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# The Australian Record.

SYDNEY, SATURDAY, JANUARY 27, 1894.

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### NOTES AND COMMENTS.

**Personalia.** The many friends of the DEAN OF MELBOURNE

will be glad to know that though he has been suffering from great weakness he has so far recovered his strength as to be able to attend meetings of various kinds at the Deanery. On Tuesday week last he presided at the monthly meeting of the Clergy and took part in the discussions on the subjects under consideration. His medical adviser, however, insists on his abstaining from preaching for another month or more.

The Rev. H. C. GLADSTONE-HAWKE, who was recently appointed to the Incumbency of Christ Church, Newport, in the Diocese of Melbourne, is about to leave for South Africa, where he has received an appointment at the Cape Town Cathedral.—The Rev. A. N. BURTON has resigned the Incumbency of Nyngan, Diocese of Bathurst.—The Hon. W. H. SUTTOR arrived at Grafton on Thursday, having been deputed by the Aborigines' Protection Board in Sydney to inspect the Aborigines' home near Grafton.

—Mr. E. P. FIELD, Mr. NICHOLSON, and the Rev. J. CHAFFERS-WELSH have been conducting Mission Services at Christ Church, Kama.—At the Conference of visiting Clergy on Friday at Hobart, there was a heated debate on the question of Organic Unity throughout Australasia. The several speakers proposed dealing with this subject from the point of view of promoting unity among the Dioceses of Australasia, and a resolution to this effect was carried with two dissentients. One was CANON ANDREWS, of Adelaide. He said that he opposed the resolution because it meant having in Sydney a Patriarch or Archbishop, after the form of the Vatican. The form of unity in the Church to be favoured was found in St. John, Chapter xvii. His remarks were received with strong dissent, Canon ANDREWS said that he would not press his opinion on the Conference. Among the matters considered was the establishment of a Parish Magazine for the whole of Australia, and this proposal was referred to a Committee.—Many friends will be glad to know that the Rev. R. W. STEWART who visited the Colonies with Mr. EUGENE STUCK a short time ago, is expected in Sydney next month.—The Rev. J. VAUGHAN we regret had not much improved in health when the "Arcadia" left Adelaide.—The Rev. A. J. WHELER has addressed a letter to the *Broken Hill Age* on the Education Question, and says:—"The time has arrived when we who believe that the future of our race depends upon the training of our children, when we who believe that we cannot give them an equipment for life's battle without a belief in God as revealed in JESUS CHRIST should be able to make our voice heard in the Legislature of the country."—Archdeacon BENTZEN died after a brief illness on Tuesday morning last.—We regret to hear that the youngest sister of the Rev. JOSHUA HARGRAVE died last week at Harwood near Armidale.—BISHOP STUART of Waiapu will be passing through Sydney next month and will be one of the speakers at the Annual Meeting of the Church Missionary Association.—The Rev. Dr. D'ARCY IRVINE, Incumbent of St. Nicholas', North Goulburn, is very unwell. Change of air and a rest have not yet proved of much benefit. The doctor's many friends would be glad to hear of his speedy restoration to health.

**A Generous Offer.** At a meeting of the parishioners of St. David's, on Monday 22nd, called by the Incumbent (Rev. J. Hargrave) to consider the possibility of his absence from the parish for a time collecting money for the Bellenden Ker Aboriginal Mission, that was in need of funds and had a pressing debt of some £500. One of the parishioners promised £100 on condition that £400 could be raised before 31st March. Another (a widow lady) promised £10 on any of our friends of the Aborigines aid us in securing this generous offer.

**Church Missionary Association.** Bishop STUART, of Waiapu, New Zealand, who has resigned his See in order to take up Missionary Work in Persia, will be passing through Sydney early next month, en route to the scene of his labours. The Committee of the Church Missionary Association has decided to hold its Annual Meeting on February 12th, when the Bishop will be in Sydney, and take a principal part in the Meeting. The date is earlier than usual, and friends who have not yet sent in their subscriptions for the past year are requested to do so on or before the close of this month. The Association, having four Missionaries in the field and five Candidates in training, needs all the help that its friends can afford it.

**The Diocese of Tasmania** We give in another part of this issue an abridged history of the Diocese of Tasmania, together with a description of St. David's, Cathedral, Hobart. We are indebted to the Proprietors of the *Town and Country Journal* for permitting us to use their blocks of the Cathedral and the First Bishop of Tasmania.

**The Last London B.A. Examination.** Three hundred and seventy-five candidates; one hundred and fifty-four passes. This is the record of the last London B.A. Examination, and it certainly looks as though there were something wrong with the system. For the B.Sc. sixty-five passed out of one hundred and fifty. Under the circumstances, the University Correspondence College is naturally proud that eighty-three of the B.A.'s and twenty eight of the B.Sc.'s were its pupils.

**Primitive Civilizations.** Messrs. SWAN SONNENSCHEN and Co. have just sent to press an important work by Miss EDITH SIMCOX, who is best known to the reading public by her "Natural Law." Its title will be "Primitive Civilizations," and its chief concern is to sketch the history of ownership and agrarian and economic conditions among ancient Egyptians and Babylonians, ancient and modern Chinese, and some scattered stocks of apparently kindred origin. The book is not designed to support any particular historic or economic theory, though the evidence it brings together does, as a matter of fact, tend to favour the views of a group of scholars who, on quite other grounds, assume a prehistoric connection between the men of China and Babylonia, and of Babylonia and Egypt. It at the same time tends to show that the stability of these primitive states was not unconnected with the character of their economic systems, which contained some fundamentally humane and democratic elements. This comparative study of their characteristic institutions throws curious light on questions of ethnographic relationship, and deals with such questions as marriage, the family, early law and custom.

**Lowell's Artistic Instinct.** In the massive but exquisitely balanced nature of LOWELL (says the *Daily Chronicle*) as in his ideal lyric, character floated centrally, and was the one constant element. But for his strong artistic instinct, the passion for ethical rightness would have made him an austere ultra-Puritan. It is easy to tell from his verse, it is not difficult to tell even from his most critical and least impassioned prose, that he possessed a singularly strong and quick emotional nature, and that he knew the temptation—inevitable to such a nature—to let himself go. Thus he writes concerning what he calls a revelation that has come to him. "I was at Mary's and happening to say something of the presence of spirits (of whom, I said, I was often dimly aware), Mr. PUTNAM entered into an argument with me on spiritual matters. As I was speaking the whole system rose up before me like a vague destiny looming from the abyss. I never before so clearly felt the Spirit of God in me and around me. The whole room seemed to me full of God. The air seemed to waver to and fro with the presence of something I knew not what. I spoke with the clearness and calmness of a prophet."

**Breadth of View.** An incident recently related by Cardinal GIBBONS, of Baltimore, is a remarkable testimony to his Eminence's breadth of view and the esteem in which he is held by non-Catholics. He was on a sick call in a North Carolina town one Saturday night. The only Roman Catholics in the town were the lady whom he had gone to see and her newborn child, just received into the Church. Under the circumstances the lady's husband, a Baptist, suggested that he should conduct the service next day for the members of that denomination, their preacher being then absent. In giving his account of the affair the Cardinal said: "I consented, and went to the Baptist meeting-house. Did I say Mass for them? Oh, no. I stepped upon the platform, was introduced by the gentleman mentioned, and selecting a hymn I thought appropriate, read it aloud, and requested the Choir and the Congregation to sing it. After that I recited the Lord's Prayer, and then, choosing a portion of the Gospel from the Bible I found on the stand, I preached to them such explanation and comment as seemed necessary and useful for the instruction and spiritual advantage of my hearers. The sermon over, the collection was taken up in the regular style; another hymn was sung, and I dismissed the Congregation with the usual Benediction."

**The Want of Hindum.** A Calcutta paper relates that recently a young Brahmin came to the house of a Missionary, seeking an interview. In course of the conversation he said, "Many things which Christianity contains I find in Hindum; but there is one thing which Christianity has and Hindum has not." "What is that?" the Missionary asked. His reply was striking: "A Saviour."

**Hindum dying.** The Editor of the Madras vernacular newspaper, himself "an astute, staunch, and orthodox Brahmin of a renowned priestly family," takes this view of the situation: "We entertain no more any hope for that religion which we consider dearer to us than our life. Hindum is now on its deathbed, and, unfortunately, there is no drug which can be safely administered for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hindum, and many men of splendid education are also coming forth even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become first Christians and then its preachers, they will give the death blow to mother Hindum, because these men are such as will never turn their backs from the plough after having been once wedded to it. Every moment our dear mother (Hindum) is expected to breathe her last. This terrible crusade is now carried on by native Christians with a tenacity of purpose, and a devotion which in themselves defy failure."

**Sarah Hoemer.** The self-denying deeds of SARAH HOEMER (says the *Missionary Review of the World* for October) are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian mission seminary for £12 10s. Working in a factory she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ to his own people. She thought she would like to do it again and again, and did it five times. When more than sixty years of age, living in an attic, she took in sewing until she had sent out the sixth preacher. She was a missionary in the highest sense.

**Two Epistles by Mohammed.** It is stated in well-informed circles that the Sultan of Turkey has just purchased from M. BARBIMAN, a French gentleman, for the sum of 5000 Turkish pounds, two ancient M.S.S., which are said to be two epistles ascribed to the prophet Mohammed. They have been submitted to the highest authorities and savants at Constantinople, who have unanimously agreed as to the authenticity and author of the writings. It is further stated that this new discovery will revolutionise the whole Mohammedan world.

**Bismark.** The rancour of PRINCE BISMARCK's public utterances contrast strangely with the sweetness of his home life, as it is portrayed for us in two of the November magazines. According to a lady-writer in the *Century*, Friedrichsrub is positively bathed in an atmosphere of Christian resignation. "Fortunately for me," said the fallen Minister to his American visitor, "when I was very young I learned to repeat the Lord's Prayer, and truly to mean it when I said, 'Thy will be done.' And this I still say, and so nothing ever really troubles me."

**The Pope and his poverty.** For a persecuted man, and considering that he professes to be the vicar of Him who had not where to lay His head, and was probably the poorest of the company that called Him Master and Lord, Leo XIII. is tolerably well provided for, so far as provision can be made in cash. The Vatican budget for 1894 shows that the income is estimated at 8,235,400 lire, and the expenditure at 8,200,000. How unlike the Apostle Peter LEO XIII. is! St. Peter said to the lame man "at the door of the temple which was called Beautiful," "Silver and gold have I none."—LEO XIII., it appears, has about £825,000 a year—nearly £1000 for each of the 313 week days. Poor LEO XIII. He has, we know, a court to maintain; claims to be a temporal prince; and lives in a palace. Is this the vicar of Him whose "Kingdom is not of this world?" Can we imagine that JESUS CHRIST recognises such a one as His deputy? Ought it not to be enough for the servant to be "as his Lord?" Whatever else LEO XIII. is, he is not the representative on earth of the meek and lowly JESUS, who made Himself of no reputation, and refused a crown at the hands of men.

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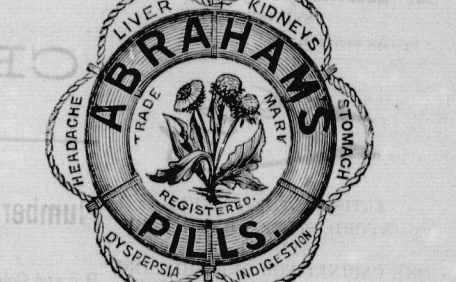
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## NEWS OF THE WEEK.

## Friday, January 19.

A Devotional Meeting held in St. David's Cathedral, Hobart (Holy Communion 7.30, Morning Prayer and Address 10 a.m., Intercession and Address 11.30 a.m.). Address by Canon David, of Brisbane.—In the afternoon a Conference of Clergy was held in the Synod Hall, and in the evening a Sermon was preached by the Bishop of Melbourne.—Mr. A. Massey, assisted by Mr. Moses and family gave an Organ Recital at St. Matthew's, Windsor.

