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SYDNEY, NEW SOUTH WALES, SATURDAY, JANUARY 13TH, 1894.

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The Diocesan Educational and Book Society—Hon. Secs. and Treas. Rev. J. D. Langley, George Wall, Esq.

The Board of Missions—Hon. Treas.: T. S. Scholefield, "Harrow Villa," Kogarah; Hon. Sec.: Rev. A. Yarnold; Organising Sec.: Rev. F. T. Whittington.

The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.

The Committee on Religious Instruction in Public Schools—Hon. Treas.: Rev. J. Dixon, the Chapter House, Bathurst-street.

The Church Buildings Loan Fund—Hon. Treas.: T. A. Dibbs, Esq., Acting Treasurer: Hon. S. A. Stephon, M.L.C.; Hon. Sec.: Rev. J. W. Uther, Esq., 359 George street; Hon. Sec.: Rev. A. W. Pain, Darlinghurst.

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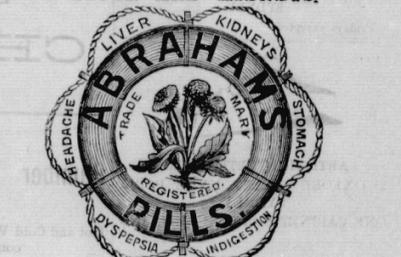
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NOTES AND COMMENTS.

Personalia. Mr. W. J. FAWCETT, of Townsville, North Queensland, is engaged in writing a history of the Diocese of North Queensland, for publication at an early date.

Mr. FAWCETT desires those Clergy who formerly held appointments in that Diocese, and who are now living in those of the South, to kindly communicate with him, giving a list of their appointments with cures, etc., and also the dates of ordination.—THE MOST REVEREND THE PRIMATE, THE BISHOP OF ROCKHAMPTON, and the REV. A. R. and MRS. BARTLETT, were passengers by the steamship "Oonah" which left Sydney for Hobart on Saturday afternoon last.—THE REV. JOHN VAUGHAN whose health has given way, was a passenger by the "Arcadia" which left Sydney for England on Monday last.—THE REV. J. P. OLLIS has been appointed temporarily as Curate in the Parish of Auburn and Rockwood.—THE REV. A. E. WORSLEY has been appointed to the temporary charge of Moreland, Diocese of Melbourne.—THE BISHOP OF MELBOURNE has licensed the Rev. G. A. PARKER to the parochial district of Steilitz, Mande, Meredith and Berembroke, and the Rev. J. SWAN to Warrabee.—THE BISHOP OF ADELAIDE and Mrs. KENNON are expected in Adelaide to-day per R.M.S. Himalaya.

—THE REV. J. W. OWEN, B.A., has resigned the Incumbency of St. Cuthbert, Diocese of Adelaide. Mr. Owen has also resigned his seat on the Standing Committee.—Only one survivor remains of the famous seven, who in 1860, wrote and published "Essays and Reviews." That one is the present BISHOP OF LONDON.—THE REV. W. J. ELLIS of Christ Church, Pambula, and the Rev. W. M. WHITE of Moruya, have exchanged parishes.—It is reported that the Rev. CANON DANKS, Rector of Richmond, Yorkshire, has been offered the Bishopric of Wellington (N.Z.).—CANON DANKS has expressed his willingness to accept the Bishopric, but requires further details before he finally decides.—THE REV. CECIL KING, Vicar of Moorwood, has been nominated BISHOP OF MELANESIA in succession to BISHOP SELWYN.—THE BISHOP OF TASMANIA has sent the Rev. F. G. COPELAND, with the consent of the Incumbent of All Saints, Hobart, to take temporary charge of Zeeman and Strahan, until permanent arrangements can be made with a Clergyman in Priest's Orders.—THE REV. J. S. ROPER has been licensed to the Parish of Forth and Leven (Eas.).—On New Year's Eve, Dr. MAXING, of St. Michael's, was presented by the members of his Confirmation class with a silver flower and ink stand.—THE DEATH is announced of the RIGHT REV. JOSEPH HILL, Bishop of the Niger. Mrs. HILL is also dead.—THE BISHOP OF NORTH QUEENSLAND is staying for a short time at Bishops-court, Morpeth.—THE REV. SEYMOUR SMITH, Curate of St. John's, Molong, has been appointed to the Incumbency of the Parish of Nyngan.—Mr. J. E. SCRUTTON has been licensed as Local Reader, St. Peters, Woolloomooloo.—Mr. H. R. A. WILSON has been licensed as Catechist, St. Thomas', Balmoral West.—THE BISHOP OF BRISBANE, in a speech at the Colonial Institute, London, said that population was the greatest need of the times in the Colonies, and that Australia was a land of promise crying loudly for men and women.

The Hobart Church Congress. We understand the Sydney Committee have arranged with the Union Steamship Company for the "Oonah" to leave Sydney on Monday next, landing passengers in time for the Special Services to be held in connection with St. David's Cathedral, on Thursday, the 18th inst. The conversation will be held, as arranged, on Monday evening, the 22nd, in the Town Hall. The Mayor and Corporation will be present, to welcome the Congress to Hobart. The Congress will meet on the 23rd, 24th, 25th and 26th inst. The Committee have chartered the "Nubena" for a river trip to New Norfolk on Saturday, the 27th; A considerable portion of the time of each sitting of Congress will be available for free discussion, each invited reader being allowed twenty minutes and the speaker only ten, leaving half-an-hour for the five minutes speakers on each subject. The Subjects Committee have endeavoured to have all phases of thought represented; they regret, however, that a great number of laymen who were invited to take part have been obliged to decline, owing to numerous other engagements, but we hope to see that the lay element will be well represented in the open debate. The Hospitality Committee have succeeded in finding accommodation for all the invited readers and speakers.

Sunday School Institute Examinations. We publish this week the last of the Examiners' reports in connection with the Sunday School Institute's examinations. It is gratifying to find that the interest in these examinations is increasing, and that the results compare so favourably with those of last year. It is to be hoped that a larger number of scholars will present themselves for examination at the close of the present year, and that the number of schools from which they come will also be increased. There should be generous and hearty co-operation throughout the Diocese with the Institute in its great and important work—a work which must yield good fruit in building up the life of the people.

The Irish Church and Foreign Missions. In reference to the supposition that the Irish Church is in danger of losing her hold on the great duty of foreign evangelization owing to the increased pressure of home claims, it is interesting to observe that so far from this being the case, the contributions from Irish Churchmen to the support of Foreign Missions are increasing each year. In the ten years that followed 1860, the total subscriptions from Ireland to the Church Missionary Society were £63,786 6s; in the past ten years the subscriptions to the same Society reached the splendid total of £79,568 2s 9d, or an increase of £15,781 16s 9d, and most of the other Missionary Societies show a corresponding increase from their Irish auxiliaries.

The Provisions of the Law affecting Health. A paper by RABBI ADDLER, read before the Church of England Sanitary Association, gives a brief summary of the provisions of the Law affecting health. He places the observance of the Sabbath at the head, for a day of rest from work once a week is an absolute necessity; he finds the proverb "cleanliness is next to godliness" in the Jewish saying that outward cleanliness leads to religious purity; he claims for the Pentateuch that it took an original view of therapeutics and anticipated the modern doctrine of stamping out disease by isolation and disinfection; he does not claim for all the restrictions as to food a hygienic purpose, but argues that the frugality and temperance of the Jews are the result of long obedience to them—for "to abstain from certain foods tends to make a man lord of his will and master of his passions." Touching on the Jewish method of slaughtering cattle for food, the RABBI remarked that the general mercifulness to beasts characteristic of the Mosaic law would hardly justify a cruel method, that the depletion of the blood prevented the spread of disease, that the method was approved as humane and expeditions by high authorities, Virchow among them, and that the careful inspection of the carcasses after death protected consumers from meat with the slightest taint of disease.

Inspirations. PROF. AGAR BEEF, writing on the subject of Inspiration, says: "The precise extent and effect of the special inspiration of the Bible must be determined, not by the consensus of the Church, nor by a priori argument about what the Word of God must be, but by careful study of the text of Holy Scripture. Such study as I have been able to give to it assures me of the truth of all the great facts on which rests the Christian faith, and of the substantial truthfulness of the whole Bible as a correct record and statement of the supreme revelation given to men in Christ, and of certain earlier revelations preparatory to it. And this is all the Christian needs."

