held on Thursday afternoon, the 11th inst, at 557 Harris-street, Ultimo. Rev. J. D. Langley occupied the chair, and there were present Rev. D. H. Dillon, Messrs. John Sidney, W. H. Dibley, and Hon. Secretary (Charles I. K. Uhr), and the Manager (E. Grether). The Chairman reported for the week ended 6th January: meals served, 657; beds occupied, 221; employment found for 2; sent to the Farm, 2; now remaining, 34. A financial statement of accounts was submitted and passed for payment. The weekly report and statement was also received from the Superintendent of the Farm, who also gave in each Division who obtain the highest marks in the Bible Paper and the Prayer Book Paper.)

**UPPER DIVISION.**  
Bible Prize—Louisa Jacob, St. James', Morpeth.  
Prayer Book Prize—Mabel Cullip, St. John's, Hinton.  
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Bible Prize—Garnet Fortus, St. James', Morpeth.  
Prayer Book Prize—Garnet Fortus, St. James', Morpeth.

The following extracts from my report on the above Examination have been printed with the list of candidates:—

"The increase in the number of Parishes and Schools sending scholars, and of the candidates competing, must be gratifying to the Committee. I believe that it will be found that the advantages of a syllabus of the lessons for each Sunday in the year will be shown year by year more fully in an increase in the number entering for Examination. The results of the Examination appear to me to be, in the whole, very satisfactory; all the work was evidently well prepared by most of the candidates. In the Upper Division, two scholars gained at least 90 per cent. of marks in each of the three papers, while no less than 12 gained over 75 per cent. in all three. I was as surprised as I was pleased to notice the accuracy with which the repetition questions were answered. The answers on the Book of Genesis were good, but I was disappointed in those in the Parables, yet this was not surprising, for most of the candidates had answered at great length many of the earlier questions. The Bible questions might well be divided into two papers. I must sincerely congratulate the Diocese and the Committee on the papers, most of which are as neatly and carefully written."

**Diocese of Newcastle.**

**Hobart Church Congress.**—Several of the Clergy and Laity of the Diocese of Newcastle received invitations to contribute papers or speeches at the Congress, and of these the Bishop, the Dean of Newcastle, and the Rev. E. A. Anderson of St. Paul's, West Maitland, complied. The Bishop of Newcastle will preach on Sunday, the 21st in the Hobart Cathedral, and at another Congress Church in the evening of January 28th. He will also give one of the three addresses to the Bishops at a devotional service. On Jan. 25, there will be a men's meeting at which the Rev. E. A. Anderson will be one of the speakers.

**The Cathedral.**—Work at the Newcastle Cathedral has been entirely suspended pending the result of law proceedings which are now in progress, if the word progress can be used in connection with law. The case will come before the Judge in Equity some time next month, when it will be decided whether the issue will be tried by the Judge himself in Equity or at Common Law before a jury.

**Bishop Pearson.**—The affectionate and numerous friends of Bishop Pearson will be delighted to hear that he is now in restored health both of body and mind. The other day I was shown a letter of his to the Dean of Christ Church, Newcastle. It was a long letter written in his own faultless style, and enclosed the sum of £300 to the Dean, the balance of Bishop Pearson's subscription of £500 to the building Fund of Christ Church Cathedral.

**Memorial of the Rev. A. A. Maclaren.**—The "Queenslander" in a recent issue gives a sketch of the memorial to be erected over Mr. Maclaren's grave at Cook-

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town. It is in the form of an Iona cross, 5ft 6in. high, which, when mounted on its base will rise some 8ft above the ground. On one face of the pedestal is the inscription:—"In memory of Albert Alexander MacLaren, born in July 1853; died 27th December, 1891, Miles Christi." On the opposite face is the following:—"He filled the office of Deacon and Priest in the Church, and laboured at Gravesend in England, at Mackay in Queensland, at Maitland in New South Wales, and lastly as a Missionary in New Guinea. He died at sea and his body lies here."

**Diocesan Council.**—This met pursuant to notice at 9.30 on Wednesday morning, 10th January, in the Council Chamber, at the Morpeth Book Depot. All the members were then or subsequently present. Immediately after Prayer a motion was passed expressive of profound sorrow at the death of Canon Simm—a fellow member—and of condolence with his widow. The motion was passed in solemn silence, the Bishop and all the members standing. Before reading the minutes of previous meeting, a conversation took place respecting Divine Service before the commencement of business, and it was agreed that this should in future be held in St. James' Church. After the minutes and correspondence were read, one communication being a letter from the East Maitland Parochial Council, another was from Singleton asking for a remission of £25 on their assessment of £100. The communications were considered at a later period of the sitting. This meeting of the D.C. had a difficult task before it, as a circular had been forwarded to all the parishes in August, 1893, over the signatures of the Bishop, the Secretary of the D.C. and the Diocesan Treasurer stating that as this was the last meeting of the D.C. in connection with the Old Funds' Ordinance matters must be squared up, and all arrears of assessment would be deducted from the quarterly stipends. This circular was acted upon, and the deductions from the quarterly payments to stipend were numerous and serious. It was arranged that the books would be kept open till the end of February to receive the arrears, but it is to be hoped the poor mulcted Clergy will receive the amount of the deductions from their Parochial Councils long before that. There was however no help for it, and the deductions had to be made. The following parishes met their Diocesan engagements:—Gosford, Denman, Gundy, Lochinvar, St. Mary's, West Maitland, Merriwa, Murrumbidgee.

ESTABLISHED 1845.

HOUSES LET AND SOLD.

DELAIDATIONS SURVEYED AND ASSESSED.

ESTATES MANAGED.

ESTATES SURVEYED AND SUBDIVIDED.

BUSINESSES TRANSFERRED.

PARTNERSHIPS ARRANGED.

INVENTORIES AND STOCKS TAKEN.

SALES BY AUCTION.

MORTGAGES EFFECTED UPON GOOD FARM HOLD SECURITIES.

LOANS UPON PERSONAL SECURITY COMBINED WITH LIFE INSURANCE.