## Saturday January 20.

The Rev. W. A. Phillips delivered an address at the Y.M.C.A. on "The place of Conventions in the Life of the Church."—The Bishop of Tasmania and Mrs. Montgomery gave a Garden party at which the Visiting Bishops and Clergy were present.—His Excellency the Governor of Tasmania entertained the Bishop and Clergy to dinner and Lady Gormanston gave a *soiree musicale* afterward.

## Sunday, January 21.

The Preachers at the Cathedral were:—11 a.m., the Precursor, 3.15 p.m., Canon Taylor; 7 p.m., Rev. J. H. Mullens.—The Rev. Dr. Manning preached at St. John's, Ashfield, at 11 a.m., and the Rev. J. G. Fenton at 7 p.m. The Rev. R. J. Read preached at St. John's, Bishopthorpe, morning and evening.—The Rev. F. B. Boyce preached at St. Bartholomew's, Pyrmont, at 7 p.m.—The Rev. H. M. Trickett and W. Martin preached at St. Philip's, Church Hill.—The Rev. J. D. Langley preached at Blackheath.—The PRIMATE preached at St. David's Cathedral, Hobart, at 11 a.m., the Bishop of North Queensland at 3 p.m., and the Bishop of Newcastle at 7 p.m. The Bishop of Riverina preached at All Saints', Hobart at 11 a.m., and the PRIMATE at 7 p.m.—The Bishop of Rockhampton preached at St. John's, Hobart at 11 a.m.—The Bishop of Newcastle preached at Holy Trinity, Hobart, at 11 a.m., and the Bishop of Rockhampton at 7 p.m.—Harvest Festival held at All Saints', Parramatta; morning preacher, Rev. J. Done, evening, Rev. T. R. Begg.—The Bishop of Bathurst preached at All Saints' Cathedral, Bathurst, morning and evening.

## Monday, January 22.

A Conversation was held at the Town Hall, Hobart. The Mayor and Corporation of the City of Hobart welcomed the members of the Congress to the City.—C.E.T.S. Meeting held at Mount Victoria. Rev. T. G. Heffernan and Mr. E. C. Barker of Marrickville, delivered addresses. Sixteen members were enrolled.

## Tuesday, January 23.

The Hobart Congress was opened with Divine Service at the Cathedral at 10.30 a.m. The Sermon was preached by the Bishop of Ballarat.—At 2.30 p.m., the Bishop of Tasmania delivered his address as President. At 3 o'clock the subject of BIBLICAL CRITICISM was considered.—Papers were read by the Rev. the Principal of Moore College on (a) Results of recent criticism on the Old Testament and the duty of the Clergy thereto.—The selected speakers were the PRIMATE and Archdeacon Holt (b) Recent discoveries—Apology of Aristides—Gospel of St. Peter—Syria text of Gospels. Selected Reader, Dr. Leeper.—Selected Speaker, Rev. A. North.—(c) The Church and the Bible as affected by modern criticism.—Selected Reader, Canon David, Selected Speaker, Mr. E. I. Robson.—At 7.15 the subject of ORGANISATION AND DEVELOPMENT OF THE CHURCH IN AUSTRALASIA was considered (a) The Parochial System:—Country Mission Districts. Selected Reader, Archdeacon Farr Selected Speaker, Rev. J. F. Stretch.—(b) Provincial Organization: General Synods. Selected Reader, the Dean of Newcastle, Selected Speakers, the Bishops of Goulburn and Dunedin.—(c) How best to strengthen the relations of the Church in England and New Zealand. Selected Reader, the Bishop of Newcastle, Selected Speaker, Rev. G. MacMurray.—Ladies Committee of the Church Missionary Association met at the Diocesan Registry.—Archdeacon Bentzen, of St. John's, Mudgee, died at 12.15 a.m. He had been unwell for the past week, but gradually grew weaker, and fell asleep in Christ. His mortal remains were buried in the presence of a large number of friends.

## Wednesday, January 24.

At the Hobart Congress, the morning Session was devoted to the consideration of THE VALUE OF THE CATHEDRAL SYSTEM IN A COLONIAL DIOCESE. (a) Organization. Selected Reader, Canon Whittington. Selected Reader, the Dean of Bathurst (b) Spiritual work—Parochial Missions and Retreats. Selected Reader, the Bishop of Rockhampton; selected Speakers, the Revs. A. R. Bartlett and Dr. Corlette (c) School of Theology and Music. Selected Reader, Rev. W. J. Milne; Selected Speaker, Rev. Dr. Torrance.—Afternoon Session.—Subject:—THE MINISTRY OF THE LAITY (a) The special need and sphere in the Colonies of (1) Sisterships and Deaconesses (2) Brotherhoods. Selected Readers, the Dean of Hobart, and the Rev. M. Archdall. Selected Speakers, Revs. G. Spencer and S. S. Allnutt. (b) Lay Readers and Helpers Stipendiary and Honorary. Selected Reader, Rev. C. Pritchard. Selected Speaker, Rev. R. C. N. Kelly.—Evening Session.—THE CHURCH AND LOCAL QUESTIONS (a) Responsibilities of Wealth. Selected Reader, Mr. R. J. Lucas. Selected Speaker, Hon. T. B. Patteson.—(b) The Labour Question:—Co operation. Selected Readers, Rev. Dr. Harris and H. Tucker (c) Morality in business and recreation. Selected Reader, Rev. R. Stephen; Selected Speaker, Mr. F. Campbell.—A meeting of the Sub-Committee appointed by the Centennial Board was held at 2.30.—The prizes to the successful Sunday Scholars of St. Thomas', Balmain, presented by the Rev. J. Dixon.

## Thursday, January 25.

Hobart Congress—Morning Session.—Subject:—SUPPLY AND TRAINING OF THE CLERGY. (a) The best methods for securing a supply of Clergy for the Colonies. Selected Reader, Archdeacon Cooper.—(b) Training of Candidates (1) Intellectual.—(2) Devotional.—(3) Practical. Selected Reader, Dean of Adelaide, Selected Speakers, Canon Goodman, Rev. P. R. P. Dodd. (c) Theological Culture: How to promote the influence of the

Pulpit. Selected Reader, Canon Sharp. Selected Speaker, Mr. J. McIntyre. Afternoon Session.—Subject: The Relation of the Church to National Life. (a) Principles of the Church.—How far they are in line with modern democratic ideas. Selected Reader, Bishop of Christ Church, Selected Speaker, Canon Vance. (b) The duty of the Church in regard to National Vices. Selected Reader, Archdeacon Hals; Selected Speaker, the Bishop of North Queensland.—(c) The Church's Work among non-churchgoers. Selected Reader, Canon Boreford; Selected Speakers, Rev. H. Huggill, E. S. Hughes. Evening Session.—Subject: CHURCH FINANCE (a) The Voluntary Systems: Endowment and partial Endowment. Selected Reader, Mr. G. O. Lyon; Selected Speaker, Rev. J. B. Armstrong. (b) Centralized system of stipend and payment. Selected Reader, Rev. S. S. Tovey; Selected Speakers, Rev. D. J. Garland and J. T. Evans. (c) Free and open Churches. Selected Speaker, Canon Finnis.—A men's Meeting was held in the Town Hall at 7.30. The Speakers were the Bishops of Tasmania and of Christchurch, Canon Green, Revs. E. S. Hughes, E. A. Anderson and A. Kilworth and Mr. Allen.

## Friday, January 26.

Hobart Congress—Morning Session.—DEVOTIONAL MEETING. (a) Awakening and Sanctification. Selected Readers, Bishop of Riverina and Rev. C. F. Gurnsey. Selected Speakers, Archdeacon Langley and the Rev. E. Allanson. (b) Study of Devotional Literature and Biographies. Selected Reader, Canon Flower; Selected Speakers, Rev. N. Jones, and G. J. Bowyer. (c) Active and self-denying charity. Selected Reader, Rev. C. Baber; Selected Speaker, Rev. D. Barry. Afternoon Session.—MISSIONS TO THE HEATHEN.—(a) How to promote the Missionary Spirit. Selected Reader, Bishop of Tasmania. Selected Speaker, Rev. S. S. Allnutt; (b) The Church's duty to the heathen. (1) In Australasia (2) In other lands.—Selected Reader, Bishop of Auckland.—Selected Speaker, Archdeacon Dudley. (c) The Malanesian and New Guinea Mission.—Selected Reader, Rev. J. Palmer.—Selected Speaker, Canon Whittington. Evening Session:—THE CHURCH AND EDUCATION. (a) Religion as the true basis of Education. Selected Reader, the Bishop of Melbourne. (b) Religious Instruction (1) at Home (2) in Grammar and State Schools. Selected Reader, Rev. J. Oberlin Harris. Selected Speakers, Mr. T. W. Tibbs, Rev. J. B. Woolnough. Evening Session:—Church Schools: Day and Sunday.—Selected Reader, Rev. W. Beatty; Selected Speaker, Canon Andrews.—Church Workers' Social, at St. Thomas' Balmain.

## 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. 28.—11 a.m., The DEAN.  
3.15 p.m., Archdeacon Günther.  
7 p.m., Rev. R. J. Read.  
8 a.m. Holy Communion.

## DIOCESAN.

Sun., Jan. 28.—St. David's Cathedral, Hobart—11 a.m., the PRIMATE of NEW ZEALAND; 3 p.m., BISHOP OF GOULBURN; 7 p.m., BISHOP OF CHRISTCHURCH.  
" " —All Saints, Hobart—11 a.m., BISHOP OF CHRISTCHURCH; 3.15, Children's Services, Rev. A. R. Bartlett, M.A.; 7 p.m., BISHOP OF NEWCASTLE.  
" " —St. John's, Hobart—11 a.m., BISHOP OF NORTH QUEENSLAND; 7 p.m., Rev. J. F. Stretch, B.A., L.L.B.  
" " —Holy Trinity, Hobart—11 a.m., Rev. J. Palmer; 7 p.m., BISHOP OF MELBOURNE.

Mon., Jan. 29.—Meeting of the Standing Committee of the Diocese, at the Chapter House—4 p.m.

Wed., Jan. 31.—The PRIMATE will visit Ballarat, and attend special Services at Christ Church Cathedral.

Thurs., Feb. 1.—Cathedral Chapter 4 p.m.; Council of the King's School 2.15 p.m.

Fri., Feb. 2.—Board of Missions Executive Council and Diocesan Corresponding Committee, 4 p.m.

" " —The PRIMATE will leave Ballarat for Sydney, via Moss Vale and Kiama, where he will administer the Rite of Confirmation.

Sat., Feb. 10.—Excursion to Middle Harbor by friends of "Bethany" Deaconess Institution.

Mon., Feb. 12.—Annual Meeting of the N.S.W. Church Missionary Association.

Thurs., Feb. 15.—The Synod of the Diocese of Grafton and Armidale will meet at Armidale for the election of a Bishop to the vacant See.

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Devotion to the person of Christ that steers us clear of the doctrines and precepts is sentimental rhapsody.