"The State and the Mount." Mr. A. E. FLETCHER, the Editor of the "Daily Chronicle," lectured recently in London, the subject being "The State and the Sermon on the Mount." Mr. FLETCHER did not agree with the late ARCHBISHOP MAUER that it was impossible to govern a nation in accordance with the ethics of Christ. "The civilizations of the past had failed for no other reason than that they were founded upon principles essentially antagonistic to those ethics. War had lain at the foundation of these ancient kingdoms, and the doom of such empires was to be found in the words of Christ: 'They that take the sword shall perish by the sword;' whereas it was by the principle of passive resistance which had been laid down by Jesus in the words, 'If any man smite thee on the one cheek, turn to him the other also,' that the greatest triumphs of the democracy had been gained—it was by this silent endurance that labour had won in its wars with capital.

St. Mary's, Oxford. Mr. JACKSON, who has been appointed architect for the repair of St. Mary's, spire, has published a report on the state of the spire. Only one of the twelve can be retained. On removing the back of the canopies it was found that the iron bars and hooks by which they had been fixed in their niches had in most cases rusted away, and could be broken with the fingers. The figures had no real attachment to the tower at all, but stood by their own weight. Many of them are cracked down to the foot and it is surprising that no accident has happened. He proposes that the old statues—which, in spite of the ruin and restoration they have undergone, are still fine specimens of fourteenth century art—should be lodged in a museum, when they will last for any length of time, and that eleven new figures, each costing £80 be carved on the lines of the old statues as to subject, pose, and treatment. They are not to be servile copies, but as artistically good as modern art can make them, avoiding the mannerism of the old work, but preserving its general feeling. Good progress has been made with the restoration of the pinnacles, and before long the vast network of scaffolding will be removed from one of the most beautiful features of Oxford.

The Cuyahoga. PROFESSOR CLAYPOLE, of Ohio, has called attention to what he calls an "episode" in the history of an Ohio river known as the Cuyahoga. He tells us that north of Akron, where he resides, he has noticed a peculiar feature in the present channel of the Cuyahoga, which leaves "its preglacial path and passes through a rock cutting about half a mile in length." The Professor further states that the whole upper channel of this river was once the bottom of an ancient lake. Thus the geologic ages bear unceasing evidence to changes which in the physical world are fundamental, while the Father in Heaven, the same yesterday, to-day and for ever, sheweth no "variableness," not even the "shadow of turning."

Captain Lugard and East Africa. MESSRS. BLACKWOOD AND SONS have issued Captain LUGARD'S eagerly-expected book. One hundred and thirty real good illustrations, and a series of fourteen remarkable fine maps, skillfully prepared by Messrs. RAVENSTEIN, materially enhance the attraction and importance of the two handsome volumes, in which the late representative of the East African Company in Uganda describes "The Rise of Our East African Empire." Captain LUGARD is very severe in his criticisms of the way in which the Imperial Commissioner has divided the country between the various parties, as he is of opinion that the Roman or French party have been placed in a position highly advantageous to the development of political intrigue for the furtherance of French interests: "Thus the frontier of German East Africa, the Congo State, and the Nile Valley would be reserved to French Mission influence, which would be free to extend until it met the advance posts of the French and Belgians on the Wellé and its tributaries." As regards the future of British East Africa, Captain LUGARD would frankly annex the strip of coast now belonging to Zanzibar, and administer the whole country from the sea inland as a Crown Colony of Great Britain.

Sir Andrew Clark. THE "British Weekly" says the late SIR ANDREW CLARK was a Christian, and not ashamed to say so. More than once he addressed meetings of the Young Men's Christian Association, and he was much attracted by books bearing upon the reconciliation of religion and science. In no book was he more interested than in "Natural Law in the Spiritual World." It was, indeed, for long a main subject of his conversation.

"Gibberish Aphasia." The current number of the "Edinburgh Medical Journal" has a paper on a peculiar form of brain affection, which is called Gibberish Aphasia. This malady, we are told, may exist though the patient is not mad. In other words, he is unable to control his tongue, though not incapable of rational thought. We suspect that this ailment in a modified form is much more common than the writer of the article imagines. He gives, however, some very curious examples of acute cases of Gibberish Aphasia. The "Hospital" tells of a lady with this disease who, while wishing to receive her visitors civilly, could only address them with the words, "Pig, brute, stupid fool."

NEWS OF THE WEEK.

Friday, January 5.

Monthly Meeting of the Bong Bong branch of the Ministering Children's League held at Moss Vale. The Revs. W. A. Leach and J. Woolnough addressed a large gathering. Organ Recital given at All Saints' Cathedral, Bathurst. There was a good attendance. The first part of the "Messiah" given in St. Thomas', North Sydney, by a choir of fifty voices, accompanied by an Orchestra of fifteen performers, and the Organ at which Mr. Joseph Massey presided. The sixth Annual Meeting of St. Paul's Young Men's Union held under the presidency of the Rev. F. B. Boyce. Number of financial members 96, being an increase of 22 on last year.

Saturday, January 6.

The Most Reverend the PRIMATE, the BISHOP of ROCKHAMPTON, and the Rev. A. R. and Mrs. Bartlett left per S.S. Onah for Hobart. The Rev. W. A. Phillips delivered an address at the Y.M.C.A. Hall on "Christian Victory and Service."

Sunday, January 7.

The preachers at the Cathedral were:—11 a.m., the Dean; 3.15, Canon Kemmis; 7 p.m., the Precursor. A Memorial Service was held at Kiama in memory of the late Captain Honey. The headquarters staff was represented by Major Bartlett, and the 2nd Regiment by Lieut. Colonel Waddell and Capt. Bayly, Adjutant. The Revs. J. Chaffers Welsh, J. Howell Price, W. E. Bourne and G. Heighway were present. Mr. Price delivered an address. It is estimated that upwards of a thousand people were present, and it is said that two or three hundred people failed to obtain admission. The Rev. F. D. Bode of St. John's, Newcastle, officiated at St. John's, Raymond Terrace, and made appropriate and touching reference to the decease of his friend and the late Incumbent, Canon Simm. The Bishop of Bathurst preached at St. John's, Mudgee, morning and evening. The youngest daughter of the Rev. R. and Mrs. Noake, of St. Mark's, Picton, met with an accident which resulted in death. Great sympathy is expressed with the family in the sad affliction which has fallen upon them.

Monday, January 8.

The Rev. J. Vaughan was a passenger by the "Arcadia" for England. Mr. Vaughan has been ordered absolute rest for six months. Monthly Meeting of the Church Society held under the presidency of the Dean.

Tuesday, January 9.

The Trustees of the Clergy, Widows and Orphans Fund met. The Committee of the Lay Readers Association met. The St. Barnabas' Young Men's Literary Society held its Quarterly Meeting, Mr. J. Jackson in the chair. The Secretary read the Quarterly Report, which was very satisfactory, and the Committee submitted a syllabus.

Wednesday, January 10.

The Council of the C.E.T.S. met. The Council of Bethany Deaconess Institution met. The Diocesan Council of the Diocese of Newcastle held its quarterly meeting.

Thursday, January 11.

Monthly Devotional Meeting C.M. Association held. The Rev. J. Hargrave lectured at St. Aidan's, Annandale, on "Missions to the Australian Aborigines." Collection divided between the Missions and the Building Fund of St. Aidan's.

HAVE YOU PAID YOUR SUBSCRIPTION ACCOUNT?

All accounts are this week being forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if

YOU ARE IN AREARS WITH YOUR PAYMENTS.

Please remember that Newspapers have their own accounts to pay every month, and cannot go on without money.

A SONG OF HOPE.

IN SINCERITY, AFFECTION, AND SYMPATHY.

Hope!—do not mourn For those, so swiftly speeding From life's calm river, through the waves of death; For they have crossed the bar, no longer needing Our mortal breath.

Call them not back From peace, from joy unbroken! Let not our words their songs of glory still; All, all regretful thoughts remain unspoken, It is His will.

For now they wait, Their loved ones ever calling; Calling them on with voices sweeter grown, Whispers of welcome ever falling From the Unknown.

Sweet life of Heaven! Earths struggles swiftly meeting, Where sea and river meet, they met their rest; No sad farewell but now they wait your greeting; And it is best.

Kiama, Dec. 29th, 1893.

"TANTALLION."

When teaching or working with others never laugh or make fun of their awkwardness. If it is caused by stupidity your laughter is uncharitable, if from ignorance your mockery is to say the least unjust.

THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., Jan. 14.—11 a.m., The DEAN. 3.15 p.m., Canon Sharp. 7 p.m., Rev. C. F. Garusey. 8 a.m. and 11 a.m., Holy Communion.

DIOCESAN.