**BUSINESS TRANSACTIONS IN THE AUSTRALIAN.**—Correspondent in the *Gosford Gazette* last week says: The impressive Funeral Sermon preached last Sunday evening in St. John's Church by his old and very dear friend, the Rev. F. D. Bode (the text being taken from St. Paul's Second Epistle to Timothy, Chapter IV. 7th and 8th verses—"I have fought a good fight, I have finished my course, I have kept the faith," etc., etc.) was listened to by the exceptionally large congregation with wrapt attention, and was delivered by the preacher in a most feeling manner. Many years ago I heard the Funeral Sermon of Archdeacon Cowper preached by the then Metropolitan Bishop, Dr. Barker, in St. Philip's Church, Sydney, from the same text, and I consider it in both cases most appropriate. I quite concur with a remark made by Mr. Bode in the course of his sermon that although the younger portion of the parishioners might and probably would assimilate with and eventually learn to love a new and perhaps younger Clergyman, that to those advanced in years old associations would never be forgotten and Canon Simm's place would never be filled. I feel myself that we never shall see his like again, and that the most conspicuous figure, a prominent landmark of the place has been removed.

In common with, I am sure, everyone in the district, I deeply sympathise with Mrs. Simm in the irreparable loss she has sustained, and trust she may be able to realise the beautiful idea uttered by the Bishop at the funeral that "He is not here for he is risen."

## AMONG THE JOURNALS.

HOW WHITTIER DIED.—*The Century.*

Sunday was a serenely beautiful day. The wonted peace of the lovely little village seemed even more peaceful because of the dying poet. The smell of the sweet clover, the silence broken only by the rustle of the leaves, came back to me when I try to put in words the story of that time. There were no dramatic incidents in those last days; the quiet end was like the quiet life. With a full appreciation that it must be good-bye, he said to his niece, "Love only—love—to—the world;" and she answered, "Yes, dear," and gently laid him back on the pillow.

As I held his hand I heard him say, more to himself than to me, "There are so many beyond," and a little later, "it is all right."

The thought of immortality was never far from this sweet singer through his long, busy, active life; sometimes accompanied by a speculative enquiring into the unknown, more often with a trustful belief that "the dear Lord ordereth all things well." Shortly before this last illness he had said to an old friend, "As I grow older a future life seems to me more certain, though I think less and less of definite details." Now, as I sat beside him the last journey seemed the natural simple thing; the other life seemed a present reality.

During that day and the two following, at intervals we replaced one another, that he might never miss the human grasp for which he evidently cared. Monday came with little change, Tuesday was also a record of some pain and restlessness; but, notwithstanding the weakness of body, he expressed in broken sentences, gratitude for the offered help.

Tuesday evening he motioned an attendant to raise the curtain to admit the last rays of the setting sun. That night, when we had given up all hope of his recovery, the friends who were in the house assembled for the first time about the bedside. While the poet lay sleeping that sleep from which he never awoke on earth, one with a saint-like face under the friend's cap repeated in her beautiful voice, Whittier's own words:

"When on my days of life the night is falling,  
And in the winds from unsummed spaces blown,  
I hear far voices out of darkness calling  
My feet to paths unknown."

"Thou who hast made my home of life so pleasant,  
Leave not its tenant when its walls decay;  
O Love divine, O Helper over present,  
Be Thou my strength and stay!"

"Be near me when all else is from me drifting."

The end seemed to us a translation. When the dawn came in at the balcony window, over the marshes and the meadows, the spirit had gone so gently that we listened for the breath, and it had ceased.

## THE LATE SIR ARTHUR BLACKWOOD.

Service for the King.

The current number of *Service for the King* contains a graceful and sympathetic *In Memoriam* sketch of the late Sir Arthur Blackwood, from the pen of the well-known author of "The Memorials of Captain Hedley Vickers," Miss Marsh's account of the beginning of his Christian life is as follows:

"On his return to England at the close of the [Crimea] war, he determined to make himself a strictly religious man, being strengthened in this intention by his deep sorrow for the death of his young sister, which had occurred during his absence. To refuse all invitations and amusements and shutting himself up in his room to repeat certain prayers, and to read a task of several chapters in the Bible daily, were the means he took to bring about this end. But the plan proved a failure. The resolution made in his own strength to give up the pleasures of the world gave way before the high tide of popularity which set in for him in London when his gallant conduct became well known, and he was carried back by its current into the vortex of gaiety, with its ever-deepening moral temptations. Then it was that as it is said in an old hymn which he often quoted for himself:

"Thus the eternal counsel ran,  
Almighty grace arrest that man."

On 26th June, 1856, at Beckenham Rectory ('Blessed Beckenham, my birthplace for heaven!' he loved to call it), he received and believed the message of life and peace. The promise of the Saviour, "Him that cometh unto me I will in no wise cast out," went home to his heart and the command, "Let him that heareth say come," fired his new-born zeal to tell others of the great salvation he had found. The same night he returned to London and went to three balls, to which he had previously been engaged. He did not dance at any, but went from one to another of his friends and acquaintances, speaking to them, to their utter astonishment, of the way of peace which he had just found. Then, before he left the last of those brilliant scenes, in his heart he renounced for ever "the world, the flesh, and the devil," and went forth as Christ's faithful soldier and servant, determined manfully to fight under His banner, unto his life's end.

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## EPIGRAMS.—Good Words.

In an amusing collection of Epigrams we find many of the best classical epigrams happily rendered:

The lines of Lucilius on a miser are worth reproducing. His vein was chiefly satirical, and he seems to have imitated the old Greek comedians in marking out by his censure persons notorious for their vices. Horace compares him to a river which rolls upon its waters precious sand mingled with mire and dirt. Here is what he says:—

"A rich man's purse, a poor man's soul is thine,  
Starving thy body that thy heirs may dine."

This is a very fertile subject of epigrammatic wit, but here is a ludicrous anecdote:—

Qui calcavit opes fore sanctum audierat 'ollus  
Calceolis nummos protinus inseruit,"

which has been thus humorously rendered:—

"At Church Harpax heard that to trample on riches  
Is the holiest thing that a Christian can do,  
So he forthwith took out his bank notes from his breeches,  
And sowed them all up in the sole of his shoe."

We may add the two well-known 'Varsity epigrams, on the ground that they are often misquoted.  
That Oxford Epigram on the late Master of Balliol College is amusing:—

"Look at me my name is Jowett,  
I am the master of Balliol College,  
All that can be known I know it,  
And what I know not is not knowledge."

Cambridge has its Epigrams, too. Here is one written on the late Master of Trinity, Dr. Whewell, a man of great intellect, but of overbearing manners and temperament:—

"Should a man through all space to far galaxies travel,  
And of nebulous films the remotest unravel,  
He will find having come thus to fathom infinity,  
That the great work of God is the Master of Trinity."

## CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

## IS THE HOBART CHURCH CONGRESS UP TO DATE?

TO THE EDITOR.

Sir,—On reading over the list of subjects selected by the Church Congress Committee in that beautiful but quiet City of Hobart, it struck me that they were a little behind the times. With one or two exceptions the questions to be discussed are no doubt useful, but they would have been equally appropriate twenty-five years ago. This is quite at variance with the custom in England where the Congress subjects are commonly the burning ones of the day, which men almost fear to touch, and which give the zest and life to a Congress, and are the chief cause of success.

I think most persons will be specially sorry that so little time is allotted to the many social questions which are sorely troubling this Continent at this time. The Church solution. To but barely touch them will not increase the respect for the Church among those who are sincerely anxious to see the seething masses in our cities, and the lesser numbers in our towns, raised from sin or poverty or utter want and abject misery to a happiness and nobler lot.—I am,

Your obedient servant,  
R. J. E.

## Notices to Correspondents.

ROSSLYN—

Beilby Porteus was Bishop of London in 1788. He was appointed in 1787.

John Bird Sumner was Archbishop of Canterbury in 1854. Appointed 1848.

Bishop Broughton had one son who died in infancy and two daughters, both deceased. Do not know their names, &c.

Please send us a portion of the MS. so that we may consider the matter.

IN MEMORIAM, &c.—Next week.

To walk and live unsexed, within arms length of what is not your own, with nothing between your desire and its gratification, but the invisibility of rectitude—this is to be a man.

We may be well assured he will not be found a bad man whose intimate friends are all good.

The better acquainted a man is with himself he has the less to say about others.

The Divine way of making us is to teach us how to make ourselves.

## THE PERIL OF SUNDAY.

By THE BISHOP OF LIVERPOOL.

This is a subject which every Englishman ought to consider seriously in the present day. I can find no words to express my own sense of its importance. I am persuaded that one half of English Christianity is bound up with the maintenance of the "old English Sunday." Whether we shall be able to maintain it remains to be seen. The enemy is coming in like a flood, and if we would "hold the fort," we must "gird up our loins and fight." There are two points in the lines of revealed religion which the great enemy of souls seems to be attacking with special enmity in these days—one doctrinal, the other practical. One of these is the Priestly Office of Christ, the other is the obligation of the Fourth Commandment. We must stand firm and defend these two points to the last. "He that hath no sword, let him sell his garment and buy one." We may depend on it our old English Sunday is in great danger. We live in perilous times. Partly from the spread of infidelity, partly from the morbid love of liberty and a general readiness to let everyone do as he likes, partly from the exaggerated love of pleasure which marks this age, partly from facilities afforded by railways for Sabbath travelling, of which our fathers knew nothing, and got on well without them, partly from one cause and partly from another, the devil is just now getting more help in his campaign against the Lord's Day than he has done since the Reformation. You may see what I mean in the persistent attempts now made to throw open places of amusement, aquariums, museums, picture galleries, and such like places, under the plausible pretence of "affording recreation for the working classes." All such attempts, I maintain, ought to be firmly, boldly, energetically, and vigilantly resisted. They are the first steps towards a Continental Sunday, and a general flood of Sabbath desecration, Sunday theatres, Sunday shop-opening, and Sunday post in London. I would not give way an inch to such attempts. No surrender, I cry! Let us fight to the last plank. Give up the outworks, and the citadel will soon fall.

That laymen of high position and education, noblemen, philosophers, and scientific lecturers, should assist the attempt to break down the old English Sunday is matter for deep regret. I can only suppose they do it in ignorance. If they would only study hearts, and consciences, and death-bed feelings half as much as they study stones, and plants, and beasts, and birds, and fishes, and geology, and astronomy, and anatomy, and heat, and light, and chemistry, and the secrets of earth, and air, and sea, I believe they would not act as they do. I pity and pray for them. "They know not what they do." But how any Clergyman, holding office in the Church of England, and reading the Fourth Commandment every Sunday to his congregation, can lend his aid to movements which must infallibly prevent the Sabbath being kept holy if they succeed is one of those mysteries of the nineteenth century which pass my understanding. I am amazed, pained, troubled, grieved. The good that the best Clergyman does at his very best in a fallen world is small. But he that expects to do good by introducing a Continental Sunday into his parish, exhibits, in my judgment, a great ignorance of human nature. He is cutting off his own right hand and destroying his own usefulness. Whatever may be the bad habits of the working classes in large parishes, they will never be cured by organising modes of breaking the Fourth Commandment. I am aware that many thoughtless people in this thoughtless age sneer at the Sabbath as an effort of the Jewish institution. By so doing they only exhibit their own ignorance of the Bible and human nature. They do not see that the Sabbath is an institution as old as creation, and was "made for man" long before the Decalogue. It was made to keep man in touch with God, and is an unmixed good for all classes.

The Sabbath is good for man's body. We all need a day of rest. On this point at any rate all medical men are agreed. Curiously and wonderfully made as the human frame is, it will not stand incessant work without regular intervals of repose. The gold-diggers of California soon found out that. Reckless and ungodly as many of them probably were, urged on as they were, no doubt, by the mighty influence of the hope of gain, they still found out that a seventh day's rest was absolutely needful to keep themselves alive. Without it they discovered that in digging for gold they were only digging their own graves. I firmly believe that one reason why the health of hard-working Clergyman so frequently fails, is the great difficulty they find in getting a day of rest. I am sure if the body could tell its wants it would cry loudly, "Remember the Sabbath day."

The Sabbath is good for man's mind. The mind needs rest quite as much as the body. It cannot bear an uninterrupted strain on its powers. It must have its intervals of leisure to unbend and recover its force. Without them it will either prematurely wear out, or fall suddenly like a broken bow. I have been credibly informed that the testimony of old Mr. Wilberforce, the famous statesman and philanthropist, on this point was very striking. He declared that he could only attribute his own power of endurance to his regular observance of the Sabbath. He remembered that he had observed some of the mightiest intellects among his contemporaries in Parliament fall suddenly at last, and their possessors come to melancholy

ends. And he was satisfied that in every such case of mental shipwreck the true cause was neglect of the Fourth Commandment.