## OPEN COLUMN.

## Conventional Theology.

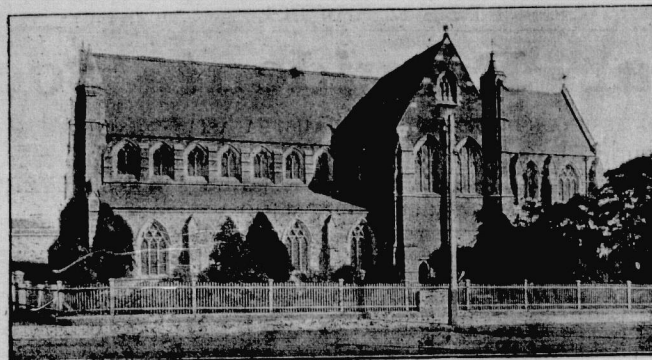
As heirs of the Reformation, we justly pride ourselves upon our open Bible. We profess to accept no doctrine that may not be proved by Holy Writ, and to look with suspicion on any traditional teaching devoid of a Scriptural foundation. Yet, strange to say, the atmosphere of our common religious thought is full of vague notions, and curious half-shaped fancies, to which the Bible gives no countenance, or which are even opposed to its express declarations. These ideas not only crop up again and again in conversation with laymen who do not profess to be specially learned in such matters, but are endorsed from our pulpits by the utterances of Clergy who may be supposed to have had a sound theological training. Our hymn writers are also sad offenders in this respect. According to these conventional theologians, good people will go to heaven when they die, without apparently waiting for the general Resurrection; heaven will be reached by soaring through tracts unknown, and by flying upward beyond the sun, moon, and stars; or, according to others, it is "over there," when we get to heaven we shall not be glorified men and women, but "angels," and, of course, we shall have wings. What title of authority can be found for all this in the Scriptures? One hymn writer even goes the length of introducing us to a country called Beulah Land, in regard to which he volunteers the information that it contains high mountains, that it is situated on the sea, but that this sea is apparently not very wide, as he can look away across the sea, and behold mansions (1) prepared for him on the opposite shore. How, in the name of common sense, can all this be spun out of Isaiah lxix. 4, where it is said that the land of Judah, which had been desolate during the Babylonian captivity, should be once more Beulah, that is, married, to her sons? even in its typical interpretation, this would mean nothing but the renovated earth. Again, eternal life is generally supposed to be the life which we shall live after death, though our Lord and St. John expressly tell us that it is the present possession of the Christian (John xvii. 3; 1 John v. 13). More serious, perhaps, is the idea that a "visitation of God" must necessarily be sickness, or some other calamity, because it represents God's dealings with men as exhibited only in acts of punishment. This crude and mischievous notion quite recently found its way into the *Daily Telegraph*, in a letter written by a Clergyman with reference to the recent financial crisis, and gave just occasion to the adversary to blaspheme. As if even a cursory study of the use of the words "visitation" and "to visit" in Scripture would not convince any one that it describes more frequently acts of Divine love than of Divine anger (see, for instance, Ps. lxxv. 9; Luke i. 68; xix. 44). Another widely current, but unscriptural habit is to describe Christ's saving work as a "plan" or "scheme" of salvation, and thus unwittingly to introduce a more or less mechanical view of justification, and to dissociate it from a living, personal Saviour. St. Paul preached not "a scheme of salvation," but "Christ, and Him crucified." All this, however, still merely touches the fringe of my subject. Unfortunately, this habit of taking our theological conceptions at second, third, and fourth hand, from hearsay, or from tracts and "little books," instead of going straight to the fountain head, invades the innermost sanctuary of the faith. Our ideas of the Atonement are often a faint echo of Calvinism, rather than the full-toned harmony of the Scriptures. A Christian teacher should above all things have right views of the Incarnation. The Creed tells us that Christ is One "not by confusion of substance, but by unity of Person." Yet we do again and again confound His Divine and Human Natures, and we conceive of Christ as God merely pretending to be a man. Need I say that anything less than the fulness of Scriptural teaching on these points robs Christianity of much of its meaning and power, or suggest the conclusion to which my remarks point, that while we should not neglect light from any quarter, we should give far more attention to an intelligent, prayerful, and original study of the Bible, so that the inspiration of our teaching may not be vague human tradition, or even human system, but Scriptural truth.

Sweet holy thoughts;  
Gentle and loving deeds; Christ in the heart  
And in the life; what more is needed  
To make life's structure noble and beautiful?

All things are best just as God's will ordains them. Of all things he has made His hand has left nothing defective, nothing imperfect. Can we rest in this?

Hell is as ubiquitous as a condemning conscience.

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St. David's Cathedral, Hobart.

THE RIGHT-HAND END OF THE BUILDING IS THE NIXON PORTION CONSECRATED ON JANUARY 18.

## CONSECRATION OF THE NEW CHANCEL &amp;c., OF ST. DAVID'S CATHEDRAL, HOBART.

The foundation-stone of St. David's Cathedral was laid by H.R.H. the Duke of Edinburgh on the 8th of January, 1868, when he visited Hobart during his tour of the Australasian Colonies. The building of the Nave, Aisles, and Transepts was at once proceeded with, and having been completed within six years, were consecrated and opened for Divine Service on February 5th, 1874.

The Chancel, Side-chapel, Chancel Aisle, and Vestries, which are just completed, have been carried out, in the main, according to the original intention and from the plans of Messrs. Bodley and Garner, under the supervision of Mr. G. S. Fagg, the local architect. The works in connection with the new Chancel, etc., were commenced early in December, 1890, the contract then being only for the foundations and crypt; and after a large amount of underground work the foundation stone was laid on February 3rd, 1891, by Sir Robert C. Hamilton, K.C.B.—the Governor of Tasmania—in the presence of several Colonial Bishops, who having attended the Consecration of St. Paul's Cathedral, Melbourne, visited Hobart for the purpose of taking part in the ceremony.

An interval of a few months occurred between the completion of this portion of the buildings and the commencement of the second contract, viz., that for the superstructure, the time allowed for which has just expired. The Church is designed upon the cruciform plan. The tower, a massive and handsome structure rising to a height of some 125 feet, is placed at some distance from the Church, and abutting upon Macquarie street, the communication being by means of a Cloister. This, however, is a work of the future, except as to a portion of the foundation, which was put in out of funds specially subscribed for the tower building, the foundation-stone being laid by the Most Reverend the PRIMATE of AUSTRALIA, on January 12th, 1892. The style of architecture chosen by the designer—Mr. G. F. Bodley, of London, of ecclesiastical repute—belongs to the decorated period of English Gothic—some of the windows, especially those of the east end and at the sides of the sanctuary, possess considerable richness of tracery. The masonry is all of local stone, the prevailing colour of which is brown, relieved by white in the windows, doorways, and ornamental portions with pleasing effect. The internal facing of the new Chancel and Aisles is polished ashlar, but the walls of the Nave and Transepts were left rough for future treatment, and still remain so. The Nave, which has a high clerestory, is 94 feet in length by a width together with the Aisles of 61 feet; the Transepts extend 6 feet beyond the Aisle walls to north and south respectively. This portion of the Church affords sitting accommodation for about 950 persons. The Choir and Sanctuary have a total length of 55 feet by a width of 25 feet, and the Nixon Chapel and north chancel aisle of 33 feet by 18 feet respectively. The roof of the older portion of the Cathedral and of the new Chancel aisles is open timbered with moulded principals and purlins, and boarded on the top of the rafters; but the roof of the chancel and sanctuary are wagonheaded in form, and its bold moulded ribs spring from shafts carried up from the floor upon the piers of the arcade. A deep moulded cornice with carved pinnacles and brattishing runs along the top of the walls, and the portion of the roof over the sanctuary is panelled out with smaller moulded ribs, the intersections of which are covered by richly carved bosses. The timbers and boarding for the roofs, and also for the joiners' work of doors, etc., is of native blue gum or stringy bark, and as the surfaces are simply finished with oil, the general appearance is hardly distinguishable at a short distance from English oak. The windows are filled in temporarily it is hoped, with plain leaded cathedral glass. The floor paving in the centre portion of both Choir and Chapel is of white Sicilian and black marble, laid in various forms with borderings, and the steps at the approaches to both and to the sanctuary are also of marble. The Chancel steps and the paving of the sanctuary, the gas fittings, etc., are of a temporary character, and will be replaced in a manner worthy of the building when funds are available.

The completion of the internal fittings, such as screens, stalls, and other woodwork, for which designs have been prepared, have also to be deferred till funds are available. The carved fronts of the choir seats are, however, provided as a memorial to the late Canon Bailey, instead of the pulpit which was originally contemplated, but the erection of which it has been considered better to defer until the acoustics of the completed building have determined the exact position it should occupy.

The Crypt beneath the sanctuary has been utilised for a Choir Vestry. It is amply lit and ventilated, and is approached by stone steps from the exterior. It communicates with the Clergy Vestry at the end of the north aisle by a spiral stone staircase.

The contractors for the works, Messrs Cooper Bros. and Messrs. Strab Bros., have carried out their undertakings in a most satisfactory and creditable manner, under the direction of the superintending architect, Mr. George Fagg, M.S.A., of Hobart.

## HISTORY OF THE DIOCESE OF TASMANIA.

BY THE HON. SIR LAMBERT DOBSON, CHIEF JUSTICE.

(Abridged.)

In the earlier years of the century the Colony of New South Wales, which included Tasmania, formed part of the Diocese of Calcutta. By Letters Patent, dated 2nd of October, 1824, New South Wales (including Tasmania) was constituted an Archdeaconry, and the Rev. William Grant Broughton was appointed Archdeacon of the Clergy.

The first Chaplain appointed for Tasmania was the Rev. Robert Knopwood. He arrived in the month of February, 1804, in the ship "Ocean," and on the morning of Sunday, the 26th of that month, he held his first service in Hobart, in the presence of the Lieutenant-Governor, the officers of the settlement, the military, the settlers, and the convicts. The sermon, by the request of the Governor, was upon the prosperity of the new Settlement, and to pray God for a blessing upon the increase of it. In the afternoon he did duty "to all the convicts, etc." at Risdon Cove. During his Chaplaincy the foundation-stone of old "St. David's," which has now been replaced by the Cathedral, was laid by the Lieutenant Governor, Colonel Davey, in the month of February, 1817. In the year 1822 the Rev. R. Knopwood was removed to Clarence Plains, and the Rev. William Bedford was appointed Chaplain of St. David's. About this time the Rev. John Youl became Chaplain at Launceston. These were followed by the Rev. H. R. Robinson, who held the Chaplaincy of New Norfolk, and the Rev. William Garrard, who was first appointed Chaplain at Pittwater, and afterwards at New Norfolk. In 1828 the Rev. W. H. Browne, L.L.D., and the Rev. R. R. Davies, B.A., were appointed to the respective Chaplaincies of Launceston and Longford. The latter was afterwards for some years Incumbent of "St. David's." The value of the labours of both of these Clergymen is attested by the fact of their subsequently becoming Archdeacons, the former of Launceston, and the latter of Hobart. The Rev. R. C. Drought, D.D. who was appointed Chaplain of Green Water Ponds, and the Rev. James Norran next arrived. The latter was first stationed at New Town, but afterwards was appointed to Sorrell, where he worked zealously for many years. Then came the Rev. William Bedford, jun., who held the Cure of Campbell Town for many years. About the year 1833 the Rev. Philip Palmer was appointed Rural Dean, and held the Chaplaincy of New Town for some time, and afterwards of "Trinity," Hobart. These are, shortly, the Clergy of the first thirty years of the Church's History in Tasmania, who bore the trials and privations of the early days of the Colony, and did good work in the service of the Church.

On the 18th January, 1836, the Crown erected the Archdeaconry of New South Wales into a Bishopric, of which Dr. Broughton was appointed the first Bishop, and on the 18th March, in the same year, Tasmania was by Letters Patent created an Archdeaconry, of which the Rev.

William Hutchins was appointed the first Archdeacon. He died suddenly in June, 1841, and the vacancy caused by his demise suggested the establishment of the Diocese of Tasmania. This was effected by Letters Patent, dated 21st August, 1842, and in the same year



DR. FRANCIS RUSSELL NIXON

was consecrated in Westminster Abbey the first Bishop of Tasmania. He arrived in the Colony in June, 1843, and on the 27th July was conducted to his throne at St. David's, which was by the Letters Patent created the Cathedral Church of the Diocese, by the Senior Chaplain, Dr. Bedford.

The present Bishop's Chair (*Cathedra*) at St. David's is that which was provided for the first Bishop-elect upon the occasion of his consecration at Westminster. In addition to an Endowment of the See raised by subscriptions in England, and which is now invested in the Bishopbourne Estate, the Legislature by Act secured the Bishop a salary of £800 a year. On the 23rd June, 1847, Letters Patent was issued making the Bishop of Tasmania Suffragan to the Bishop of Sydney.