Sat., Jan. 13.—Excursion to Middle Harbour of the friends of "Bethany." Mon., Jan. 15.—"Onah" leaves for Hobart. "Committee Diocesan Educational and Book Society, 4 p.m." Thurs., Jan. 18.—Consecration of Chancel, etc., of St. David's Cathedral, Hobart. "Trustees Clergy Superannuation Fund, 4 p.m." Mon., Jan. 22.—Conversazione, Town Hall, Hobart. Tues., Jan. 23.—"Hobart Church Congress." Fri., Jan. 26.—"Hobart Church Congress." Sat., Jan. 27.—River Trip, from Hobart to New Norfolk.

INSTRUCTIONS REGARDING LOCAL LAY READERS.

THE MOST REVEREND THE PRIMATE has authorised the issue, for the information of the Clergy, of the accompanying paper:—

- 1.—The Incumbent of a parish wishing to recommend a person for the office of Local Lay Reader may obtain the necessary forms of Application and Certificate from the Registrar of the Diocese. 2.—The Incumbent is required to certify that, having made due enquiry, he believes the person recommended to be a Communicant, of pious, sober, and honest life, sound in the faith as held and taught by the Church of England, and of competent knowledge of the Holy Scriptures; and further to personally testify to his ability to read aloud, with distinct voice and in an edifying manner, the Services of the Church, and to explain the Holy Scriptures. 3.—The Incumbent should transmit the above forms duly completed to the Bishop, together with a private letter giving such information about the person recommended as the Incumbent deems desirable; specifying the duties he wishes the Reader to perform; and supplying the Bishop with the names of two or more Communicants who are ready to testify to the character and fitness of the proposed Reader. 4.—The Reader nominated must be ready, if so desired by the Bishop, to submit to examination. 5.—The Reader is only allowed to officiate in the Parish in which he is licensed, except in cases of emergency, each case of this sort to be forthwith reported by the Reader to the Bishop. 6.—The Reader, when giving up the appointment to which he has been licensed, should return his license to the Registry, and must relinquish his work and return his license when requested by the Bishop to do so.

MELANESIA.

The Southern Cross returned to Auckland from her second voyage this year, on November 30. She had left a full complement of scholars at St. Barnabas', Norfolk I., it having been found most difficult to keep the numbers down. The Rev. F. D. Pritt, of Rockhampton, Queensland, came back by her, deeply impressed with his visit, and hoping to do much on the Mission behalf in Queensland. The Southern Cross brought instructions to return to Norfolk Island at the end of the year, to pick up and take on the Melanesian contingent to Hobart, for the Church Congress, but this plan has been reluctantly abandoned, in consequence of our dire poverty; and a small vessel has been sent with stores which will bring back the Rev. J. Palmer and party. The absence of the Southern Cross from the Church Congress will be much deplored; but it may help Church people to realise how desperate are our financial straits and how urgently we need larger support from all parts of Australasia. The Rev. C. Bice has had an encouraging visit to Queensland, and some few liberal contributions have been given to him. He is much impressed with the good work done among the native labourers in that Colony. The Rev. R. B. Comins hopes in the course of this summer to visit the Melanesians in Fiji. Dr. Welchman has paid a most interesting visit to Savo, Solomon Islands, where his hopes work may be resumed shortly; to Savuloi, in Guadalcanar; to Laube (or Russell Island), and to Narovo (or Eddystone Island), where he found the Union Jack, that had been hoisted by Captain Gibson, of the Curacao, still flying, and the petty local chief came off with the proclamation of the protectorate under his arm. After a while Mulemata came off, the chief who visited Dr. Welchman last year at Bugotu; he was very friendly but would not promise any scholars at once but said that two should be forthcoming next year. This breaking of new ground, thank God, is full of encouragement.—B. T. O., Dec. 22, 1893.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

The story for the children, entitled, "The Mutilated Coin," which appeared in last week's Record is suitable for many Churches, although, perhaps, many of them are not readers of this paper. For, unless my parishes have been exceptions to the general rule, it is a rare thing to count over the money of any large offertory without finding some mutilated coin. But the story is rather deficient in solving the problem that we all have to face in such matters.—"How is the coin to be 'worked off'?" Although it may not be worth its full value, it is nearly worth it. How are we to realise any value at all? Can't that question be satisfactorily answered, we are likely to have a continuation of the practice, and in fact, provided that the mutilated coin is in addition to our usual offering, I see no objection to so offering it, if it is given with a desire to serve God. But it would be a good thing if such mutilated coins were received by the Banks at a discount, and melted down at once so as to remove them from circulation.

How far Sectarianism can lead its followers away from true Christianity is being evidenced to a sad extent by the controversy in the London School Board on Religious Education. With my knowledge of the earnest faith of Primitive Methodists in this Colony, it seems almost incredible to read of their representatives in London desiring Board School teachers to be prohibited from teaching the Divinity of Christ, and saying that the existence of God is to be learnt by the children by "the Bible telling its own tale" rather than by the teacher inculcating it. What is "Biblical Instruction" if such facts are excluded? Assuredly, as the English Record says, "The decay of London Nonconformity needs no other explanation. It cannot live if, even inferentially, it denies Christ."

Many Australian Dioceses now issue Year Books from which can be obtained details as to many interesting facts; but I suppose that we shall have to wait for Federation before the General Synod authorises the issue of a work similar in character to the Official Year Book of the Church of England. It would be interesting to compare the two sets of statistics for without such it is difficult to say whether the prevalent idea is correct that Churchmen in these Colonies contribute far less in proportion than do English Churchmen. England can furnish a splendid record, certainly. In the ten years ending in 1891 an average amount of over one million pounds a year was raised for Church Building and Restoration, while in 1891 the total voluntary contributions for Church Work considerably exceeded five million pounds.

It is a great blessing to our Church that in the Archbishop of Canterbury she possesses a leader who commands general allegiance and honour. Whenever he speaks his words are well worth pondering, as, for example, in his recent Visitation Addresses. Of course there are many matters in which many Churchmen differ from the Archbishop, but it is evident that he is earnest in his views and tolerant towards those who differ from him, and it is only partisans who are dissatisfied with every ruler whose convictions they do not wholly share.

Another Bishop is imitating the Bishop of Chester and Mr. W. T. Stead in desiring that the "Church should run a public-house." The Bishop of Durham, at the Annual Meeting of the Wearmouth Deanery Union of Church Workers, said that "he thought they should try a temperance public-house something of the nature of that described by the Bishop of Chester. His idea was to have a public-house where good beer should be sold along with non-intoxicants. He would rigidly exclude wines and spirits. The more he examined the question of drunkenness, the more he was convinced that it was due to the use of adulterated beer and spirits. All the brutality that made drunkenness so hideous was due to adulteration. He would take care that he who kept the house should have no additional gain from the sale of beer, but he should have every encouragement to sell other drinks."

COLIN CLOUT.

Teach the unskilful with gentleness, show him the right way to work, and God, who sees all your efforts will smile upon your patience and send you help in your difficulties. Nothing is so sad as the cry "I am useless," happily none need ever be so. A kind word, a gentle act, a modest demeanour, a loving smile, are as so many seeds that we can scatter every moment of our lives and which will always spring up and bear fruit.

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

AMONG THE JOURNALS.

THE AUTHOR OF "JESSICA'S FIRST PRAYER."

MISS HESBA STRETTON AT HOME.

In the Sunday Magazine there is an interesting account of HESBA STRETTON, whose real name, it seems, is Miss Sarah Smith. Miss HESBA STRETTON lives with her sister at Ham Common. The writer of the article, in describing this popular authoress and her works, says:—"Her ideal Church is 'All people that on earth do dwell,' with the four Gospels for their theology, Jesus of Nazareth for their one Master, and the pleasures of brotherhood as their holy communion. Jessica's first prayer is her idea of prayer, the personal childlike speaking of our joys and wants to a living, loving Father." "Miss HESBA STRETTON's entrance into literary life does not seem to have been premeditated, but was brought about by apparently her sending a ghost story to the late Charles Dickens. He not only accepted the story of 'The Lucky Leg' and published it within a fortnight, but also asked for more contributions from the same pen." "This was Miss Stretton's start, and one which does not come to many writers. The point of unity with Mr. Dickens was sympathy with helplessness, and especially the helplessness of children. The sight of it seemed to exercise a spell over them, and what they themselves felt they were happily enabled to make others feel by the vivid power of their descriptions. From the time of their first acquaintance until Charles Dickens' death Miss Stretton contributed regularly to All the Year Round, and frequently to the Christmas numbers published by Charles Dickens. Subsequently she wrote those stories which bear names so widely known. Of these 'Jessica's First Prayer' has, perhaps, had the largest circulation in England, America, and Germany, amounting to something like three-quarters of a million in England alone. Amongst her foreign readers and admirers Miss Stretton counts a great variety, including emperors, theologians, and peasants." "The Emperor of Russia, Alexander II., published a ukase that copies of 'Jessica's First Prayer' should be placed in all the schools of Russia. His successor has thought fit to revoke this order, and with peculiar severity for such an unoffending member, has condemned all remaining copies found in his dominions to be burnt 'by the hangman,' if there is such an official in Russia." "However, 'Jessica's First Prayer' has found its way into almost every country in the world, and has been translated into Arabic, Chinese, Japanese, Bulgarian, Czech, Russian, Italian, Spanish, Portuguese, German, and French. The story Miss HESBA STRETTON likes best, however, from the long list of her own productions is 'Michel Lorio's Cross.'"