The Sabbath is good for nations. It has an enormous effect both on the character and temporal prosperity of a people. I firmly believe that a people which regularly rests one day in seven will do more work, and better work, in a year than a people which never rests at all. Their hands will be stronger, their minds will be clearer, their power of attention, application, and steady perseverance will be far greater. What two nations on earth are so prosperous at this day as Great Britain and the United States of America? Where shall we find on the globe so much energy, so much steadiness, so much success, so much public confidence, so much morality, and so much good government, as in those two countries? Let others account for all this as they please. I say without hesitation that the grand secret of it all has been the observance of the Sabbath. Great Britain and the United States with all their sins, are the two most Sabbath-keeping nations on earth. They have given up seven years of good working days in the last fifty years to keeping the Lord's Day holy. But have they lost anything by it? No, indeed. None speaks more decidedly on that point than Lord Macaulay. The two Sabbath-keeping nations are the most prosperous nations in the world. Sabbath-keeping, no doubt, appears to lose a nation a seventh part of its time and is a tax on its income. But we may depend it is the best tax we pay.

Last, but not least, the Sabbath is an unmixed good for man's soul. The soul has its wants just as much as the mind and body. It is in the midst of a hurrying, bustling world, in which its interests are constantly in danger of being jostled out of sight. To have those interests properly attended to there must be a special day set apart. There must be a regularly recurring time for calmly and quietly examining the state of our souls. There must be a day to test and prove us, whether we are prepared for an eternal heaven. Take away a man's Sabbath, and his religion soon comes to nothing. As a general rule, there is a regular flight of steps from "no Sabbath" to "no God."

I ask my Clergy to remember that the best and surest practical way of resisting the attack made on the Sabbath in the present day is to supply the working classes with plain instruction on the subject, and to open their eyes to all its bearings. Tell the working classes never to be taken in and deluded by those who want the sanctity of the Lord's Day to be more publicly invaded than it is now, and yet say they are "their friends"! However well-meaning and fair-spoken such persons may be, they are not real friends. They are in reality their worst enemies. They are taking the surest course to add to their burdens. They do not mean it, very likely, but in reality they are doing them a cruel injury. Tell the working classes that if English Sundays are ever turned into days of labour and work. It is vain to suppose that it can be avoided. It never has been in other countries. It never would be in our own land. Once establish the principle that picture galleries and aquariums and museums and crystal palaces are to be thrown open on Sundays, and you let in the thin edge of the wedge. The enemy would have got inside the walls. The sacredness of the day of rest would be entirely gone. Shops would soon be open. Farmers would insist on cultivating the land, or getting in hay or corn on Sundays. Factories would go on working. Contractors would press forward their operations. Tell the working classes that if they ever lose their old English Sunday they will soon find that they have lost their best friend. After all, there is a world to come, a life after death, an eternity either in heaven or hell. We must all die at last, and stand before the Judgment-Seat of Christ when we rise again. Never, never let us cease to maintain and proclaim these great realities, whether men will hear or whether they will forbear. Never let us forget that the value we put on the Lord's Day, and the manner in which we spend it, are some of the most useful and searching tests of our fitness to die, and our readiness for heaven.

The Lord Jesus never said that unless a child is converted into a man by the lapse of years, he cannot enter the Kingdom of God, though many people thought that. But what He said was, "Unless a man is converted, back into a child he cannot enter the Kingdom of God." "Heaven lies about us in our infancy."

"Sunday-school Teachers are literally flooded with literature. Do not lean hard on these, and forget the power of the Holy Ghost."

"The Holy Ghost will not supply original thought to an empty brain."

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the *Tree of Life* by Coleman and Sons, Limited, of Cootamundra, N. S. W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypte Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the old 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.

## SUNDAY SCHOOL COLUMN.

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

My Honorary Reporter at Liverpool states that the prize-giving at St. Luke's Sunday-school took place on Christmas afternoon. After a short but interesting service in Church, the children with their parents and friends adjourned to the schoolroom, where the Rev. T. R. Regg distributed books to the prize-winners, and gifts of smaller books to all the children. Master Willie Butler, a first prize winner, in a neat little speech thanked Mr. Regg, the Superintendent, and the Teachers for the very beautiful books which they had received, and hoped that next year the scholars would all try and do their best, give as little trouble as possible, and take as many prizes as possible. The schoolroom was crowded, and all seemed thoroughly to enjoy the afternoon.

The following is the list of prize-winners in the Newcastle Diocesan Scholars' Examination. As there are no less than 31 scholars in the first class, my space will not allow me to name even the winners of that Certificate of Merit.

### DIOCESAN PRIZES.

(Given to the boy and girl in each Division obtaining the highest aggregate marks).

#### UPPER DIVISION.

Mabel Cullip, St. John's, Hinton.  
Arthur Waller, All Saints' Woodville.

#### LOWER DIVISION.

Clara Logue, St. Paul's, West Maitland.  
Milton Newton, All Saints', Woodville.

### BISHOP'S PRIZES.

(Given by the Lord Bishop of the Diocese to the boy and girl in each Division who obtain the highest marks in the Bible Paper and the Prayer Book Paper.)

#### UPPER DIVISION.

Bible Prize—Louisa Jacob, St. James', Morpeth.  
Prayer Book Prize—Mabel Cullip, St. John's, Hinton.

#### LOWER DIVISION.

Bible Prize—Garnet Portus, St. James', Morpeth.  
Prayer Book Prize—Garnet Portus, St. James', Morpeth.

The following extracts from my report on the above Examination have been printed with the list of candidates:—

"The increase in the number of Parishes and Schools sending scholars, and of the candidates competing, must be gratifying to the Committee. I believe that it will be found that the advantages of a syllabus of the lessons for each Sunday in the year will be shown year by year more fully in an increase in the number entering for Examination. The results of the Examination appear to me to be, on the whole, very satisfactory; all the work was evidently well prepared by most of the candidates. In the Upper Division, two scholars gained at least 90 per cent. of marks in each of the three papers, while no less than 12 gained over 75 per cent. in all three. I was as surprised as I was pleased to notice the accuracy with which the repetition questions were answered. The answers on the Book of Genesis were good, but I was disappointed in those on the Parables, yet this was not surprising, for most of the candidates had answered at great length many of the earlier questions. The Bible questions might well be divided into two papers. I must sincerely congratulate the Diocese and the Committee on the papers, most of which were also as neatly and carefully written as the answers were accurate and direct to the point."

The number of candidates were 121 in all, 87 being in the upper division, and 34 in the lower division. Of these, in the upper division 31 are placed in the first class, and obtain the "certificate of merit," 81 in the second class, and 15 in the third class, 10 having failed to satisfy the Examiner. In the lower division, 10 were placed in the first class, and obtain the "certificate of merit," 14 in the second class, and 9 in the third class, while only one failed.