The Chaplains were members of the Civil Service, and were appointed and paid by the Crown. With reference to the Clergy, the Bishop was empowered by his Letters Patent "to enquire, by witnesses sworn in due form of law, and by all other lawful ways and means, by which the same may be best and most effectually done, as well concerning their morals as their behaviour in their said offices and stations respectively." For this purpose the Bishop desired to establish a Consistorial Court, but he had no power to enforce the attendance of witnesses or to compel them to be sworn or to give evidence. On appealing to the Colonial Office for this power, his appeal was met by strong protests from various Religious Denominations in the Colony, and in the result his Letters Patent were cancelled, so far as they empowered the Bishop to establish a Court, by Supplementary Letters Patent, dated 11th May, 1849. Difficulties also arose with the authorities in the Colony, who claimed the right to appoint and remove the Clergy as Civil Servants. These difficulties continued more or less acutely till the passing of "The State Aid Distribution Act," in 1862. That Act provided for the severance of the connection between the State and the various Churches in Tasmania. By the "Constitutional Act" the sum of £15,000 a year was reserved out of the Revenues of the Colony for the purposes of public worship in Tasmania. The appropriation of this sum amongst the different religious bodies by the Legislature had become very unjust, and unequal when regard was had to the number of members in the several religious communities. "The State Aid Distribution Act," in its main provisions, first distributed the £15,000 amongst the Churches in proportion to the number of members in each Church, and made the sum allotted to each Church payable to its governing body. The Act then provided that whenever any minister died or ceased to hold office the amount of his stipend should for the future lapse and fall into the Public Treasury, so that State Aid to Religion would thus gradually die out with the lives of the then recipients. In order to encourage endowment and to prevent mischief accruing from any too sudden change the Legislature voted £100,000 in debentures, to be divided amongst the several bodies in proportion to the number of their members. This Act also repealed the "Bishop's Salary Act."

In 1857 Bishop Nixon held a Council of the Clergy, and many leading laymen of the Church, and, with their advice, summoned a Synod of the Church, which met on the 29th September, 1857. The Synod felt that it was a merely voluntary body, having no legal powers, and thereupon appointed a Committee to prepare a Bill to submit to Parliament in order to obtain powers to enable it legally to control and manage the affairs of the Church in Tasmania. During the next Session of Synod the Draft Bill was approved on 29th July, 1858, and in the same year it was passed by the Parliament. The Act, "The Church of England Constitution Act," and an Amendment passed in 1882, confer upon the Synod ample power to manage the affairs of the Church of England in Tasmania. Upon the retirement of Bishop Nixon in 1864 the RIGHT REVEREND CHARLES HENRY BROMBY was appointed his successor.

On the retirement of Bishop Bromby, the RIGHT REVEREND DANIEL SANFORD was appointed to succeed him. Bishop Sanford arrived in Tasmania on 8th September, 1883, and after an Episcopate of five years, resigned in December, 1888. Upon his retirement the present Bishop, the RIGHT REVEREND HENRY HUTCHINSON MONTGOMERY D.D., succeeded him, and after having been consecrated in Westminster Abbey, was enthroned in St. David's Cathedral on the 29th, October, 1889.

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SATURDAY, JANUARY 27, 1894.

**MORTGAGING CHURCH PROPERTY.**

"CHURCH BELLS" in its issue just to hand has a sympathetic note on the finances of the Diocese of Newcastle which it regrets to hear are in such a depressed condition, and refers to the New Parochial and Diocesan Funds Ordinance which came into operation this year. It also refers to the two Mortgaging Ordinances which were passed, one to raise £5000 on the Cathedral, and another to raise £3000 on the Stockton Glebe, Church, and Parsonage. Several Lay members of Synod, it says, were anxious to save the disgrace of Mortgaging the Cathedral, and five members promised in as many minutes to give £25 each to avert it, but it was stated that the Mortgage was an imperative necessity. It will come as a revelation to Churchmen in England that Churches can be, and are, mortgaged in the Colonies. That such is the case we consider is a matter for deep regret; and a grave responsibility rests upon the Synod which sanctions such a procedure, and upon Trustees who, without the sanction of Synod, resort to such a plan. Of course there are two sides to the question. Those persons who for the welfare of the Church incur financial responsibility, ought to be protected from loss, but the question is, should property be vested in local Trustees possessing power without reference either to Bishop or Synod to raise money by mortgage on the ground and buildings erected thereon. Such property, although used for Divine Service according to the Rites and Ceremonies of the Church of England, is certainly not its possession, and we fear some day there may arise problems in connection with these buildings which will not be easily solved. The question of Church debts is a very serious one, and demands earnest attention. It is a subject not peculiar to the Church of England, but it appears to agitate other bodies of Christians, and in a letter published last week in a contemporary we hear a minister complaining that his predecessor worked upon an overdraft, and now he has to grapple with the difficulty and devise means to pay the indebtedness. Sometimes the means resorted to are not very creditable. In the last number of the *N. Z. Church News* we read that at a Church fête at Rakaia, "Mrs. Jarley's waxworks and other customary games" were well patronised. At Merivale "the Fendalton Dramatic Club played the farce of 'A Compromising Fact.'" At Oxford after Evening Service on St. Andrew's Day there was a Maypole dance, followed by a performance of "The Deal Boatman." Here is a better way, from the same paper we learn that at Phillipstown it was decided not to have "recourse to bazaars, cakefairs, or any of the unchurchlike methods so much in vogue," but to reduce the Church debt by a special offertory at Christmas. The people responded liberally, and gave directly more than £75. The distress caused to Clergy in some cases is most serious. For instance, we heard of an instance the other day where after the interest on a large debt had been paid there was left from all sources the sum of £17 to be devoted towards the Stipend of the Clergyman for the year. Churchmen

are distressed to find that the Free Fund of the Church Society last year has suffered to such an extent that the Grants for this year have been cut down nearly £1000. The year was one of great financial pressure, and the parishes have been taxed to the utmost to meet local requirements. In some cases these have not been met, although the strictest economy has been practised, and the Stipends to Clergy and Lay Officers have been reduced. We fear that at Easter many will have to report that although spiritually much good has been done, yet financially they cannot report a balance to their credit. The most lamentable fact is that more money is paid away by far for interest every year on debts than what the Church Society has as its revenue to the Free Fund. In some cases nearly as much has been paid for interest as what the original debt was. One or two instances will show what we mean. In one case £800 was borrowed, and £700 has been paid for interest, and still there is the £800 to face. In another, upwards of £800 has been paid for interest, and still the original debt remains to be grappled with. It seems such a pity to have to pay away such sums and leave the debt at the original amount. Of course there are cases when a new work is begun, where there must be a large sum spent in the erection of either Church, Schools, or Parsonage, which cannot be provided for at that time; but we think there ought to be an effort made every year to reduce the original debt, as well as pay the interest which is due. If such were done then the finances of the Church would become easier every year, and with a growing population and an increasing congregation the burden would be removed in the course of a few years. A Church that is mortgaged cannot be called God's House. It is the security of some Bank, Financial Institution, or Money Lender for the time being. Some rule about Church buildings should be adopted, such as before a building, say a Church, School, or Parsonage is erected, the projectors should be required to have on hand one-half or two-thirds of the total sum needed, or it should be determined that a building should not be erected on a site which has not been first paid for. Something of this kind should be the acknowledged rule of the Church, and it might prevent over-building, which too many persons have found out is a very expensive luxury. We do not know whether there is any return made of Church properties—as to who are the Trustees, whether there is a Declaration of Trust—for what purposes the Trust is held—and what amount is owing on the building—is it mortgaged, and to whom—or who are the Guarantors for the debt, and what security do they hold. Such a return would be of service, it might not sometimes be pleasant reading, but it would guide the Councils of the Church as to what steps should be taken as to Church buildings in the future. The Church seems to be "over-parished" and "over-built," and until its indebtedness is lessened no more new buildings should be contemplated, only in very exceptional cases. The evils we have referred to contribute to feed that spirit of narrow parochialism over which we all have cause to sorrow. Nor can it be wondered at. Guarantors naturally seek to protect themselves, and Churchwardens know that if the interest on a mortgage is not paid they may be subjected to very unpleasant proceedings, and consequently they devote every energy to meet these charges first of all. This spirit of parochialism grows, and gains strength every year, until at last nothing is done for the Diocese as a whole, or in helping newly-formed districts. The mortgaging of Church property is to be deprecated. It is an evil, and hurts us spiritually. To expect a Clergyman to be continually begging is to place him in a false position, and it materially hinders his usefulness as a Minister of the Gospel of Christ. We cannot expect to have the fulness of God's blessing if we are in debt. The Members of Christ's Body have no right to be in debt. The Church, which is God's House, ought not to be in debt. If we have erred in the past in incurring liabilities which up to the present are unpaid, the sooner we seek to pay them the better. If we make an honest effort God's help will be given. The "Purchase Deed" should not have an endorsement. It should be for God and the Church. When that is done then we can go to God and claim the promise,

"prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

**THE VEN. ARCHDEACON BENTZEN.**

It is with deep sorrow we record the death of this devoted Minister who for many years has done such excellent work in the Diocese of Bathurst. His illness was brief, his death unexpected. He was an earnest worker, a diligent pastor, and a faithful friend. He took a deep interest in all Diocesan work, and it will be difficult to fill his place. We are promised an extended notice of his life and work which will appear in our next issue.

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

Echo Farm Home.—The Monthly Committee Meeting was held at Trafalgar House on Friday afternoon, the 19th inst. The financial statement was of an encouraging nature, some cheering instances of reformation were reported. But several late members had been giving cause for anxiety. The management of the Home was giving much satisfaction. The work involved in correspondence, interviewing and visiting had become heavy, as about 80 members have up to now been admitted, and it is the endeavour of the Director and the Committee to keep in continual touch with as many of them as possible. The "Bethany" Excursion will take place on Saturday, 10th February, when visitors may be rowed to the Home, if desired.

St. Paul's, Riverstone.—On Sunday afternoon, the 15th inst., a Children's Service was held in the above Church. Mr. Vaughan, the Superintendent gave the children an address on Mission Work, and congratulated them on the amount they had contributed to the Mission box. At the conclusion of the service, Miss Pye, of Waaaraawaa, presented each child with an illuminated text, and wished them a Happy New Year.

St. Paul's, Sydney.—The Young Men's Union held its Annual Meeting on Friday, 5th inst. The Rev. F. B. Boyce, President, was in the Chair. The reports showed a balance of £8 in hand, and 92 members as financial. The following were elected office-bearers for 1894: Vice-Presidents, Captain N. M. Phillips, Messrs. E. Wilson, W. C. Coombes, and F. P. De C. Browne; Hon. Secretary, Mr. Hugh McEvoy; Treasurer, Mr. W. B. Johnson; Assistant Hon. Secretary, Mr. H. Ross; Financial Secretary, Mr. W. Wilson; Librarian, Rev. P. W. Dove, B.A., Committee, Messrs. J. Hunter, J. Duques, J. Chambers, R. Richardson, and R. McEvoy. There was a healthy competition for the offices, ballots having to be taken in nearly all cases. The Union has recently raised the age of admission from 17 years to 18.

(The Boys' Institute.)—The Annual Meeting was held on Thursday evening, 4th inst., when there was a large attendance. The reports showed 62 members on the roll, and a balance of £6 7s 7d in hand. The following were chosen as officers:—Vice-Presidents, Messrs. A. Douglas and W. B. Johnson; Honorary Secretary, Mr. H. Lucas; Financial Secretary, Mr. James Love; Treasurer, Mr. Geo. Chambers; Committee, Messrs. Stephen, Williams, A. Tracy, and Earnest Sharp. All officers are *ex-officio* members of the Committee. The Institute is for boys only between 14 and 18 years of age. The Vice Presidents are exceptions as to age.

Labour Home.—The Weekly Meeting of the Committee of the Labour Home was held on Thursday afternoon, the 18th inst., at 557 Harris-street, Ultimo. Rev. J. D. Langley occupied the chair, and there were present: John Sidney, W. H. Dibley, and the Hon. Secretary (Charles I. K. Uhr), and the Manager (E. Grether). The Chairman reported for the week ended 13th January: meals served, 725; beds occupied, 240; employment found for 5; dismissed, 1; now remaining, 28. 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.