WHAT IS IT TO BE A CHRISTIAN.

LADY HENRY SOMERSET, in the Young Woman.

The word Christian means a Christ man, therefore a Christ-woman. It was not "following" Him only that Christ enjoined on His disciples; it was living in Him as the centre and focus of that Divine God-life to which He has called all His children. If to be a Christian means in any real sense to be a Christ-man, we must take towards the whole aspect of our time the attitude which Christ took towards the age in which He lived, and in doing so we shall probably find that we have to descend the marble steps that have led to the "dim religious light."

"Where, through the long-drawn aisle and fretted vault, The pealing anthem swells the note of praise,"

into the garish day of the market-place and the "madding crowd" of the street. Here we are face to face with humanity as it exists—ignorant, selfish, greedy, noisy, fickle, ungrateful, but at the same time generous, aspiring, loving, immortal; hearts throbbing with their strange contradictory impulses, brains reeling under the mystery of life, backs bent with the burdens of ceaseless and unrequited toil; men and women made in the "image of God," but stamped with the trade-mark of sin. To be a Christian means to act in this strange and motley scene as Christ would act if He stood in the midst of the ceaseless, deafening bewildering hubbub of the nineteenth century.

Do we picture the attitude he would take in Piccadilly or Pall Mall, Soho or Whitechapel? Can we doubt the verdict He would pass if He stood in St. James' Park or Belgrave-square, watching the line of costly carriages, with their bejewelled occupants complacently spending the long hours of the day or night in courting the smiles of royalty and the pleasures of fashion in the great houses of the West-end? Or can we imagine Christ standing in the aisles of a gorgeous Church, filled with men and women who one day in the week ask that His will may be done in earth as it is in heaven, while with hundreds of pounds of costly cloths on their backs they carefully keep their three-penny-bits for the collection, and then, feeling that they have done the civil thing to Heaven, emerge complacently to join the Sunday parade in Hyde-park, and to talk of the last race or the most recent scandal?

How would Christ view the well-spread board, at which His blessing is punctiliously invoked by the man whose labours are gained by the sweated toilers in the market of human life, and by the bargains that are best described in the old caricature of the pious grocer, "Tom, have you sanded the sugar? Then come along to prayers."

Then in thought let us walk down Whitechapel with Jesus Christ—Christian Whitechapel!—counting its forty public-houses in one straight line within one quarter of a mile; noting the shadows of women with babies in their arms thrown across the glass doors of the gin palace; Whitechapel, with the portals of its music halls standing wide open, licensed by Christian magistrates, where the songs sung are the very echoes of hell. Then let us turn down the side streets to the sweaters' dens, where, worn and white, the women work to win starvation wages; and remember that Christians say it is the "necessary competition" that keeps them chained day and night to Death's treadmill in this Christian land.

THE HOLY CATHOLIC CHURCH.

BY CANON MCCORMICK, CHAPLAIN TO THE QUEEN.

THE HOLY CATHOLIC CHURCH—THE KINGDOM OF GOD.

The Holy Catholic Church is a spiritual kingdom. Its seat is in the heart. It is faith, peace, joy, righteousness in the Holy Ghost. Though Ordinances and Sacraments are generally necessary to salvation, and though they are clearly imperative on all the disciples of Christ, yet the spiritual element is possible, as in the case of the penitent thief, apart from them. The real holiness of the Catholic Church is not merely external consecration, like the Jewish nation or the vessels of the Tabernacle, but it is eternal and God-created. The real unity of the Catholic Church is not in mere form, whether of Government or polity, but it is "Unity of the Spirit." "He," no matter what his external circumstances may be, "that is joined unto the Lord is one spirit."

The Holy Catholic Church is not confined to one age or to one nation—nay, it passes beyond this mortal scene, for some of its members are in Paradise; and that portion at any rate, is to us invisible. The Holy Catholic Church has no prescribed ritual, for ritual may change according to men's ideas, or the exigencies of climate, and that which is associated with God's spiritual kingdom is eternal and uniform. "The Holy Catholic Church," it has been said, "is not a caste, for it despises none and rejects none, yet like caste it preserves amidst human change a sacred order; all kings and priests unto God. It is not a secret society, for it makes no reserve, and yet its members have a hidden life, and a joy with which a stranger intermeddeth not. It is not a nation for it selects individual persons from among each of the nations, and will ultimately include all; yet it is as clearly defined, though more extensive. It is not a family, and yet its bonds are equally tender, only they are incomparably more expansive. The Holy Catholic Church is not built by ecclesiastics or laymen, but by our Lord Himself. He said, 'I will build my Church,' and His materials are 'living stones,' as St. Peter calls them. He makes no mistakes in His work, for He knows, in every sense, then that are His; and the Rock on which He builds is Himself, owned and confessed by individual believers with Simon Peter, 'Thou art the Christ the Son of the living God.' This, and no one visible community, nor aggregate of communities, is the Church against which the gates of hell shall not prevail. Those who compose it are 'the called of Christ Jesus.' This is the lovely and beloved Spouse of Solomon's Song. This is the Bride, the Lamb's wife of the Book of Revelation. This is the Church of the first-born, whose names are written in heaven. This is the Holy Catholic Church in which we express our belief, for it is invisible, and we do not profess faith in that which we can see.

Our Scriptural Church refers to it as God's "Holy Church Universal"; in the Bidding Prayer as "The whole congregation of Christian people dispersed throughout the whole world"; in the Ordering of Priests as "Christ's spouse and Christ's Body"; in the post-Communion service as "the mystical body of Christ, which is the blessed company of all faithful people"; in the prayer for Church Militant, as the "Universal Church"; and in the second part of the Homily for Whit-Sunday, "the true Church is a universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the head Corner-stone."

UNCHURCH OTHERS. I thoroughly believe, with our Church, that since Apostolic times there have been three orders of ministers. I am decidedly of opinion that no one ought to dissent from our National Church because she is Scriptural, or to cause divisions amongst professing Christians. But if there be no specific command in the Word of God that Episcopacy is to be a necessity in the Holy Catholic Church, I am not going to unchurch those who are without it, nor am I going to fasten upon them the awful word "schismatic." Moreover, if in days gone by the Church of England was formal and cold, and neglected her duty, and dissent arose as a necessary consequence, and, like the Gentiles with the Jews (Romans x., xi.) to provoke her to jealousy, I for one would not, I dare not condemn it because it has continued to exist. And even now if heresy is in the Establishment, and the religious and scriptural convictions and sentiments of Church people are outraged as in some parishes they undoubtedly are, so that they are driven from the beloved Church of their fathers; if there would be in some towns and districts no vital Christianity but for Dissent; am I to weep and lament because it has survived many a persecu-

tion, and to day is a great spiritual force in our land for good? Am I to consider the Church fabric more essential than the truth, the real Catholic truth, the Gospel of God's grace, by which the Church mystical is built?

If there are dense masses of people unreached by all the machinery at the disposal of our Church, am I to condemn those who, brought up in Dissent, in their own way and according to the order of their own community, preach amongst them the unsearchable riches of Christ? And when by their self-denying labours, by their writings, by their conduct, I am forced to believe that they bear the fruit of the Holy Spirit of God, who am I that I should say that they are not true Christians, and that they do not belong to Christ's Holy Catholic Church? Who am I dogmatically to assert that they are recipients of nothing more than what is designated "the unconverted mercies of God"—whatever the strange expression may mean? Am I to declare that such as these are not living stones in Christ's "Spiritual House"? Am I to sweep together all the Protestants of Europe, and millions of their brothers in America; all the Wesleyans, declared by Dr. Stevenson to be "the largest Church in the world," all the magnificent Missionaries of the Congregationalists, Methodists, and Presbyterians, with their grand triumphs in the South Sea Islands, in Madagascar, and Fiji, in India and China—their Moffats, Livingstones, and Burns; and am I to place them in some undefined position outside of the Catholic Church?