J.W.D.

Do Not Stay Broken. An American gentleman when talking of the dogged perseverance

of his nation, gave as an instance, the case of his own father. "My father," he said, "failed in business six times, and then made a large fortune." On the expression of surprise that a man could do this in these days of keen competition, the American used words which can never be forgotten: "You don't know," he said, "what kind of a man my father was; he was a man who would never stay broken." If a man will not stay broken when he has lost earthly riches, why should he when he has become a spiritual bankrupt? By God's grace, he may rise on stepping-stones of his dead self to higher things. That this can be done, has been the experience of thousands. When the Christian feels his own insufficiency, and recognises that he is a debtor to grace for all, then he is in a position to receive blessing.

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## OPEN COLUMN.

## "How to Promote the Missionary Spirit."

Looking over the list of subjects to be discussed at the Hobart Church Congress I find one is "How to promote the Missionary spirit." As it has been entrusted to the Bishop of Waiapu, for many years himself a Missionary, and about to return to the Mission field; and the Rev. S. S. Allnut, of Lahore, it is sure to be well and ably handled. But, as many of us, however much we might like to do so, are not able to attend the Congress and hear the discussion on this and other matters of interest. I propose to say something about it in this article.

If it be true, as it is sometimes asserted, that the amount of interest taken in Missionary work is a fair measure of the spiritual life of a congregation, some of our congregations must indeed be in a bad way; for if any interest is felt by the majority of Church-goers it is wonderfully well concealed. The question then that I wish to try to answer is, how can this interest be aroused and deepened?

1. By the dissemination of Missionary information. Most Clergymen and Teachers know that the only way to impress many people is by continual repetition of the same thing under different forms and in different ways. And if there is to be any general interest in Missionary work there must be general knowledge; and this people will not take the trouble to acquire unless it is placed before them in such a way that it may be easily remembered. My own experience is that much of the lack of interest in Missionary work is the result of ignorance and want of thought on the subject. For instance, in an ordinary Congregation, few know anything about the need that exists. How few have ever thought what is meant by the statement that "a million a month in China are dying without God." How few face the awful fact that every week thousands die who have never heard the Gospel. How few face the yet more terrible fact that there are in the world to-day 800,000,000 persons for whom Christ died and whom God loves, who have never heard the name of God or of Christ. These are persons who might be Saints, Evangelists, Temples of the Holy Ghost; and they are in darkness, degradation, and bondage, living without God, dying without hope. How few, again, have any conception of the vileness and misery of many of the heathen nations; or of the "open doors" that there are in many heathen lands.

To help to remove this ignorance, I would respectfully suggest to the "Board of Missions" the advisability of a general effort, on the lines of the "February Simultaneous Meetings" in connection with the C.M.S. In the Annual Report of the C.M.S. for last year it is said that these meetings extended over the entire metropolis. There were mid-day services in city Churches; a special address to Clergy by the Bishop of the Diocese; daily meetings for prayer; united gatherings in selected centres and groups of Parishes; sectional meetings to reach different classes such as elementary teachers, nurses, medical students, lay-helpers, young men's and women's Associations, Scripture Readers, and Bible-women; Drawing-room meetings in different quarters; and Addresses to the young in Private, Public, and Sunday-schools. There were 206 services and 891 meetings, the total attendances being over 80,000, irrespective of the congregations addressed on Sundays. During the week half-a-million copies of specially prepared literature were distributed. Something of this kind it seems to me might be done here with great advantage, not necessarily in February, but whenever arrangements could be made.

Then I would suggest the larger use of deputations. I know the difficulties of getting suitable men and of arranging for meetings; but I believe it would pay in the end to tell off some Missionary in active service to spend six months visiting about the country towns and districts, for it is in the country that the deepest ignorance on this subject prevails, and there are fewer opportunities of gaining information than in the city. In England last year, there were in connection with the C.M.S. over 6000 sermons preached and 2737 meetings held and addressed by deputations from the Society. Something has been done lately in this way in this Diocese and in the Diocese of Newcastle with I believe good results, but there is abundant room for more work of the same description.

May I also suggest to the Clergy generally that in preaching on Missionary subjects, it is well to give definite information about some particular Mission instead of speaking in general terms.

2. Then let us realize ourselves, and try to impress on others the truth, that to some extent we are personally responsible for the existing state of things in heathen countries. There must be a deeper recognition of our duty to the heathen. In the face of the declaration of our Lord "All power is given unto Me"; of the command which follows "Go ye therefore and teach all nations"; and the promise "I am with you always," surely we ought to ask, not why should I go? but rather, is there any sufficient reason why I should not go?

My space is exhausted, so I must close this paper. But I would like to make the further suggestion, which, I hope, will be taken up by others, that a Missionary Convention be arranged, something on the lines of the "Convention for deepening the Spiritual Life" which was held last October in St. Peter's Church, Woolloomooloo. This

would give an opportunity for spreading information, presenting different aspects of Missionary work, and gathering together hundreds of persons for united prayer for God's blessing on Missionary effort.

## HOME NOTES.

There is a rumour in Church circles that a Liverpool Vicar is likely to be offered one of the Japan Bishopsrics. The Clergyman mentioned is well qualified for such an important position in the Mission field. In consequence, doubtless of the recent dynamite scares, it has been ordered that on no pretext will any bags or parcels be allowed within the precincts of St. Paul's Cathedral. Similar precautions have been taken some years ago. A very successful Mission has been held at the Church of St. James, Hatcham, by the Rev. H. Foster Pogg, late of Birmingham. The Communicants of St. James's on the last Sunday of the Mission numbered 931 for the day. We learn on the best authority that Lady Evelyn Moreton, sister of the Earl of Ducie, and formerly a member of the Church of England, has left the Roman Communion, which her ladyship joined about seven years ago. It may be interesting to the readers of the Rev. S. Baring-Gould's works to know that he has been in the South of France excavating and exploring certain supposed buried villages, possibly with a view to further developments in his literary pursuits. The design for the public monument to the late DEAN ELLIOT in Bristol Cathedral has just been approved by the Dean and Chapter. It will consist of a recumbent statue of the deceased in marble on an appropriate base or pedestal. The monument will rest in one of the canopied recesses of the nave, and in close proximity to the mural tablet already placed to his memory. A friend of the Bible Society made an offer last year which only held good till December 31st, 1893. He offered (a) £50 if 49 similar amounts were given by others; to this proposal 23 responses have come; (b) £100 if 24 similar amounts were subscribed; ten sums of a hundred pounds each have already been sent; and (c) £500 if nine such sums were forthcoming; six of these have been paid. The Rev. D. A. Doudney, son of the late Vicar of the parish (the Rev. Dr. Doudney) recently unveiled a memorial to his father, subscribed for by the parishioners of St. Luke's, Westminster, and erected at a cost of £40, consisting of a black and white marble tablet fixed in the south wall of the church. It bears the inscription:—Sacred to the memory of David Alfred Doudney, for thirty-two years Vicar of this parish. Born March 8, 1811; died April 21, 1893. Whilst in private many shall testify to the power of his ministry, both in the pulpit and by his prolific pen, this edifice together with St. Luke's Schools, Institute, and Vicarage, remain as a monument to his energetic zeal. "He being dead yet speaketh."