**Diocese of Newcastle.**

Christ Church, Dungog.—The Offertories on Christmas Day for the Organ Fund amounted to £6 18s 10d. Mrs. Taylor has presented Christ Church with a new Paten for Holy Communion. £3 for the new Paten is all that is needed to make the offering of linen and new sacred vessels complete. The visits of the Revs. J. Shaw and P. J. Simpson were much appreciated. Mr. Shaw has promised to pay another visit, and in the near future the Rev. W. H. H. Yarrington, and the Rev. G. Moore will be welcomed at Christ Church for Divine Service. There are five District Churches in this Parish in which services are regularly held.

St. James's, Morpeth.—The Parish Gazette has entered the seventh year of its publication and the third of its incorporation with the *Church Monthly*. The restoration of All Saints, Woodville, was completed at the end of the past year, and the Bishop preached at the first service after the completion of the alterations. The Bishop expressed his pleasure at the improvements made since his last visit. Morning Prayer is held daily at St. James's, Morpeth.

**SAVE THE PIECES. LARSEN'S First Prize P. P. CEMENT**

Repairs China, Glass, and all kinds of Works of Art GUARANTEED TO RESIST BOILING WATER. Sold Everywhere, 6d and 1/- per bottle; or Sent Post Free for 14 Stamps. 67 N.B.—REPAIRS Executed on the Shortest Notice.

**A WORD TO MOTHERS: Use LARSEN'S "HEAL ALL" OINTMENT**  
 For SORES, BURNS, &c. Sent for 14 Stamps from 202 OXFORD STREET, PADDINGTON, SYDNEY.

**A. ROSENTHAL,****Merchant Tailor & Clerical Outfitter, 52 Oxford St.**

My £3 3s. SUITS for Fit, Style and Workmanship are unsurpassed. New Goods by every Mail. A TRIAL SOLICITED.



**Stroud.**—An interesting letter from the Incumbent to his Parishioners is the principal feature of the New Year's number of the *Stroud Parish Gazette*. The following appears under "Statistics":—"The Parochial Council voted the usual amount for half year's Stipend and the balance due for Assessment for 1893," Sunday and weekday services are held at twelve places in the Parish of Stroud. The year's record shows 97 baptisms, 13 marriages, 17 burials, and the Incumbent travelled nearly 4000 miles in Parish work.

### Diocese of Bathurst.

In our last issue we said that the Bishop of Bathurst had been presented by his Clergy with an Address, on the eve of his departure for England. We have been favoured with a copy of the address which was read by the Archdeacon of Bathurst. The following is its text:—

Bathurst, January 18th, 1894.

My Lord,—We, the undersigned Clergy of the Diocese of Bathurst, have received your Lordship's circular, informing us of your approaching departure for England.

We deeply regret that a throat affection, which has for some time made it very difficult and painful for you to perform your Episcopal duties, renders your temporary absence from the Diocese a necessity.

We are pleased, however, to learn that you have decided to seek in England absolute rest, which, we trust, under God, will bring about your complete and speedy recovery.

We take the opportunity on the eve of your departure to assure you of our affectionate loyalty to you as our Bishop, and to express our esteem and regard for you as our personal friend, our admiration of your abundant labours and untiring zeal in the interests of our Church in this land, and our grateful appreciation of the uniform kindness which has marked your intercourse with us during the six years of your Episcopate.

We trust that Mrs. Camidge and yourself may have a safe and pleasant voyage to the old country; and we shall not cease to pray that Almighty God may protect you from all dangers during your absence, re-establish your impaired health, and bring you back to us, not only refreshed in body and mind, but also "in the fulness of the blessing of the Gospel of Christ."

We are, my Lord,

J. T. MARRIOTT, D.D., R. LIVINGSTONE, E. HOWARD LEA, W. KING HOWELL, J. ONYONS, C. H. SHEEDEN, W. HOTSTON, R. ROOK, F. W. CLARK, B.A., G. T. GREER, R. M. BRETT, W. VAUGHAN ROSE, J. A. COOPER, J. T. WALTON, M. HURST, F. S. WILSON, E. DUNSTAN, M.A., W. ROBERTS, J. YOUNG, H. JOHNSON, F. E. HAVILAND, F. J. MITCHELL, M.A., F. J. THOMPSON, H. GLASSON, B.A., T. R. CURWEN CAMPBELL, M.A., F. TRACY, M.A., R. SMEE, J. ALDIS, R. SEYMOUR SMITH, H. T. A. BENTZEN, A. N. BURTON, R. W. P. MONTGOMERY, A. E. CRESSWELL, W. J. DUNSTAN, F. G. NEILD, W. COWAN, R. WINTER, M. SMITH, G. S. OAKES, R. BARRY BROWN, J. T. EVANS, M.A.

### FRAGMENTS.

Oh indeed,  
True wisdom shuts the lips and shows  
Its eloquence in silence.

He who imagines he can do without the world deceives himself much; but he who fancies the world cannot do without him is under a far greater deception.

Play well the man,  
Paint not in evil day; but, strong  
In God and in thyself, go on  
In duty's path, and thou shalt lay  
Fast hold on life eternal.

He that would not eat the forbidden fruit must not come near the forbidden tree.

True joy  
Rests on all godlike things. Coming from God,  
They bear the impress of His brightness,  
And radiate all around, gladness and beauty  
Divine, ineffable.

Great calm within;  
What matters it what cyclones sweep,  
What waters rage, what thunders roll?  
They touch thee not.

### NEWINGTON - COLLEGE.

STANMORE, SYDNEY.  
President: The Rev. J. E. MOULTON.  
Head Master: A. H. S. LUCAS, M.A.  
(Oxon), B.Sc. (London); (late of Balliol College, Oxford).  
The College comprises:—(1) A Classical School; Boys prepared for University Examination. (2) A Modern School; Book-keeping and Short-hand without extra charge. (3) A Preparatory School for Young Boys. Gymnasium, Carpentry School, &c.  
Fees:—Boarders from 12 guineas; Day Scholars from 2½ guineas. Prospectuses on application. Next term begins January 31st.

### 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.

#### CHURCHWARDENSHIP QUALIFICATION.

TO THE EDITOR.

SIR,—Will you kindly inform me and others interested, through your columns, what are the proper qualifications for a Clergyman's Warden? The Act to Regulate the Temporal Affairs of Churches of England in New South Wales, dated 6th September, 1837 (8 Wm. IV., No. 5, Cl. 9), distinctly says that the Clergyman's Warden shall be a pewholder.  
A case in point has occurred recently in a Church in the suburbs, where the Clergyman's Warden chosen is not a pewholder or even a seatholder.—Yours, &c.,  
A CHURCHMAN.

#### INDEBTEDNESS.

SIR,—It must help to cripple the usefulness of your paper if your subscribers are in your debt. Bad as the times are, there is no excuse for this indebtedness. If I cannot afford to pay for the RECORD, then, in all honesty, I should stop it. I am inclined to the belief, however, that this indebtedness is not so much a want of the means to pay you as want of thought about the payment at the proper time. I do sincerely hope that my fellow-Churchmen and Churchwomen will think themselves, and pay up every shilling. "Honesty is the best policy," and I am confident, that you have to appeal so often—so very often—to your subscribers for payment of their subscriptions; but, just simply, as I have said, for want of thought on their part. Your paper is all that can be desired, in my opinion, and if any persons should wish to improve it in any way, how are you to carry out those improvements for want of funds? I should greatly miss the RECORD, if through want of funds, or any other misfortune of that sort, you should be obliged to stop its publication. It is through its pages only, that I learn how the Ecclesiastical world wags. I would, therefore, respectfully say to all who are in arrears, "Pay up, ladies and gentlemen."  
Yours, etc.,  
A POOR COUNTRY PARSON.

#### "HE GIVES TWICE WHO GIVES QUICKLY."

SIR,—Those who remember the self-denying labours of the late Rev. J. B. Gribble, may feel a pleasure in helping in the work for which he literally laid down his life, and which is now carried on by his son at Bellenden Ker, and by Mrs. Gribble, who has recently gone there.

The Mission lacks many things; among others, a stove and kitchen utensils. The fruit, of which there is abundance, is wasting, solely for want of means of preserving it.

If any of your readers will aid in this matter, and will send their donations to me at 211 William-street, Sydney, they will be duly acknowledged, and the money forwarded to Mr. Gribble, at Bellenden Ker.

About £10 or £15 will be wanted, and I cannot but believe that such a small sum will very speedily be raised, if only for the sake of him who loved the black people of this land better than his own life.

Yours faithfully,

RAMSAY WHITESIDE,  
211 William-street, Sydney,  
January 18, 1893.

#### ENCOURAGEMENT.

DEAR SIR,—I have not been long in the Colony, and for the first time have glanced through an AUSTRALIAN RECORD. It is the Churches number, and indeed I am more than pleased with it. I mean, God willing, to become a subscriber. Your paper has refreshed me.

Yours truly,

January 16, 1894. R. N.

SIR,—Your columns were made use of when our friends were preparing a Christmas Box for our Mission. May I ask you kindly to thank the many who have contributed to the Box. Unfortunately, it has not arrived yet; when it comes, its contents will be duly distributed, and I am sure appreciated.

The Mission Schooner, Albert Maclear, arrived from Samarai on December 23rd, bringing a mail by which I have heard of the box that is coming, and also bringing a box marked fruit—from my old parish—which Captain Jones, of the Government Steamer, Merrie England, had kindly brought across. There were also on board, Mr. Kennedy, with 7 of his Paupai boys, and Harry, our Kanaka teacher, with 2 of his Awaima boys. There were already 8 boys here, and 4 on the Schooner, so that we have had a fairly large Christmas party.

Sunday and Christmas Day were rainy, but we had our regular English Services, and fair attendances at the Native Services. On Christmas morning, at Dogura, there were nearly 100 children, besides adults, at the Service.

On Boxing Day, the children from the Wedan and Waimira Schools came and spent the day, and we had the usual sports, ending up with a distribution of presents to the scholars, and a meal of rice and meat.

We have made use of the opportunity (the whole Mission Staff being together) to discuss several subjects on which we needed each others help, and a unity of action. And to-night our visitors are to start for their own homes again, and the Schooner will take a mail to Samarai.

Let me assure your readers that the knowledge of their constant prayers is a great encouragement and support to us in our difficulties. May God answer them speedily and fully for His own glory.—I am, &c.,

COPLAND KING,

Dogura, British New Guinea,  
27/12/93.

### THE CHURCH SOCIETY FOR THE DIOCESE OF SYDNEY.

At a Special Meeting of the Committee, held in the Chapter House on Monday, the 15th instant, The Very Rev. the Dean of Sydney in the chair, the Report of the Finance and General Purposes Committees was presented, and grants at the rate of £2687 per annum for the first six months only for the present year (as against £3651 for last year), with the hope that Free Fund contributions may increase during that period and enable the Committee to reconsider the grants in July next. The following resolution was moved by Archdeacon Gunther, seconded by the Clerical Hon. Secretary, and duly carried:—"That this Committee request the Finance and General Purposes Committee to make some special effort so as to prevent, if possible, any reduction of grants for the second half of the present year."