Such an idea verges on the preposterous and ridiculous, and has only to be suggested to be at once scouted and rejected by all who are not blinded by prejudices, enamoured of a Church of human imagination, or whose judgment is not warped by a mistaken traditionalism.

CHURCHES NOT THE CHURCH.

Much as we may love and do love our own grand Church; splendid as we may and do think her to be, because of her history, her scriptural character, and the noble work which under God she is doing in the world; confident as we may be and are that, as long as she is true to her God and His truth, she will maintain her splendid position amongst the Churches of Christendom, the best and most useful of all Churches; we do not arrogate to ourselves the proud title of the Holy Catholic Church, though we do believe that many of her members are a part of that "glorious Church," nor do we rashly and presumptuously assert that those outside of her communion, whether Roman or Greek, Episcopal or Presbyterian, are necessarily outside of such Church.

If it be wrong to consider the Church of Rome as the Holy Catholic Church, it is equally wrong to consider the idolatrous Greek Church as such. We do not for a moment deny that in either of these Churches there are members of the mystical body of Christ, for we believe that they are to be found in all Churches.

The mystical Babylon is not the Holy Catholic Church, but even in her Christ has His people. God has always had His seven thousand who have not bowed the knee to any Baal.

But Churches have come and gone; Churches have grown worldly and heretical; Churches have tolerated within their borders "the synagogue of Satan," and that hateful woman Jezebel—at painted harlot; Churches as a judicial punishment have had their candlesticks removed by the great Head of the true Church; whereas the gates of hell can never prevail against the Church on the Rock built by Christ Himself.

Those things which, in the estimation of some modern ecclesiastics, constitute the Holy Catholic Church, are not amongst the commandments of Revelation; those things which are not specifically and unmistakably commanded, can never be absolutely essential or imperative. Does anyone really suppose that membership of a particular Church will be a matter of supreme concern in the Day of Judgment? Surely character rather than privilege will be the question. The mere scaffolding of all Churches will then be removed and be of no further consequence; its living stones will alone remain. The vital inquiries will surely be: Who came to Jesus? Who loved Jesus? Who followed Jesus? Who glorified Jesus?

Mere professions of religion will disappear at the manifestation of the sons of God. The great white-robed multitude before the throne, gathered from all quarters, from all nations, from all Churches, will be those, and only those, who have washed their robes in the Blood of the Lamb and have passed through the training of tribulation. How splendid will the finished Church be! How perfect in every part! How holy will be its worship! How delightful its adoration! How sweet, how harmonious, how joyous will be its hymns of praise and thanksgiving!

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Table with columns for Subscriptions, Donations, and Receipts from various parishes and individuals. Includes names like Kelly Vale, Picton, St. John's, Darlinghurst, etc.

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SATURDAY, JANUARY 13, 1894.

THE CHURCH CONGRESS.

WE have been favoured with a copy of the "Official Guide" to the Hobart Church Congress. Its interest is increased by an abridged history of the Diocese of Tasmania, and a description of St. David's Cathedral. The Congress will be preceded by the consecration of the Chancel of the Cathedral and the Chapel,—which is dedicated to the memory of Dr. Nixon, the first Bishop of the Diocese. These services will be held on Thursday and Friday next. The Congress gathering promises to be large and representative. Every Diocese in Australia will be represented, together with many of the New Zealand Dioceses. The programme embraces subjects of vast importance, such as "Biblical Criticism," "Organization and Development of the Church in Australasia," "The Value of the Cathedral System in a Colonial Diocese," "The Ministry of the Laity," "The Church and Social Questions," "The Supply and Training of the Clergy," "The Relation of the Church to National Life," "Church Finance," "Missions to the Heathen," "The Church and Education." There will also be a "Men's Meeting" and a "Devotional Meeting." These subjects are divided into sub-sections, and their consideration will be of much value. In England the Church Congress has become an Annual Institution. At first it was not looked upon with favor, but it has overcome the opposition, and the gatherings every year are always regarded with great interest. One great advantage to the Church in Australasia arising from such a series of meetings as are about to be held, is that they should tend to broaden and deepen Church life. There is with us all a tendency to narrowness, and every agency should be welcomed which tends to the enlargement of knowledge, the extension of liberty, and the advancement of progress. It is possible for us to be members of the Church of England in Australasia, and as such to have many points of great similarity, while yet there may be between us the profoundest contrast. We may be living in different regions in the theological or spiritual life, and yet be breathing atmospheres separated by immeasurable miles. The 'narrow' man either in social, commercial, or Church work, wastes his life in a gloomy cell of the mouldiest of prisons; but conference, and worship and prayer, the meeting together at the Cross and getting there the inspiration of love; gives freedom, peace and joy. Upon some of the questions to be discussed, there will be without doubt, great difference of opinion, and those opinions honestly and reverently stated ought to increase our faith in each other and our faith in God. It is in all departments and aspects of life philosophically true that faith is the inspiration of industry, activity, courage, and determination to advance in life. If this is true in common affairs, what ought it to be with those who lovingly believe in the LORD JESUS CHRIST? We often hear it said that the foundations are being laid in Australia of a great and mighty nation. If this is so, the work of the Church is no common work, and it is one which needs nobleness, intelligence, fearlessness and self sacrifice. These qualities should be developed by our Congress gatherings. If developed there will be a great step taken toward healing divisions and the bringing in of the reign of righteousness and peace. We have no fear of any man who reads, thinks, and is true to deeper, broader thought. The man who is to be feared is he who thinks he knows everything, and that all other men must think

and act as he does. That man is a foe to progress, and cannot speak noble words, but only chatter the common-places of common men. If any man think himself something when he is nothing, he deceives himself and nobody else; and self deception is the profoundest humiliation of mankind. We grow in knowledge as we grow in reverence. The faith which we profess should lead to mental enlargement, to the enrichment of character, and to loyal fervent love—love to Christ, and love for one another. We need to lay aside our controversies, and to take up the great music of the Gospel, and repeat it, saying GOD IS LOVE: and this deliverance should be mighty, gracious, and world wide. Miss SHAW the special correspondent of the Times to Australia, on Tuesday night read a paper before the Colonial Institute in London and said "the general wealth of the Australian continent was prodigious, and that country seemed destined to be the fruitful mother of the wealth for half the world." If Australia is to occupy such an important position in the future, the Church must be in the front rank. If Australia is to rejoice in her expansion and her riches, the Church must operate in the same direction. The successes of to-day must be alphabetical signs of great religious quantities and thoughts,—riches unsearchable. If Australia seems destined to be the fruitful mother of the wealth for half the world, what should the Church of England in Australasia do for the heathen world around her. She is doing something it is true, but it is very little compared with what ought to be done, and what must be done. It is to be hoped that the discussion on Missions to the Heathen, will rekindle the flame of zeal for Missions. This feature of the work of the Hobart Congress is an important one. We understand the "Congress will not only furnish opportunity for the discussion on the subjects as scheduled on the programme, but that advantage is to be taken of the meeting of so many Bishops and Clergy to have informal conferences for the consideration of certain subjects, upon which it is thought the Australian Church might be more united practically in action." With reference to Foreign Missions we should be united in action. The Church should be the chief figure in New Guinea, among the Aborigines, the Chinese, and those who know not God, nor His Son Jesus Christ. Not the Church as a piece of mechanism and organization and institution, but the spiritual Church, the Christ loving Church, the Church born at the Cross and commissioned by Christ to preach the Gospel to every creature. The Church of England in Australia will wrong herself if she does not claim the first place in this work, and well will it be, if at this Hobart Congress, a step in advance is taken in the great Missionary work of the Church. We hope the success of the Hobart Church Congress will lead to the course adopted in England being followed here by naming when and where the next Church Congress shall be held.

Australian Church News. Diocese of Sydney.

Labour Home.—The Weekly Meeting of the Committee of the Labour Home was held on Thursday afternoon, the 4th inst, at 557 Harris-street, Ultimo. Rev. J. D. Langley occupied the chair, and there were present Rev. D. H. Dillon, Messrs. John Sidney, J. S. E. Ellis, and the Hon. Secretary (Charles I. K. Uhr), and the Manager (E. Grether). The Chairman reported for the week ended 30th December: meals served, 741; beds occupied, 260; employment found for 1; now remaining, 31. A financial statement of accounts was submitted and passed for payment. The weekly report was also received from the Superintendent of the Farm at Rooty Hill.