How stands the case, my soul, with thee?  
For heaven are thy credentials clear?  
Is Jesus' blood thy only plea?  
Is He thy great forerunner there?

The Bishop of Manchester has appointed Mr. Philip Vernon Smith, who was a former parishioner of his at Paddington, to be the Chancellor of the Diocese of Manchester. Mr. R. C. Christie, who held the office for twenty-one years, and was a munificent contributor to the Cathedral Restoration Fund, has just felt obliged to resign the office, owing to the failure of his health. His resignation has caused much regret in the Diocese. The new Chancellor was educated at King's, where he was Newcastle Metallist in 1862, and at King's College, Cambridge, where he was Senior Classic in 1866. He is a member of the House of Laymen, and was recently appointed by the Bishop of London a Diocesan Lay Reader. The Archbishop of Canterbury, in his speech at the meeting of the S.P.G. referred earnestly to the incessant self-sacrifice which is going on in the Mission field, and strikingly showed that those who thought it a pity to disturb the belief of heathen nations in their traditional faiths were mistaken. Speaking of numbers, his Grace, while not admitting this to be the only way of proving the success of foreign missions, said that, even judged by this test, Christianity had been going on in a continually progressive race since the beginning. Among the other speakers, Canon Scott Holland, in an inspiring address, spoke very forcibly of England's position in relation to other nations, and of her responsibilities and opportunities. Bishop Selwyn dwelt on the claims of the S.P.G., and Canon Jacob showed how misleading it was to try to measure the worth of the Society by statistics.

The Church House has recently obtained possession of the premises in Great Smith-Street, Westminster, formerly occupied by the Westminster Free Public Library. These contain a number of good rooms which are available for letting as offices to Church Societies, and also a hall which will accommodate about 450 people. The hall and offices will be connected by a covered way with the present temporary premises of the Church House in Dean's yard. The building of the Great Hall is being proceeded with as rapidly as possible. The walls have now reached some feet above the hall floor, and the rooms which will be occupied by the House of Laymen and the Lower House of Canterbury Convocation are now closed in. A successful Mission in the Rural Deanery of Stepney, has been held at St. Stephen's, North Bow. The Rev. W. Hay Aitken was the Missioner. In addition to morning and evening services he addressed a twenty-minute discourse to busy men daily, from 12.30 to 12.50 noon. At

the Saturday-evening Prayer-meeting, and also at the crowded service on Sunday evening, a large number of persons came out and publicly confessed Christ. On Sunday afternoon Mr. Aitken addressed a splendid gathering of men on "Temperance" and his thrilling appeals touched the hearts of all present. The children's services, conducted by the Rev. A. Armitage, was eminently successful, and the efforts of Miss Dudley Ryder among the women were much appreciated. The Vicar (the Rev. J. Pullen Thompson) and his zealous curates led a band of women through the streets, entering even public-houses to invite men to the services.

## OUR HOME LETTER.

FROM OUR OWN CORRESPONDENT.

The interest excited here by the announcement that Bishop Stuart had determined to resign his See and return to Missionary work in Persia, is both wide and deep. No thoughtful person doubts that being called by the Spirit in this direction he has done absolutely the right thing. We shall begin to think that the English Church is awake to its responsibilities when we see an English Bishop still strong and comparatively young, resigning his See and leading the forlorn hope in Mohammedan countries. Meanwhile it is a grand thing that one of the successors of the Apostles from the furthest regions of Greater Britain should give himself to the work. If this example prove the beginning of a new era, we may yet see Britain Imperial in a spiritual sense more widely than ever she has been as a world power. Bishop Hill has sailed for the Niger, with his two native assistants, followed by the prayers of thousands. His enthusiastic and spiritual speeches have set many hearts on fire and justified bright hopes for his success in purging the native Church, and melting away the distrust of European influence by the solvent of Christian love. As he leaves our shores the Bishop of Eastern Africa returns, to confer face to face with the Committee on the growing need of the diverse Churches under his care. A splendid vista is opened up by the rapid conversion of a dominant race in the heart of Africa, of native Missionaries spreading the good news far and wide. Bishop Tucker is of opinion that Sir Gerald Portal's report cannot but lead the Government to retain a hold upon Uganda.

Public affairs here have not lightened much although the coal strike is for the present at an end. The Commons are still, like a school of unwilling boys, grinding away at the Parish Councils Bill, while the headmaster urges them on by threats of keeping them in, or cutting short their holidays. The Church party have for the first time begun to organise themselves, and have formed a Committee to watch over our interests. Several points have been won from Mr. Fowler, but a good deal remains to be done, and next year may see a Disestablishment Bill to the fore; so there is plenty of room for such an agency.

Turning from home politics, and looking abroad, the most pressing topic just now is the Naval supremacy of Great Britain, which the Franco-Russian mania of *rapprochement* has brought suddenly to the front. When we see French republicans flinging themselves into the arms of Russian autocrats, weeping with joy and tenderness, it behoves Englishmen to look out in India, Siam, and Egypt. At the same time it appears that our Navy is but slightly superior to that of France, and distinctly inferior to those of France and Russia combined. Moreover the Russians are being invited to establish themselves in the Mediterranean, where their presence will be a standing menace to our Indian and Australian commercial marine. Great efforts are being made to induce the Government to bring out a complete scheme for the increase of the Navy but at present they make no sign. As Mr. Chamberlain has just told the unemployed we are shut out from so many of the markets of the world that our only chance lies in extending our Empire or finding and keeping open the waste places of the earth. Our wonderful Prime Minister, like Archimedes and his problem when Syracuse was taken, would be found occupied with the Newcastle programme when the enemy is battering at our gates. Two great nations are without a Government, and a third is bankrupt, so the outlook is not hopeful.