#### STIPEND GRANTS—1894.

The Sub-Committees of Finance and General Purposes recommend that grants for the year 1894 at the following rates per annum be made in each case named for six months only.

|   | £   | s.   | d.  |
|---|-----|------|-----|
| R. D. Berrima                                       | ... | ...  | ... |
| Berrima   | ... | 30   | 0   |
| Bong Bong   | ... | 25   | 0   |
| Mittagong   | ... | 40   | 0   |
| Wingecarribee                                       | ... | 45   | 0   |
| R. D. Liverpool and Camden.                         | ... | ...  | ... |
| Appin   | ... | 100  | 0   |
| Campbelltown  | ... | 30   | 0   |
| Cobbitty  | ... | 50   | 0   |
| Pictou  | ... | 30   | 0   |
| R. D. Penrith                                       | ... | ...  | ... |
| St. Mary's  | ... | 45   | 0   |
| Enna and Castlereagh                                | ... | 40   | 0   |
| Mount Victoria                                      | ... | 50   | 0   |
| Hartley Vale (3 months)                             | ... | 5    | 0   |
| Lithgow   | ... | 60   | 0   |
| Wallarawang   | ... | 60   | 0   |
| Mulgo   | ... | 50   | 0   |
| R. D. Woollongong                                   | ... | ...  | ... |
| Dapto   | ... | 50   | 0   |
| Jambersoo   | ... | 40   | 0   |
| Shoalhaven  | ... | 12   | 0   |
| Shoalhaven (Curate)                                 | ... | 50   | 0   |
| Berry   | ... | 25   | 0   |
| Kangaroo Valley                                     | ... | 50   | 0   |
| Ulladulla   | ... | 36   | 0   |
| Delli   | ... | 50   | 0   |
| Holensburg—Austinmer                                | ... | 40   | 0   |
| R. D. Richmond.                                     | ... | ...  | ... |
| The Kurrajong                                       | ... | 50   | 0   |
| Pitt Town   | ... | 40   | 0   |
| R. D. Parramatta.                                   | ... | ...  | ... |
| Granville and Guildford                             | ... | 40   | 0   |
| Castle Hill (Curate)                                | ... | 60   | 0   |
| Pennant Hills                                       | ... | 50   | 0   |
| Smithfield  | ... | 85   | 0   |
| R. D. Petersham.                                    | ... | ...  | ... |
| Marrickville  | ... | 60   | 0   |
| Delwich Hill  | ... | 40   | 0   |
| Five Dock   | ... | 70   | 0   |
| Croydon   | ... | 25   | 0   |
| St. Luke's, Burwood (Curate in charge of Mort-lake) | ... | 50   | 0   |
| R. D. North Sydney.                                 | ... | ...  | ... |
| St. Stephen's Willoughby                            | ... | 75   | 0   |
| Gordon and Hornsby                                  | ... | 60   | 0   |
| Mosman's Bay  | ... | 28   | 0   |
| R. D. West Sydney.                                  | ... | ...  | ... |
| St. Andrew's (Curate) Mission District              | ... | 75   | 0   |
| St. Luke's (Curate)                                 | ... | 40   | 0   |
| Botany  | ... | 45   | 0   |
| Macdonaldtown                                       | ... | 25   | 0   |
| St. Saviour's, Redfern                              | ... | 70   | 0   |
| Darlington  | ... | 60   | 0   |
| St. Barnabas (Curate)                               | ... | 50   | 0   |
| St. Mary's (Curate) Balmain                         | ... | 60   | 0   |
| R. D. East Sydney.                                  | ... | ...  | ... |
| St. Michael's, Surry Hills (Curate)                 | ... | 50   | 0   |
| Christ Church, St. Lawrence (Curate)                | ... | 50   | 0   |
| S.S. Simon and Jude                                 | ... | 62   | 0   |
| Watson's Bay  | ... | 45   | 0   |
| Catechists.   | ... | ...  | ... |
| Pitt Town (Outlying Districts) 3 months             | ... | 17   | 10  |
| Hospitals, Etc.—                                    | ... | ...  | ... |
| Asylums, Parramatta                                 | ... | 75   | 0   |
| Sydney Hospital Chaplain                            | ... | 75   | 0   |
| Little Bay, Coast Hospital                          | ... | 40   | 0   |
| Prince Alfred Hospital                              | ... | 25   | 0   |
| Warangela Mission                                   | ... | 25   | 0   |
| Chinese Mission (Rev. George Soo Hoo Ten)           | ... | 50   | 0   |
| Total   | ... | 2687 | 5   |

Life sometimes overlays the soul in the face with disturbing hieroglyphics which gentle death smooths away, showing worthy writing there.

### In Memoriam.

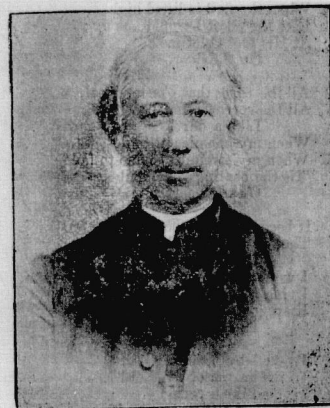
THE REV. SAMUEL SIMM.

INCUMBENT OF RAYMOND TERRACE, AND OF CHRIST CHURCH CATHEDRAL, NEWCASTLE, NEW SOUTH WALES.

The passing away of a good man from the earth, of one who for forty years had been a devoted servant of Christ, who had exercised a powerful influence and wonderful fascination upon those with whom he had come in contact, marked an era and created a blank in the hearts of those who mourn the loss of Canon Simm. The loving and grateful remembrance in which his name will be cherished will stand as a more lasting memorial of the usefulness and affection which the life just closed inspired, than the costliest monument of stone or metal. Called away, humanly speaking, unexpectedly Mr. Simm who had just completed arrangements for an extended visit to Tasmania, returned to his home at the Parsonage, Raymond Terrace, on Tuesday evening the 2nd inst, after a fatiguing round of his parish and there was attacked by hemorrhage which proceeded from the rupture of one of the blood vessels of the heart and ended fatally early the following morning. For him,

There was no sadness of farewell,  
He met his Pilot face to face

and "clear'd the bar" without a moan. The cheery voice was hushed, the eyes that had diffused that wondrous sympathy which was magnetic were closed in their last loving sleep and the hands which had wielded a fearless and powerful pen exercising a widespread and most beneficial influence were quiet in the grasp of One who would lead him across the valley of the shadow of death. But his works follow him, the work commenced when he came to the Colony in 1856 to fill the appointment of Chaplain to the Australian Agricultural Company, at Stroud, which position he occupied for eleven years, when he removed to Raymond Terrace the Incumbency of which he held for twenty-seven years. Unswerving devotion to his people prompted the ready reply to friendly solicitude when urged recently to lessen his labours or



THE LATE CANON SIMM.

retire "I will never leave my parish," and that trial, the severance of a pastor and people united by exceptional loyalty, devotion, and affection on either side was spared him. Till the last evening of his life he fulfilled the duties of a faithful parish priest, of a loving friend and counsellor and lay down to rest and to awaken and enter that Rest which remains for the people of God.

An almost pathetic significance invests the proceedings which marked the separation of a portion of Canon Simm's parish, William's Town and Fullerton Cove, on the Thursday prior to his decease. An assemblage of the residents was held at William's Town for the purpose of bidding an affectionate farewell to the late Incumbent prior to the incorporation of the two places with the parish of Stockton. The retiring Clergyman spoke of "the tender, intimate and sacred character of the tie established between his people and himself during his lengthened ministry and although he could not regret the fatiguing journeys of which he would be relieved, he grieved for the sundering of the bonds by which they had been so long and happily united," and the address subsequently presented by the parishioners, paid a grateful tribute to the self-denying labours of their beloved Pastor, and gave expression to the earnest hope that "He might be spared for many years to enjoy the honours of a position (the dignity of Canon) the proper mood of ability, age, experience and long service in the Diocese which he had justly won." It will be with a pleasurable sense of sorrow that some members will be able to recall that they grasped the hand of their late Clergyman in loving and reluctant good-bye and the closing prayer of the address—"God, even our own God, give you His blessing has been fulfilled; and sooner than any one could have foreseen the loving gracious spirit of Samuel Simm was to be called home, and who can doubt but that he has gone to his high reward. To the calm sweet rest in his Father's

House, and to the home beyond which he preached and exhorted his hearers to strive after. No one who has heard the eloquent voice which carried a message of glad tidings to every heart, or cheered each separate personal life required to be reminded of the spiritual joy of the life whose religion was lived and felt, which permeated every action, and helped the sorrow-stricken to believe more truly in the Communion of Saints.

Incalculable comfort, yet triumph inspired the tone with which he administered consolation to friends in a recent loss with the words,

"Do you mourn when another star  
Shines out from the glorious sky?  
Do you weep when the voice of war  
And the rage of conflict die?  
Why then should your tears roll down,  
For your heart be sorely riven,  
For another gem in the Saviour's crown  
And another soul in heaven?"

And as we think of him who has been taken from us, our loss will assuredly be forgotten in the recollection of the gain which this faithful and devoted servant of Jesus Christ has obtained, and the memory of that life fragrant with kindly deeds and high moral worth, whose loss the Anglican Church so deeply deplored will point us to the blest abode whither he has gone.

### JOTTINGS FROM THE BUSH.

#### "All in the Name of our Lord Jesus."

Four months ago, at a Missionary Farewell Communion in London, Bishop J. S. Hill pointed out that Missionaries have a share in Christ's sacrificial sufferings, inasmuch as they are willing to lay down their lives if thereby men may repent and believe. And now, both he and his equally earnest wife, have been examples of what he spoke of, and have given their lives for the heathen. It is the will, not the deed, which makes the martyr, and whatever may have been the cause of their death, it will probably prove to be connected with that climate which, seventeen years ago, drove them away from that Africa, for whose people they had such love, and such yearnings. An heroic death prompts similar self-sacrifice, and as the blood of the martyrs is still the seed of the Church, I hope for a stirring up of missionary zeal in consequence. The news, too, is of greater interest to our Colony, now that we have our own Australian Church Missionary on his way to take up work in that same vast continent. As the *Herald* has just pointed out, the European nations are making immense efforts to become possessors of Africa, even though it be by much bloodshed. Cannot we, Christians, whose objects are purely unselfish, make equally strenuous efforts, so that with the progress of what is called "civilisation" the prominent parts of which seem to be rifles and rum, there may come that teaching of Christ which can do away with such evils, and make the country the happy place that it never has yet been since history began.

I never had the privilege of seeing Dr. Hill, as so many Sydney readers of this paper have had. With those who knew him personally, his self-devotion, and the earnest imploring of himself and his wife for more help in the campaign against heathenism, will have even greater weight, and when we hear more details of his death I hope that many pulpits will tell more about him and his work. For, as "H" says, there is in many country districts a dense ignorance on the subject of Missions. There is plenty of Missionary literature to be got—in fact, almost too much. For many a Clergyman feels so doubtful as to which are the best Missionary publications to take that he finally takes none at all. Just like the Clergyman in the Sydney Diocese who, when this paper first started, notified to his parishioners that he had nailed a copy of both the *Record* and the *Australian Churchman* to the Church doors, so that each person could judge for himself as to which to subscribe to. For his own part he wished to be perfectly fair to both, and whereas he had formerly been a subscriber to the *Churchman* he should now subscribe to neither!

It is true that in some parishes the cause of missions is frequently referred to; but I fear that these are rather the exception than the rule. Are there not some parishes in which months go by without the least allusion from the pulpit to the work that is being attempted and done for the heathen in other lands? Well, in such cases can it be wondered at that there is little interest taken in Missions? If the Gleaners' Union, or some such organization were adopted in every parish, the effect would soon be noticed, and, in my opinion, noticed not only with respect to Missionary interest, but also in interest as to the working of evangelising efforts in the parish itself. For it is almost invariably to find those who are most earnest in their advocacy of Foreign Missions to be the most earnest in their efforts to bring to Christ the Home Heathen in our midst, and in their wish to increase the earnestness of all Christians in working for their Master, and following in His footsteps. The growing Christian never breathes a healthier air than when he is among those who are interested in Foreign Missions.

It was not until the other day that I read Archdeacon Farrar's speech to the Working Men's Meeting at the Birmingham Church Congress. Perhaps some of my readers may also have missed it, and therefore let me give an extract:—"I have before me twenty-five reasons given by working men why they do not go to Church. They may be summarised in the reason 'because the Church does not go to them.' To quote their own words they say it is 'from the lack of practical Christianity in the Church'; because 'the Clergy mainly quibble about trifles'; because of their 'unsympathetic outlook on the people'; because they are 'opposed to the aspirations of the masses'; because they 'do not sufficiently consider the social side of human nature.' The working classes may be right or wrong, but this, in their own words, is what they think, and if we do not want to be left stranded in the ooze of impotence, if we do not desire the Church to be like an anchored boat, only serving to show how fast the tide is ebbing away from her, we should carefully consider it."