St. John's, Parramatta.—A meeting was held in the School-house last week, the programme consisting of "Difficulties and Encouragements." The Chairman (Archdeacon Gunther) gave answers to questions which had been sent to him, principally in connection with the teaching of the Church of England. A paper circulated by some Plymouth Brethren entitled "Cease to do evil, learn to do well," in which there was a page with the heading "Catholic and Protestant Prayer Books compared with the Word of God," was brought under the notice of the Chairman, and to this special attention was directed. The Archdeacon clearly showed, that almost every statement was based on a wrong interpretation of words. In one case, a full stop was put, where only a comma was found in the Prayer Book. This dishonest act gave a wrong meaning to the whole paper. The Chairman thought, that Church people ought to be more ready to defend the Church.

Clergy Widows' and Orphan's Fund.—The Quarterly Meeting of the Clergy Widows' and Orphan's Fund for the Diocese of Sydney was held at the Diocesan Registry on Tuesday last. Present Rev. H. Wallace Mort (presiding),

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Revs. J. Hargrave and Dr. Manning, Hon. Ed. Knox, Mr. Robert Hills, and Captain Deane. It was reported that £109 6s 7d on account of pensions, was voted to eleven widows and six children. The annual balance-sheet and comparative statement was read by the Treasurer, who reported that the total amount received since the formation of the Fund in 1868, had been £28,669 9s 11d. The sum of £4983 18s 2d had been paid as pensions to widows and orphans. That the fund, which, on the 31st December, 1892 stood at £21,553 7s 7d, had been increased to £22,808 12s 2d on the 31st December, 1893, and that the increase of the Fund for the past year had amounted to £1,255 1s 7d. Application for the admission of a new member was received and sanctioned.

Lower Randwick.—On Sunday afternoon last at the conclusion of the service held in the Mission Hall, the prizes so generously provided by Mr. H. Vickers, the superintendent, were presented by the Rev. W. Hough, to the number of about sixty, consisting of many costly and valuable books including *The Quiver*, *The Girl's Own Paper*, *Chatter Box*, *Young Australia*, *Prayer Book* and *Hymnal Companions*, and many others of less value. The hall was tastefully decorated with bush, ferns and flowers. The service was a shortened one and the Rev. W. Hough gave a very eloquent and impressive address, pointing out the advantages to be derived by children from attending Sunday-schools and referred in very pointed language to the responsibilities of teachers and more especially that of parents to their children and to God for their bodily as well as their spiritual care, and the retribution which would be meted out to those at the day of reckoning for neglecting to send their children to School and to Church. He said many drifted away into evil ways through parents' lack of care or their neglect to instruct them in the way they ought to go when they were young. He impressed upon those parents present the necessity of praying with and for their children. He said it was much to be regretted that although the Mission-hall existed in the midst of a considerable population yet that so few parents availed themselves of its advantages. He trusted an improvement would take place. Mr. Vickers, the superintendent, explained the conditions under which the prizes were given stating that it was necessary that a scholar should secure two thirds of the possible marks before a prize could be obtained, but he had lowered the standard this time by about 25 marks on account of the large amount of sickness which had existed among the scholars. A small reward-book was given to each of the little ones because they could not understand the regulations for securing one and it was some encouragement for them to attend.

Diocese of Newcastle.

Raymond Terrace.—(The late Rev. Canon Simm).—News of the decease of the revered Incumbent of Raymond Terrace will occasion genuine sorrow throughout the Diocese of Newcastle. For forty years he had been an active worker in the cause of his Master, and commended the truth to his hearers not less by his preaching than by his living. In Synod he was a familiar figure, and in his earlier years did excellent service as Secretary. That was a post for which he was eminently fitted by his business habits, his industry, and the suavity of his manners, and his labours in the Secretary's office helped materially to put Synodical work in its first stages on a sound footing. Canon Simm was one of the most genial and kindly of men; the warmth of his nature was manifest in his speech and in his action; his presence made men glad; and his advocacy of every cause was helped by his earnestness, and by the vein of humour always ready to open that apparent difficulty might be lessened, and the prospect be made cheery. But, though ever prompt to joke, Canon Simm knew when to be serious, and he was recognised by all, Clergy and Laity alike, as a father in Israel, whose venerable experience entitled him to a respectful hearing. An excellent proof of the force of his persuasive influence was offered a few years ago, when Bishop Pearson established the Bishop of Newcastle's Fund, and the Revs. S. Simm and John Dixon were appointed to go through the Diocese on a collecting Mission. A sum of £1,800 in 6 months, added to all other moneys raised, was the outcome of their joint labours, a large portion by Canon Simm's personal exertions. We hope in due course to be able to publish some further particulars of the late Canon's career, but in the meantime we offer our heartfelt sympathy with the family and the Diocese thus suddenly bereaved.—a friend writes: "in connection with the sudden and lamented death of the late Canon Simm, it may be mentioned that the deceased had made arrangements for the holding of the Clerical Society meeting at St. Mary's Parsonage. Canon Simm was the Secretary of the Clerical Meeting, and his chair had been placed for him when the sad news of his death was received. Canon Simm was to have opened the discussion of the question "Why do not men go to Church?" When the members of the meeting had recovered from the shock occasioned by the sad intelligence they prepared and sent a telegram of condolence to Mrs. Simm and passed a resolution adjourning the meeting in respect to the memory of their lamented friend and brother which was passed in solemn silence, the members all rising. Among those present were Dean Selwyn, Rev. John Shaw, W. H. Tollis, E. A. Anderson, W. F. James, Rev. W. H. H. Yarrington being Chairman.

We referred last week to the fact that during the previous week he met for the last time as Incumbent, the

residents of William Town and Fullerton Cove prior to their incorporation with the Parish of Stockton. On that occasion he was presented by the Parishioners with an address, and as it was the last public address presented to him, it possesses a pathetic interest. We have been favored with a copy, and give its text:—

To the Rev. Samuel Simm, Incumbent of Raymond Terrace, and Canon of Christ Church Cathedral, Newcastle, New South Wales.

Rev. and Dear Sir,—We, your parishioners, resident at William Town and Fullerton Cove, desire to express our respect and affection for you personally, and our deep sense for the value of your long and faithful ministry.

It is now nearly thirty years since your appointment by our late devoted Diocesan, Bishop Tyrrell, to the Parish of Raymond Terrace, and throughout the lengthened period you have laboured incessantly among us for our highest good.

Although the celebration of Divine service in this outlying part of your Parish, has involved frequent and toilsome journeys, you have maintained the services of the Church with unflagging zeal, and unfailing regularity, and we should be wanting in feeling were we not to acknowledge with gratitude your self-denying labours on our behalf, and the comfort and benefit which we have derived in public and private, from your constant, able, and edifying ministrations.

In all questions, likewise, connected with the social, moral, and material well-being of the community at large, you have taken the deepest interest, and by your earnest efforts, fearless speech, and powerful pen, have exercised a wide spread and most beneficial influence.

We trust that the separation of our district from Raymond Terrace, made with your concurrence, but to the regret of many, will lighten your labours and contribute to your health and happiness; and we venture to hope that the affectionate and grateful remembrance in which your name will ever be cherished by us, for all that we owe you, will be esteemed by you as the best recompense which we could offer to you would desire. In conclusion we beg to congratulate you on your elevation to the dignity of Canon (the proper need of ability, age, experience and long service in the Diocese) and to express our heartfelt hopes that you may be spared for many years to enjoy the honours of a position which you have justly deserved.

With our earnest prayers for you and Mrs. Simm that "God, even our own God, will ever give you His blessing." We remain, Rev. and dear Sir, yours very faithfully and affectionately.

STANLEY W. SMITH
LOUIS E. STREET.
WILLIAM COX.
CHARLES DIXON.

[Members of the District Committee, representing the Parishioners of William Town and Fullerton Cove, in the Parish of Raymond Terrace].

Canon Simm had been round the Parish the day before his death with his *locum tenens* the Rev. Mr. Witherby bidding his people good-bye as he was going to Hobart to the Church Congress and wishing them a happy New Year. The Bishop gave a feeling address at the funeral in the Chancel of the Church and said that he and Canon Simm had been in correspondence and had wished each other much happiness; but he little thought that it would fall to Canon Simm's lot so soon to enter into a happiness in Heaven which surpassed all mortal thought or conception. Canon Simm has left all the finances and regulations of the Parish of Raymond Terrace in perfect order. The Parochial members of the Presentation Board as given in the Synod Report of 1891 are Messrs. John Windeyer (since deceased), Charles Garland and Stanley Smith. Canon Simm's death was soon known in Maitland where he was much esteemed, and shutters were put up in many houses of business there. The funeral was very impressive, flags were flying half mast high in Raymond Terrace, and there was a very large assemblage of mourners. A good man has gone from us, and one whom it will be found very hard to replace.