A considerable sensation has been produced by Mr. W. T. Stead's marvellous scheme for a new daily paper, the capital for which is to be raised by subscriptions paid in advance as shares in the concern. I am not one of those who denounce Mr. Stead; indeed I have great sympathy with a man who stands firm on the ground of religion; and if his scheme be Utopian it is at least refreshing in these hard cold days of five per cent.

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January 20, 1894.

THE AUSTRALIAN RECORD

## POETRY.

## SHUT THY DOOR.

LORD, I have shut my door,  
Shut out life's busy cares and fretting noise;  
Here in this silence they intrude no more;  
Speak Thou, and heavenly joys  
Shall fill my heart with music sweet and calm,  
A holy psalm.

Yes, I have shut my door  
On earthly passions, all its yearning love,  
Its tender friendships, all the priceless store  
Of human ties. Above  
All these my heart aspires. O Heart Divine,  
Stoop Thou to mine.

Lord, I have shut my door!  
Come Thou and visit me. I am alone!  
Come, as when doors were shut Thou cam'st of yore,  
And visitest Thine own!  
My Lord! I kneel with reverent love and fear,  
For Thou art here!

## FELLOW-WORKERS WITH GOD.

A PAPER FOR SUNDAY SCHOOL TEACHERS.

There are many things which God does in which we can have no part. A child wished he were a painter, that he might help God to paint the clouds, and skies, and sunsets. God wants no help in this work. He wrought unhelped by creature hand in making the worlds. In providence, too, He has no fellow-worker. No one assists Him in keeping the stars in their orbits, in sending rains and dews and summer sunshine. No one helps Him to paint the roses and the lilies.

But there are other things in which God permits us to be His co-workers. He calls us up close beside Him, to work with Him, doing a part while He does a part. A story is told of an artist who greatly desired to have a share in the decorating of a famous building. If he could not do it all he asked that he might be permitted to paint one panel of the great doors. If this request could not be granted, he craved to be allowed to hold the brushes for the master who should do the work. If it was deemed such an honour to do even the smallest part on a building of only earthly glory, what an honour it is to work with Christ in the building of His great spiritual temple!

Yet this is not all. We may not help God to paint His clouds and sunsets, but we can put tints of immortal beauty upon human souls. In a certain sense we are fellow-workers with God in all the affairs of our lives. We often imagine that we are doing certain fine things without God's help. But we are not. A man makes great inventions, constructs wonderful machinery, harnesses steam, electricity, and says, "See what I have done." But who put into nature the mysterious forces and energies which he has available for use? In their inventions and discoveries men only find the powers of God stored away ages since. Men are only discoverers and adjusters. They run wires on poles or lay cables in the sea; but the currents that flash through them, carrying messages of business, commerce, joy, sorrow, come from God's reserves of energy. Men are working with God, and their part is small.

In spiritual life it is also true that we are fellow-workers with God. He calls on us to stand beside Him and do a part while He does a part. When a mother, with great joy in her heart, takes her babe into her arms and looks into its face, God says to her, "Take this child and nurse it for me." It is God's child. He wants it trained, its powers developed, so that when at length the man stands before his tasks, he may not fail, but may do them well. Yet God gives into the mother's hands the duty of nursing the child for Him, teaching it, putting into its heart gentle thoughts, wooing out the sweet love that sleeps there, and thus preparing the life for its work. Yet alone she cannot do anything. God and the mother are fellow-workers.

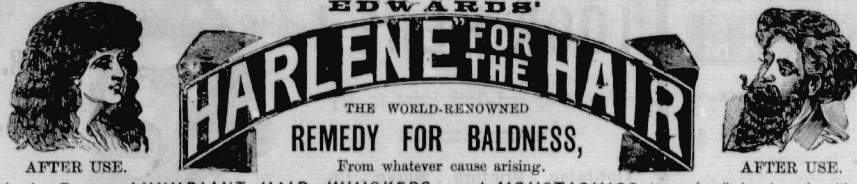
The teacher sits down with his class. The end of the teaching is the bringing of the scholars to Christ, the building up in them of a Christian character, and the leading of them out into ways of usefulness and loving service. What is the teacher's part? He can make plain to his class the word and will of God, and he can also represent Christ to them, showing them glimpses of the divine compassion, truth, and love in his own life. But he cannot himself do what needs to be done in their young lives; only God can do that. But He works through the teacher. God and he are fellow-workers.

So it is in all Christian work. We have our part. God has ordained that the heavenly treasure shall be put in earthen vessels. We must never forget, however, that we are not doing the work ourselves. Saddest of all things in Christian workers is the losing out of the heart the sense of dependence upon God, the leaving out of Christ, the feeling that they are doing the things alone. God will work through us only when we, in faith and self-renunciation, lay ourselves into His hands, that His life may flow through us to the lives we are seeking to bless.

We are the chisel with which God carves His statues. Unquestionably we must do the work. Our hands must touch men's lives and beautify them. The mother, the teacher, the Christian friend, must carve and mould the life of the child into the beauty of the Lord. But the human worker is only the chisel. The sculptor needs his chisel, but the chisel can do nothing, produce no beauty, of itself. We must put ourselves into Christ's hand that He may use us.

There is a hallowing influence in this thought that we are working beside God in what He is doing on immortal lives. Are we worthy to do it? Hawthorne, speaking of a block of marble and the possibilities of beauty that lay in it waiting to be brought out, said that the stone assumed a sacred character, and that no man should dare

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touch it unless he felt within himself a consecration and piethood. If this be true when it is only a block of marble that is to be wrought upon, how much more is it true of a human soul—a child's life, for example, laid in a mother's arms; any life laid in your hands or mine, that we may free the angel that waits within it! It is a most sacred moment when a life is put before us to be touched by us.

Suppose that the mother—suppose that you or I—should not do the holy work well, and the life should be marred, hurt, stunted, its beauty blurred, its purity stained, its development impaired, its power weakened; think of the sadness of the result. How sweet the mother must keep her own spirit, how gentle, how patient, how pure and true, while she is working with God in nursing her child for Him! How heavenly must the teacher keep his temper, how quiet, how unselfish, how Christlike, when he is sitting beside the Master, working with Him on the lives of the scholars! How softly we should all walk continually, with reverent, chastened, uplifted feeling and hallowed spirit, as we remember that we are fellow-workers with God.