We shall not abate a jot of our dogmatic teaching of the Christian religion, but rather make its main truths more known to every person in our land if we follow out the suggestions of the Bishop of Derry, quoted in the same speech of the Archdeacon's:—"We speak to the masses of the Divinity of the Christian religion: they demand of us to prove its humanity. 'Show us,' they say, 'that you know something of these homes of ours in the smoke, and we will believe you when you tell us of a home in the blue of heaven.' The coming generation will certainly judge the Church by her works. The influence which softens, which brightens, which elevates, which improves, which sweetens, which does something for human society, which lays its subtle touch upon the leprosy of life, will be welcome, first as a friend, ultimately as a messenger of Christ. I see them rising to their feet, the greatest host that time has ever known, and hear the murmur of millions speaking to millions across the sea in many languages. What there is in the Gospel to rectify the relations of human life, to elevate the selfishness of capital, and chasten the selfishness of labour, to carry to the homes improvement in the present, and hope for the future—that will find eager listeners. But to the men of the near future religion will appear a barren and worthless stem, unless it be taught to bear the fruits of human love."

COLIN CLOUT

### FULL SALVATION.

In the 91st Psalm, 16th verse, we read: "With long life will I satisfy him and show him my salvation." Who is this? The man of whom God says, "Because he has set his love upon Me." And in 103rd Psalm, fifth verse, you find these words: "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." Who is this? It is the man who is so filled with the fullness of God's salvation that he bursts forth with the ineffable cry of indescribable joy, "Bless the Lord, O my soul! and all that is within me, bless His holy name!" Do you know what it is to be satisfied?

I will carry you back to a vision that comes to my mind at this moment. It is now some twenty-seven years ago when I was, shortly after my ordination, acting as Chaplain to a workhouse in Herefordshire. On arriving one day, I was told that there was a sick man outside the house whom I must go to see. I was taken by one of the people to a shed where they kept the parish horses to shelter it from the wind and rain. In that shed, which had an earthen floor, there lay a man whom they would not receive into the house, because he was so unpleasant to their senses. He had cancer of the mouth of a horrible kind. He lived for some three months in the shed, and I had to attend him as often as I could. Nobody would stay with him excepting the epileptic idiots of the workhouse, who were sent into that place provided with claret and beer to make them bear the miseries of it as they sat there; for as they were unable to speak, it was thought that they might be satisfied with the drink. My visits were exceedingly distressful. I had been speaking about the satisfaction of Jesus and the home beyond to the poor fellow, who was now neglected by everybody, and left to die alone in misery upon that floor, and the last words he ever uttered, when half of his tongue was gone, and just before the jugular vein was attacked and he bled quickly to death—the last words he spluttered out were these, "Bless the Lord, O my soul!"

Do you know what it is to be satisfied with God in such times as those? Have you ever had a dark cloud come down and seem to crush you to despair, and yet have you been like Naphthali, of whom we read in Deut. xxxiii. 23, "O Naphthali, satisfied with favour, and full with the blessing of the Lord?" But it is not for your own satisfaction that you are to be satisfied. We are to be satisfied that Another may be satisfied. The Lord Himself wants to be satisfied through you, because of His satisfaction that He finds in you. How shall it be? O brethren, hear the cry of One who at the gate of death had great drops of blood pouring down from His forehead to the ground; and as He cries He says, "O My Father, if it be possible let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." And He shall see of the travail of His soul and be satisfied." Satisfy Christ by trusting Him completely. Trust Him from this day forth and for evermore, come what may.—*Frederick Webb Peck.*

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## ABOUT WOMEN.

Though women have in many instances, especially among the Universalists and Unitarians, been called to the charge of Churches in America, the first case of the ordination of a woman to the office of a Jewish Rabbi is yet to occur. The candidate for this venture is said to be Miss Ray Frank, of Oakland, California, a student of the California State University, and of the Hebrew Union College, at Cincinnati. Her ordination is announced as a near event.

Florence Nightingale recently celebrated her seventy-sixth birthday. Although for many years confined to her house by constant ill-health, she is ceaselessly at work for her fellow-creatures.

"Jessica's First Prayer," by Hesba Stretton, has found three-fourths of a million readers in England alone. It has been translated into Arabic, Cingalese, Japanese, Bulgarian, Greek, Russian, Italian, Spanish, Portuguese, German and French.

Something over thirty years ago seven women were introduced into the U.S. Treasury by Gen. Spinner, as an economic experiment. To-day over 6,000 women are enrolled in the service of the U.S. Government. The last of the original seven women is Miss Elizabeth Stoner, who keeps the pay rolls of the U.S. Navy. The work necessitates the reducing of every foreign money to U.S. values. Thirty years this expert mathematician has served the Government, occupying almost the identical desk room as at first.

A galaxy of notable women (says the *Methodist Times*) has come above the horizon lately, several of them distinguished in one branch or another of natural science. There is first, Miss Maria M. Ogilvie, a Scotch girl, who, after a brilliant school career, is devoting herself to geology. Miss Ogilvie is the first woman to take the D.Sc. of London University. A cleverness, amounting to genius in scientific subjects has not precluded in her, intense love for, and much success, in music. The combination is not unusual. Many of us can recall delightful persons who could "chatter stony names," or make, with infinite elaboration of instrument, the most evil-smelling compounds, who also had much love for and appreciation of good music. Perhaps nothing has so effectually retarded a woman's progress as the fear that if they excelled in one thing it followed of necessity that they must be imbecile in other things. That, for instance if they were good astronomers they could not be good housewives; or if they took an interest in politics their children must suffer. The origin of this fear would be an interesting discovery. Can it be traced to masculine differentiation as "classical men" and "mathematical men"? It receives absolutely no support from the history of learned women or political women. There was Caroline Herschel, for example, who used to assist her famous brother in his astronomical work until at times the ink froze in her bottle as she recorded his observations at the foot of his ladder. She used to find comets herself in her leisure hours, but that did not prevent her keeping her brother's house and concocting involved but savoury German dishes. There was Mrs. Mary Somerville, to whom the idea "the earth is an oblate spheroid" was as familiar as the idea that a potato has eyes to be removed by the point of a knife is to us. But when she was translating the great Frenchman's "Mechanism of the Heavens"—and was pronounced the only person in Europe who could do it—she made an excellent red currant jelly for a sick cousin.

Two other women who are following in the steps of the great astronomer and the great mathematician are Miss Agnes Mary Clerke and Miss Klumpke. The latter is a Californian, but for the last five years has been a resident in Paris, where, at the Observatoire, she has earned for herself the reputation of being "one of the most learned astronomers and most indefatigable and successful observers in France." Miss Klumpke is twenty-four years of age, tall, slender, and fair-haired. Her work consists entirely of original observation and research. "One of the two great equatorial telescopes is reserved exclusively for her use, and every day at noon, in the evening, or at dawn, she has full charge of the eastern tower. Alone in the huge dome she manoeuvres a telescope more than twenty feet long, and for hours at a time studies the sun, the moon, or the stars. Her special duty is to record the movements of the planets, and to search for new comets and nebulae, while a man in the western tower, using a similar instrument, makes, for the sake of securing something like absolute accuracy, observations of the same bodies. There are many difficulties and not a few hardships connected with this work. The dome is burning hot in summer and icy cold in winter, for, of course during the one season there is no shade and during the other no fire. The shutter in front of the great objective, too, is always open, admitting constant currents of air. But no matter what the weather may be, the young astronomer is always at her post. Until her task is finished her attention never wanders. Upon the rare visitors to her lonesome tower she bestows hardly a glance, but works on unconcernedly until the last reading from the verniers has been noted. Then if the hour is far advanced, instead of going home through the deserted city streets, she retires to a little chamber that has been fitted up for her in the building, and there passes the rest of the night."

## DEACONESSSES.

By THE REV. ARUNDEL WHATTON, *Organizing Chaplain,  
London Diocesan Deaconess Institution.*

(Church Bells.)

## I.

It would be a shallow view of this generation to regard it as merely destructive. It is, no doubt, a generation in which all things must prove their merits or they cannot live, but it is equally plain to any one who will observe that it is an age of construction also. You have only to go into any London drawing-room to see that it is an age when folk look back to the past for their ideal, and, though they often copy it badly, yet always delight in copying it! But more seriously. The movement of the Pre-Raphaelite Brotherhood, although as an organized Society it has long been extinct, has left its mark upon all branches of Art in our time; we all desire to glorify what is oldest, and we all think that what belonged to the middle period was worse. And perhaps the State Socialism, which seems to be growing stronger and ever more widely-spread, is, after all, but a modern counterpart of the old patriarchal model, when the family was the nation and the nation was the family, and the head of the nation had a care for every detail of the welfare of his nation.

That this is an age of revival nowhere appears more evident than in the Church. We have been led to see that it was the wisdom of the first compilers of her liturgy, and of her formularies of faith and practice, to take as their standard the uncorrupted practice of the Primitive Church; and this has been the case, not only with what concerns taste and ornament, but also with the most vital organization of the Church. The revival in our days of the ancient order of Deaconesses is enough to prove this, and it is here only of the revival of the ancient order that we speak. It is necessary to make this distinction because there are some who are doing excellent work under the name of Deaconesses, who are yet, in no sense, the same as the Deaconesses of the first age. The Deaconesses, for instance, of Kaiserwerth and Strasburg, as well as some at home, have no more claim to the title than the Deacon of a Nonconformist Chapel, or than the head of the Salvation Army to the title of "General." Nor do they pretend to any position within the regular ministry of the Church. But it will be known to our readers that there are in the Church to-day, women who have been set apart by the laying on of the Bishop's hands in a way precisely the same as that in which we believe Phoebe was made a Deaconess, and such a reformation after ancient pattern is surely strictly in accord with the feeling of the Church of England.

We propose, however, to defer the treatment of the historical side of the question to a later paper, and now only to speak of what actually exists.

The Institutions of Deaconesses are at present very widely scattered. They exist in at least ten English Dioceses, and in several Anglican Dioceses abroad. They are also being founded in the American Church.

That one which comes first, both as the oldest and probably the most extensive, is the London Institution. Here, at the Central Home of St. Andrew's House, close to Westbourne Park Station, Deaconesses are trained in elementary theology, in teaching, nursing, and management of the various branches of parish work. Ladies are received on probation, part of which consists in a training in the wards of a Hospital, and, when fully qualified, are presented to the Bishop for Ordination. There is, in connexion with the London Institution, an Industrial Home for girls and a Convalescent Home at Westgate-on-Sea for men and women. Then there is another Institution, which, although entirely self-governing may almost be regarded as a branch of the London Institution proper, in East London. There are twelve parish homes in connexion with it, where Deaconesses and workers live, so as to be near the parishes in which they work, for their work is almost entirely under the direction of Incumbents of Parishes, and they have no non-parochial homes, such as the London Diocesan Deaconesses have.

At Winchester, again, there is an extremely flourishing Deaconesses Institution. They have recently been able to open a large new house at Portsmouth. Their work is, like the others, mainly parochial, but they also labour amongst the soldier's wives in the Portsmouth and Aldershot garrisons, and they have refuges at Aldershot and Forton. There is, besides, in connexion with them, a Home for Neglected Children, though this does not appear to be strictly a part of their organization.

At Chester, the Institution has been reorganized under the present Bishop, and in connexion with it there is a District Nursing Home, with a staff of five trained and certificated nurses, for the nursing of the sick poor in their own homes.

In Durham, the chief work seems to be under the direction of the Canon Missioner in his Parochial Missions. In Ely Diocese there are schools and other works at Bedford, and a Children's Association, subsidiary to the body of older associates, working regularly for the Home. There is also an Orphanage attached to the Home, in which the children after leaving school, are trained for service.