Hobart Church Congress.—The Bishop of North Queensland has been staying at Morpeth with his former Diocesan the Bishop of Newcastle. They will travel to Hobart together where the Diocese of Newcastle will be further represented by Dean Selwyn, Canon Goddard, and the Rev. E. A. Anderson. Canon Goddard has been partially disabled by a severe kick on the leg from a horse, but was able to attend Canon Simm's funeral at which there were present the Bishop and nineteen Clergy.

Waratah.—A true and staunch friend of the Church of England and of her Clergyman passed away when Mrs. Tourle of Waratah House passed to her rest on Wednesday the 3rd inst. She was buried on the same day as Canon Simm.

Muswellbrook.—Archdeacon White held a very impressive and cordial devotional Ember week service in the December Ember week as suggested by the Bishop. Nine Clergymen present belonging to the Upper Hunter Archdeaconry. They assembled the night before and began the day with Holy Communion, the rest of the day being spent in devotion and mutual conference.

Diocesan Council.—The Diocesan Council meets on the 10th inst. This will be the last meeting under the Old Funds' Ordinance. The first under the new Ordinance will be at the end of the quarter. There are not a few who think that the new Ordinance will prove unwork-

able, and will lead to a diminution of stipends in the intermediate Parishes and a decentralisation of the system of payments which have hitherto been made through the Diocesan Council.

Diocese of Grafton and Armidale.

Kempsey.—The Christmas Services at All Saints' Church were of a brighter nature than usual, and the decorations were in advance of anything attempted on the Macleay in previous years. On Christmas morning there was celebration of Holy Communion at 8 a.m. The attendance at this service was the largest at any celebration in connection with the Church of England on the Macleay, with the exception of the last Sunday morning of the Eight Days' Mission. At the evening service there was a fairly large congregation. The heat and rain keeping many away. In addition to the Christmas hymns the musical portion of the service consisted of the Magnificat (Tours in F), Nunc Dimittis, and the anthem "Behold I bring you good tidings." As an offertory solo Mr. Bennett rendered Gounod's "Nazereth" in an effective manner. The Rev. R. H. Kelly preached from Hebrews, 1st chapter, 1st and portion 2nd verse. After the Benediction the Choir rendered several Carols. The services on New Year's Eve were largely attended. At the Watchnight Service fully 100 persons were present. The Incumbent delivered an address from Job vi. 7th verse, "My days are swifter than a weaver's shuttle. After midnight Holy Communion was celebrated, when there were nearly forty communicants. Meetings have been held during the past week with a view to establishing Chapters of the Brotherhood of St. Andrew, Daughters of the King and a branch of the Church of England Temperance Society. Within the next few days the three organisations will be in working order. The delay that has taken place in the election of Bishop for the Diocese, and the rejection of the decision arrived at by a majority of the Bishop's comprising the Board of Delegation is very strongly condemned by members of the Church of England in this district. Many consider that the decision in favour of Archdeacon Green should have been accepted. The following letter from a gentleman in Victoria to a Macleay resident, appeared in the "Macleay Argus" of December 27th.—"Whatever is your Diocesan Administrator (Archdeacon Greenway) thinking of? He has had Archdeacon Green's nomination by the two Bishops in his hands for a month now, and yet he has made no apparent move. Great indignation is felt here about such an action, which, if persisted in much longer, will create a scandal, and should deservedly bring censure upon your Administrator for his mal-administration so important and vital a matter. I see Dr. Camidge is about to start for England. Perhaps that is another move which may be intended to snap the ties which bind your Diocese to morally accept the decision of two out of three of your Board of Delegates. I am amazed that the Bishop of Melbourne has quietly put up with a snub so apparent from Archdeacon Greenway, and if I mistake not there will be a row very soon from the Ballarat quarter, unless your Administrator has the decency to take action. Are your Clergy remaining quiescent in the matter? Surely something might be done to make the powers that be do something or the other—accept as they are morally bound to do, or reject, and so bring contempt upon the whole transaction.

CHIPS.

THE HEART'S PÆN.

Our God, we thank Thee who hast made
The earth so bright,
So full of splendour and of joy,
Beauty and light,
So many glorious things are here,
Noble and bright.

Let us live nobly here, since the programme for the next life is not out yet.

MAKING THE WORLD BETTER.

Adrift on time's resistless tide,
As waves that follow waves we glide.
God grant we leave upon the shore
Some seed of good it lacked before;
Some woe or lower, or plant of worth,
Some added beauty to the earth;
Some larger hope, some thought to make,
The sad world happier for its sake.

God has given a man two eyes; if he lose one he hath another. But man hath only one soul; if he lose that, the loss can never be made up again.

SAY WELL; DO WELL.

"Say well is good, but do well is better.
Do well seems spirit, say well is letter.
Say well is godly and helpeth to please;
But do well lives godly and gives the world ease.
Say well to silence sometimes is bound,
But do well is free on every ground.
Say well has friends, some here, some there,
But do well is welcome everywhere,
By say well to many God's word cleaves,
But for lack of do well it often leaves,
If say well and do well were bound in one frame,
Then all were done, all were won, and gotten were gain."

NEW BOOKS.

A volume of sermons by the late BISHOP PHILLIPS BROOKS has just been published, and we give a few extracts. To begin with, here is a citation from a noble sermon on the text, "and Israel saw the Egyptians dead upon the seashore" (Exod. xiv. 30), the main idea of which is, that as the Israelites, after enduring a captivity which seemed interminable and hopeless, reached at last a point from which they looked upon their enemies dead behind them; so it is now with the individual, the nation, the race.

THE DEAD EGYPTIANS.

Are, then, our slaveries as hopeless as theirs? Are we condemned only to struggle with our enemies in desperate fight, and shall we not hope to see them some day dead like the Egyptians on the seashore?

Surely it is good for us to ask that question, for nothing is more remarkable than the way in which, both in public and personal life, men accept the permanence of conditions which are certain some day to disappear. The whole of history which teaches us that mankind does conquer its enemies and see its tyrants by-and-by lying dead on the seashore, often appears to have no influence with the minds of men, all absorbed as they are in what seems a hopeless struggle. But look around! Where are the Egyptians which used to hold the human body and the human soul in slavery? Have you ever counted? The divine right of rulers, the dominion of the priesthood over the intellect and conscience, the ownership of man by man, the accepted inequality of human lots, the complacent acquiescence in false social states, the use of torture to extort the needed lie, the praise of ignorance as the safeguard of order, the irresponsible possession of power without corresponding duty, the pure content in selfishness—do you realise, in the midst of the cynical and despairing talk by which we are surrounded, can you realise, how these bad tyrants of the human race have lost their power over large regions of human life? They are dead Egyptians. Abominable social theories which, fifty years ago, in the old days of slavery, in the old days of accepted pauperism, men stated as melancholy, but hopeless truisms, are now the discarded rubbish of antiquity, kept as they keep the racks and thumb screws in old castle dungeons for a tourists' show.

From the text, I Cor. iii. 18, "If any man thinketh that he is wise among you in this world, let him become a fool that he may be wise," the preacher discourses on what he calls

"THE PRINCIPLE OF THE CRUST."

What I mean is this; There are two sorts of hindrance or obstacle which may settle around any object and prevent a power from outside from reaching it. One of them is a purely external obstacle, built round it like a wall, of stuff and nature different from the object itself. The other is simply its own substance, hardened upon the surface, and shutting up the body of the object, as it were, behind and within itself. The latter is the Crust. The river freezes, and it is the river's self, grown hard and stiff, which shuts the river's waters out from the sunshine and the rain. The ground is trodden hard, and it is the very substance of the ground that lies rigid and impenetrable and catches the seed, and will not let it enter in and claim the soil and do its fruitful work. The loaf hardens its surface, and the crust which confines the bread is bread itself. This is the notion of the crust. It is of the very substance of the thing which it imprisons. It is not a foreign material; but the thing itself, grown hard and rigid, shuts the soft and tender and receptive portions of the thing away.

He then proceeds to show how this crust philosophy is the explanation of prejudice and of formalism. The principle is "that all life tends to encrust itself, to imprison itself within itself, and that its crust needs to be constantly broken and returned into the general mass out of which it was formed, in order that the best influences may be received. Ever there must be a return to a primitive simplicity, to a condition of first principles, in which the power to receive may be freshened and renewed." And then, in a series of exquisitely wrought examples from life he points out how "That which had shut the higher wisdom out of your soul was part and portion of the soul itself. And so when it was broken up and kneaded in, it became part of the substance which received the new illumination." From the words of Balak to Balaam in Numbers xxiii. 13, "Thou shalt see the utmost part of them, and shalt not see them all: and curse me them from thence," he shows how partial views of life are always wrong views.