There is here also a strong impulse to faithfulness. The work we do for God and with God we must do well. We are tempted to say, "My part is not important, it is so small. It cannot matter much to God whether I do it well or ill. He does not need my work." But that is not true. Our least part is important. God needs our faithfulness.

He needs the mother in training the child—needs the most conscientious, most painstaking, most beautiful work she can do. If her hand slackens even for one day, doing it carelessly, less than faithfully, there may be a blemish, a marring in the child's life, which shall reveal itself years hence. The completeness of the finished work depends on our doing always our best. We rob God if we are ever less than faithful.

There is special encouragement in this truth for those who feel unequal to the duty that the Master assigns to them. They see others who do beautiful things that bless and brighten the world, but it seems to them that all they can do is so commonplace, so homely, so full of blurring and fault, that it is not worth while for them to do it at all. But the clumsiest hand, truly surrendered to God, may do work that is most beautiful in his sight.

Long ago, in quaint old Nuremberg, lived two boys, Albrecht Dürer and Franz Knigstein. Both wished to be artists, and both studied and wrought with great earnestness. Albrecht had genius, but Franz had only love for art, without the power to put on canvas the beautiful visions that haunted him. Years passed and they planned to make each an etching of the Lord's Passion. When they compared their work, that of Franz was cold and lifeless, while Albrecht's was instinct with beauty and pathos. Then Franz saw it all and knew that he could never be an artist. His heart was almost broken, but he said in a voice choked with tears, yet full of manly courage, "Albrecht, the good Lord gave me no such gift as this of yours, but something, some homely duty. He has waiting somewhere for me to do. Yet now, be you artist of Nuremberg, and I—"

"Stay Franz, be still one moment," cried Albrecht, seizing his pencil. Franz supposed Albrecht was adding some finishing touches to his exquisite drawing, and waited patiently in his attitude of surrender, his hands folded together. With his swift pencil Albrecht drew a few lines and showed the sketch to his friend.

"Why, those are only my hands," said Franz. "Why did you take them?" "I took them," said Albrecht, "as you stood there making the sad surrender of your life so very bravely. I said to myself, 'Those hands that never paint a picture can now most certainly make one.' I have faith in those folded hands, my brother-friend. They will go to the men's hearts in the days to come."

Albrecht's words were true. Into the world of love and duty has gone the story, so touching and helpful in its beautiful simplicity; and into the world of art has gone the picture—for Albrecht Dürer's famous "Folded Hands" is but a picture of the hands of Franz Knigstein as they were folded that day in sweet, brave resignation, when he gave up his heart's dearest wish, and yet believed that the Lord had some homely duty still worth his doing.

This sweet story teaches us that if we cannot do the beautiful things we see others doing for Christ, and which we long to do, we can at least do some lowly work for Him. It teaches us, too, that self-surrender to God, though our heart's fondest hope is laid down, is, in God's sight, really the most beautiful thing we can do with our life. It teaches us also that the hands that can do no brilliant thing for God may yet become hands of benediction in the world. If we are truly fellow-workers with God He can use whatever we have that we really surrender to Him. And at times He can do more with our failures than with our successes.—The Westminster Teacher.

E. L. FORWOOD, Accoucheuse and Ladies' Nurse, 52 Young street, REDFERN.—ADVT.

Have YOU paid your Subscription Account?

More Likely to Break Down.

Who hasn't heard of the good old Deacon in America, and his idea of how a chaise should be built so as to run for ever without repairs? I dare say we all have, yet he hasn't quite gone stale yet.

He said, you remember, that the reason chaises broke down and didn't wear out was that there was always a weak spot somewhere about them. Now, said the Deacon, the way to fix it is to make that spot as strong as the rest. Then the vehicle might wear out, but couldn't break down. He built a chaise on that principle; it never broke down; it ran a hundred years exactly, and then one day it went to pieces all at once! all at once and nothing first, just as bubbles do when they burst. Its time was come; for, as the man says who once told the story in rhyme, "Little of all we value here, wakes on the morn of its hundredth year, without both feeling and looking queer."

Yes, and long before that time most of us begin to look old and feel queer. And it's all an account of that weak spot, too. If it wasn't for that we should be like the Deacon's chaise—we should run till we wear out. As it is we break down on the road, often beyond repair. But not always.

Otherwise a certain man could never have used these words, "I feel as smart to-day as I did thirty years ago." His story, in his own words, runs this way:—

"From my youth I was never properly well. I had a bad taste in the mouth and pain after eating. Often I couldn't touch food when it was set before me. I felt a gnawing at the stomach and a tightness at the chest and sides. Sometimes my bowels were so swollen I had to loose my clothes. I had violent pains in my head for days together. This continued for years and years. About thirty years ago I began to have rheumatic pains all over me, especially in the back and legs. I got so bad I couldn't walk without a stick, and on my way to and from my work I had to sit down and rest."

"I got no proper sleep at night owing to the pain. Day nor night, I never knew what it was to be free from pain. As time went by I became quite crippled. Doctor after doctor gave me medicines and rubbing bottles, but none of the things I tried did any good. The doctors said my ailment was rheumatism and lumbago, and made light of it, but it was serious enough to me. For thirty years I suffered dreadfully. My wife used to rub me before the fire night after night, and apply Bannock, relieving me only for the time. I gave up all hope of ever being well again, when in November, 1887, I read of the good Mother Seigel's Syrup had done in so many cases. I began to use it, and after taking a few bottles, all my aches and pains left me and have never returned since. This medicine seems to have driven all the poison out of my system, and I feel as smart to-day as I did thirty years ago, for which I thank God and Seigel's Syrup. I used it soon after I had been seven years of suffering. (Signed) WILLIAM STODDART, Douglas, near Cork, Ireland, January 7th, 1892."

Mr. Stoddart is gardener at Mrs. Edwards', the Island Rocks, Sydney, and has a shop at Douglas. He is a very respectable man and has been in service at Mrs. Edwards' twenty years.

In his letter he further states that from his boyhood he was a victim to indigestion and dyspepsia. This fact explains the rheumatism as it was the cause of it. The bile acids from the torpid stomach and liver filled the blood, lodged in the joints and muscles, and gave rise to all the consequences he describes. The effect of the Syrup was to expel the acids from the body and set the digestive machinery healthy at work, for the first time in this man's life.

This was the way the human vehicle broke down in Mr. Stoddart's case, but fortunately for him he came across something that had power to repair it. Better watch the weak spots. Delays are dangerous.

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