HIDDEN OBSERVATORIES.

"Come," says the pessimist, "you shall not see the whole I will set you where you shall only see a part, and curse me it from thence." There is where pessimism is made. The man who sees the whole of life must be an optimist. I know dark points of view, grim, gloomy crags of moral vision, hidden observatories, on which, if a man stands, he can see nothing but the dreadful side of life, its wretchedness, its disappointment, its distress, its reckless wanton, defiant sin. I can see gathered on those horrible observation points the despisers, the revilers, the cursers of our human race. I know that if I went up there and stood by their side, my tongue would curse like theirs. But there I will not go. If there be any point whence I can see it all, however dimly, through whatever clouds, there I will go. So

will I keep my faith that life is good, and work with what strength I can against its evils, knowing that I work in hope.

In a sermon on "Peace in Believing," he gives the following searching criticism on the relations of the average man to his fellows:

FALSE HUMAN RELATIONSHIPS.

I take you for the average man, neither worse nor better. If you are like most men, what is your relation to this moment to other mortals? Well there are probably a few, some three or four—perhaps, if you are usually offensive or unfortunate, a dozen—men with whom you have quarrels, you do not speak to them, and speech is the primary pledge of common human brotherhood. It may be you are all ready to do them an injury if the chance offers, or, if it is not as bad as that, you never count them in the number of those to whom you can do any good; and, if we think of it, it is a dreadful thing that almost all of us should have some such little fragment, reprobate from any grace of ours, cut out of the great bulk of the human race. And then, besides these men with whom you quarrel, there is the vast multitude to whom you are entirely indifferent, with whom you think that you have no concern whatever. And next to them, another company whom you are always trying to outstrip and get the better of, people whom you count your inferiors, on whom you impose your will, whom you dominate over if you can. And next to those, another company to whom you truckle, whose authority and domination you accept, before whom you are servile. And then, besides these, smaller groups towards whom you hold still other unworthy relations. There are children whom you treat as toys. There are good men whom you dread as bosses. There are false men whom you admire as heroes. Now, sum all these up, and then remember that Peace consists in just and harmonious relations to our surroundings, and then ask yourself whether you are, in any true, high sense, at peace with your fellow men.

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.

A QUERY.

TO THE EDITOR.

Sir,—The Rev. J. Lintott Taylor, Incumbent of Christ's Church, Enmore, delivered an address from the pulpit on Sunday evening, the 24th ult., on the "Oxford Revival and its results," and in the course of his remarks made the following assertion, "that the Church of England was never Protestant, but that she was Catholic and Apostolic." With your permission I ask Mr. Taylor how he can reconcile his assertion with the letter that was passed at a recent meeting of the Council of the Churches, on the 12th Dec., in which appears the following words:—"The united opinion of the representatives of the six principal Protestant denominations." Now, this letter is signed by the Most Rev. the Primate as Chairman of the meeting. I ask Mr. Taylor to prove his assertion "that the Church of England was never Protestant," in view of the fact that his Bishop's name appears in print as the Chairman of the Council of Protestant representatives (clerical and layman). Hoping you will favour me by inserting the above in your columns,—I am, etc.,

F. H. RATCLIFFE NYE.

YOUNG PEOPLE'S SCRIPTURE UNION.

DEAR SIR,—Would you kindly spare a little space for a few words respecting the Scripture Union in New South Wales? Many are encouraged to read God's Holy Word daily by having a portion chosen for them, and by the knowledge that thousands of others are reading the same passage.

"He speaks when we are reading,
Altho' no voice is heard,
And whispers many blessings
To children, in His Word."

I desire to appeal to all who are the servants of the Lord Jesus Christ to help in this work by becoming local Secretaries in the districts in which they reside, or by joining as members and inducing their friends to do the same.

Any information will be given on application by letter to the Central Secretary.—Yours truly,

E. M. HASSALL.

ADDRESS—
MISS HASSALL,
Hon. Sec., Y.P.S.U.,
"Cluden," Ashfield.

Notices to Correspondents.

Mr. F. H. RATCLIFFE NYE.—It is impossible to get everything crowded into limited space. We cannot perform impossibilities and therefore cannot please everybody. If Mr. Nye would undertake editorial duties for a month he would find splendid opportunities of cultivating the grace of patience.

ROSLYNN.—On March 18, 1836 Tasmania was, by Letters Patent, created an Archdeaconry. The Rev. William Hutchins was appointed the first Archdeacon. He died suddenly in June 1841.

St. Augustine's Missionary College was incorporated by Royal Charter 1848.

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.

The Results of the Advent examinations in the Sydney and Newcastle Dioceses have now been sent in to the Committees, and those who are fond of statistics will be interested in the following comparison. I don't know how many Newcastle scholars passed in 1890.

SYDNEY DIOCESE.				
	1889	1890	1891	1892
Papers applied for	338	274	321	249
Candidates	182	150	154	118
Scholars who passed	88	71	101	72
Percentage of passes	48	47	65	61
Parishes sending scholars	11	11	12	10

NEWCASTLE DIOCESE.				
	1889	1890	1891	1892
Candidates	66	74	47	101
Scholars who passed	51	57	41	85
Percentage of passes	77	77	87	84
Parishes sending scholars	9	7	5	8

These figures need some explanation, for otherwise the percentage of passes would seem to be very much inferior in the Mother-Diocese. But this is partly in consequence of the Newcastle Diocese having one of its three papers upon the passages learned by heart, with no questions concerning explanations. Diligent scholars and those with good memories are thus enabled to score heavily in this paper, and thus the percentage of passes is considerably increased.

The figures of the present year are very satisfactory in the case of both Dioceses when compared with those of the past few years. Both the number and the proportion of passes are the highest of the five years. But while in Sydney the number of candidates has not quite regained the amount of 1889, the number in Newcastle is 20 per cent higher than it has ever been, and nearly 50 per cent above every year with the exception of last year. This, in my opinion, is the result of the reforms introduced two years ago in that Diocese, especially to the issue of a syllabus of lessons for every Sunday of the year. The Sydney Diocese is following on the same track: may it have similar success!

But the number of Parishes availing themselves of the examination is disheartening. In Newcastle it is only greater by one than the number reached five years ago (although there are now fifteen schools competing in the ten Parishes) while in Sydney each competing Parish has only one school, and the number shows a decrease of one from the figures of 1889. I cannot see any reason why the numbers should be so small. "Our scholars would have little chance." Perhaps in the first year they would not do well, although, if one or two Test Examinations were held, it would put the children on an equality with most of the former examinees: All Saints', Petersham, has, for example, no reason to be dissatisfied with its first attempt. But even if the excuse were true, it is necessary in everything to make a beginning at some time, and if beginners expect to rival those who have worked for years, they are somewhat unreasonable.

These examinations are real tests of the work done in the school, and are helpful to both teachers and scholars. Hence, I rejoice at the progress which the figures for 1893 show, and my heart has been very joyous as I read over very many of the papers of the Newcastle examination. The thoroughness and painstaking teaching of some of the teachers is shown in the work done by their scholars, and I cannot see in what way such thorough teaching can detract from the spirituality of the work. Surely for teachers, as for all other Christians, the motto "Whatever thy hand findeth to do, do it with thy might," is one to be ever observed.

I must correct a printer's error in this column last week. In the second line of its last paragraph read "now" instead of "not." It will be found that the sense is somewhat altered, as in the well-known case of the "Wicked Bible," where a "not" was accidentally left out of one of the latter Commandments.

J.W.D.

Happy are they who have many around them—they are rich in opportunities and may sow plenteously.

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THE name of COUNT MATTEI is becoming increasingly famous in the English speaking world. Dr Lunn, Editor of the Religious Review of Reviews, speaking at the conference of the Churches, stated:—"All the medical pups and bull-dogs are barking at the Mattei system, and they think that their barks will terrify it away from the earthly sphere. Little do they guess the strength of the system that they thus seek to terrify. It is strong because it is true, it is mighty because it is natural, and in spite of all that its foes may utter, it will grow."

W. T. Stead, Esq., proprietor of the Review of Reviews, says:—"I found the Mattei remedies most effective in ridding me of the all prevailing malady 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 homo-pathic 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 the 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. [The above Testimonial with numerous others, can be seen at the Institute.]"

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