The work in Exeter and Rochester, and in Salisbury, is of much the same kind, mainly spiritual, but partly also of a temporal kind; mainly in Parishes, but partly also in special institutions.

Now, all this represents a considerable body of activity, even though we say nothing of what is being done in foreign countries; and when it is considered that the whole of it is not more than thirty years old, it will perhaps appear that its success gives some ground for believing that Deaconess work rests upon a solid basis.

The first Deaconess in the English Church—the first, indeed, in any part of the Catholic Church for perhaps 500 years—was Catherine Elizabeth Ferrard. She was set apart by Archbishop Tait, then Bishop of London, in 1861. She was the foundress and first head of the London Institution, which was then situated in Burton Crescent near King's Cross; and, under her wise guidance and that of her successors, this Institution has steadily grown, and is now located in its own freehold premises, a large house and Chapel attached. No doubt there have been, as in all pioneering work there must be, mistakes made, but it is believed that, on the whole, the work has been blessed and prospered, and that it is one which is sure to make its way in the Church at large by its inherent suitability for the crises of the times.

## CHIPS.

Worry is blind; but God sees into the future, and often sees the coming relief just ahead. Worry is impatient; but the patient God bids us wait and see. Worry complains of the weight of the loads; but God's offer is to lighten them by putting Himself, as it were, into our souls and under the loads. He then becomes our strength—a strength equal to the day. This is a supernatural work. This is what is meant by, "My grace is sufficient for you." This is the result of having Jesus Christ dwelling in our souls as a light to cheer and a power to sustain. "Follow Me" implies that Christ leads us at every step, and He never means to lead us over a precipice or leave us in the lurch.

When the wheat is carried home  
And the threshing time is come,  
Close the door,  
When the lift is lifted high,  
Like the chaff I would not fly;  
At his feet I let me lie  
On the floor.

All the cares that o'er me steal,  
All the sorrows that I feel  
Like a dart,  
When my enemies prevail,  
When my strength begins to fail—  
'Tis the beating of the flail  
On my heart.

It becomes me to be still,  
Though I cannot all His will  
Understand.

I would be the purest wheat,  
Lying humbly at His feet,  
Kissing oft the rod that beat  
In His hand.

By-and-by I shall be stored  
In the garner of the Lord  
Like a prize;

Thanking Him for every blow  
That in sorrow laid me low,  
But in beating made me grow  
For the skies.

When God has raised you up, be sure to raise Him up in adoring love. When the brook of your mercy is full, let it flow out in music. Perhaps just now one of the more plaintive Psalms befits you. But your time will come. There are joy days in all lives. Note how gladly the Psalmist recites the name of God. It is as if he could not say it too often; and all that Jehovah is for himself. "O Lord, my God." Notice what God does for men. He heals them, He brings them up from Sheol, He keeps them alive. He loves to fill the soul with blessedness. The darkness is for a moment, the sunshine for a lifetime. Tears occupy but a small part of life, though we remember them most bitterly. There are fewer rainy days than sunny ones in the year. Weeping comes in to lodge in the evening, but in the morning she steals out by the back-door, because Joy comes in at the front.

Gloomy disciples can do very little good. Sinners are not fond of their company, but are likely to avoid it. How can such a disciple maintain a cheerful, lively and animated conversation about the glorious things of the kingdom of God, thereby bringing up the souls to God, to enter into the joy of the Lord? The gloom of the soul implies that all sin there has not gone out, and of course the lips are sealed, and usefulness is out of the question. Therefore let the gloom find its victims where it can; but let every Christian feel that he is born to be the happiest person in the community where he lives; is sacredly bound to be a specimen of the hallowed joyfulness true religion is capable of producing; is bound to let the observing world know that God does "make Jerusalem a rejoicing, and her people a joy" is bound to make it appear that redeeming love can give such substantial joy as cannot be produced by all that is loved and sought by the followers of the world.

## DIOCESE OF NEWCASTLE.

SUNDAY-SCHOLARS' EXAMINATION, ADVENT, 1893.

## UPPER DIVISION.

## First Class.

Mabel Cullip, St. John's, Hinton  
Louisa Jacob, St. James', Morpeth  
Lizzie Bromhead, St. Paul's, West Maitland  
Beatrice K. Hubbard-Smith, St. James', Jerry's Plains  
Arthur J. Waller, All Saints, Woodville  
Florrie Moore, St. Luke's, Scone  
Evelyn Nicholls, St. John's, Stroud  
Mabel L. C. Solomons, St. James', Jerry's Plains  
Alice Minnett, St. Paul's, West Maitland  
Mildred Ash, All Saints', Singleton  
Clara Hanley, St. Luke's, Scone  
Minnie Hudson, St. Luke's, Scone  
Alicia Carter, All Saints', Woodville  
Edith Street, St. John's, Newcastle  
Elsie Newton, All Saints', Woodville  
Sophie Taylor, St. James', Morpeth  
Olive Middleton, All Saints', Woodville  
Frederick Cook, St. John's, Hinton  
Wilhelmina Skinner, All Saints', Woodville  
Mary Coleman, St. John's, Stroud  
H. Stephens, St. Andrew's, Largs  
Harriet Wall, St. Paul's, West Maitland  
James Forrest, St. Peter's, West Maitland  
Emma Molster, All Saints', Singleton  
Florence Skinner, All Saints', Woodville  
Mabel Keen, St. John's, Hinton  
Lilian Branscombe, St. Paul's, West Maitland  
Netta Hynes, St. John's, Hinton  
Marion Lockyer, St. John's, Hinton  
Mabel Rourke, St. James', Jerry's Plains.  
Ada M. Atkinson, St. James', Jerry's Plains.

## Second Class.

Amy B. Emanuel, St. John's, Newcastle  
May Long, St. Mary's, West Maitland  
May Hatherley, Christ Church, Newcastle  
George Branscombe, St. Paul's, West Maitland  
Ehrl M. Sinn, St. James', Morpeth  
Laura Houston, All Saints', Singleton  
Clara Houston, All Saints', Singleton  
Frank Moore, St. Andrew's, Bishop's Bridge  
Maud Brown, All Saints', Singleton  
Mary Stevens, St. Barnabas', West Maitland  
Maud Kelly, St. Mary's, West Maitland  
Rupert C. Hooker, St. James', Jerry's Plains  
Myra Cavanagh, St. James', Jerry's Plains  
Josephine Price, St. John's, Stroud  
Ray Thorpe, St. Andrew's, Bishop's Bridge  
Lizzie Gibson, St. Paul's, West Maitland  
George Banfield, St. Paul's, West Maitland  
Minnie Kirkwood, All Saints', Singleton  
Thomas Shone, St. Paul's, West Maitland  
Eva Simons, St. Barnabas', West Maitland  
Maud Curran, Christ Church, Newcastle  
Ivy Quinton, St. Mary's, West Maitland  
Leslie Humby, St. Paul's, West Maitland  
Kate Morris, St. John's, Stroud  
Fanny Grace, St. Paul's, West Maitland  
John M. Brown, St. James', Jerry's Plains  
Ida Newton, All Saints', Woodville  
Wm. J. H. Graham, All Saints', Woodville  
Maria Stevens, St. Barnabas', West Maitland  
Clara Wayland, St. Paul's, West Maitland  
Oswald Ash, All Saints', Singleton.

## Third Class.

William McAlpine, St. Paul's, West Maitland  
May Miller, St. Paul's, West Maitland  
Gertrude M. Goe, St. James', Jerry's Plains  
Linda Humby, St. Paul's, West Maitland  
Charles Stevens, St. John's, Hinton  
Malcolm Brown, St. James', Jerry's Plains  
William White, St. Paul's, West Maitland  
Mabel Morris, St. Barnabas', West Maitland  
Susan Dean, St. Andrew's, Bishop's Bridge  
Lizzie Lovegrove, All Saints', Singleton  
Stella Bromhead, St. Paul's, West Maitland  
Matilda Whitten, St. James', Jerry's Plains  
Charlotte Lane, St. Peter's, East Maitland  
Oliver Denny, St. Mary's, West Maitland  
Arthur Gillespie, St. James', Jerry's Plains.

## LOWER DIVISION.

## First Class.

Clara Logue, St. Paul's, West Maitland  
Milton Newton, All Saints', Woodville  
Garnet Portus, St. James', Morpeth  
Arthur Skinner, All Saints', Woodville  
Susan Croaker, All Saints', Woodville  
Harold G. Rourke, St. James', Jerry's Plains  
Harold F. P. Atkinson, St. Andrew's, Bishop's Bridge  
A. Stephens, St. Andrew's, Largs  
Mary Emma Brown, St. James', Jerry's Plains.

## Second Class.



Edward Sheridan, All Saints', Singleton  
Ida Eckford, St. Paul's, West Maitland  
Vn. John Taylor, All Saints', Woodville  
Caroline Harler, St. John's, Hinton  
Vida Bromhead, St. Paul's, West Maitland  
John Wall, St. Paul's, West Maitland  
Fortescue Ash, All Saints', Singleton  
Albert Thorpe, St. Andrew's, Bishop's Bridge  
Mary Ann Barber, All Saints', Woodville  
Thomas Cook, St. John's, Hinton  
John Cook, St. John's, Hinton  
Elizabeth D. Brown, St. James', Jerry's Plains  
Kate Peattie, All Saints', Woodville  
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Katie Johnson, St. Paul's, West Maitland  
Ethel Shone, St. Paul's, West Maitland  
Ethel Bromhead, St. Paul's, West Maitland  
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## Notes of Lectures on the Doctrines and Ceremonies of Rome.

## No. 3.—THE SACRIFICE OF THE MASS.

The doctrine of the Mass is thus defined in the creed of Pope Pius IV.:—"I profess likewise that in the Mass is offered a true and propitiatory sacrifice for the living and the dead." We naturally wonder how such a doctrine could originate! There is nothing in the New Testament at all like it. The sixth chapter of St. John is claimed by Rome to teach it! The reply to this is easy, viz., that for over 1000 years the doctrine of Transubstantiation, on which the Mass is built, was not accepted by the Western Church. It was broached in the days of Gregory III., A.D. 731, but gave rise to endless divisions in the Church; and was not finally adopted and enforced till A.D. 1215. The true origin of the Mass, or "unbloody sacrifice" is Pagan, as we shall see presently.

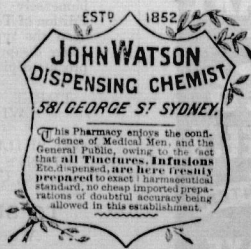
The famous advice of Pope Gregory I. was "by all means to meet the Pagans half-way," and so to bring them into the Roman Church (Bower's Lives of the Popes, vol. ii. p. 523). The Gregorian policy was well observed.

We must now go back to very early times, to trace the idea of an "unbloody sacrifice." Tacitus mentions that no blood was allowed on the altars of the Paphian Venus (Hist. lib. ii. cap. 3, vol. iii. p. 107). He also states that this Pagan worship was brought from Cilicia. Now the capital of Cilicia was Tarsus, which was built by Sennacherib, the Assyrian King, in express imitation of Babylon (Bunsen, vol. i. p. 718). Its religion would naturally correspond and, when we find "unbloody sacrifice" in Cyprus, whose priest came from Cilicia, that, in the circumstances, is a strong presumption that the unbloody sacrifice came to it through Cilicia from Babylon. Pausanias, however, brings this presumption to a certainty, for he says (lib. i. Attica, cap. 14), "near this is the temple of the Celestial Venus, who was first worshipped by the Assyrians, and after these by the Paphians in Cyprus, and the Phœnicians who inhabited the city of Ascalon in Palestine." In Babylon she bore the name of Mylitta, i.e., Medatrix. This gives us a clue to the connection of the Roman Virgin-Medatrix and the Sacrifice of the Mass. Her name being mentioned immediately after the act of Transubstantiation, as we shall see presently.

The round thin wafer, used in the Mass, appears to have been introduced into the Church from Arabia, about the fourth century. It displaced the bread used in primitive times. These wafers or "cakes" were used in the worship of "the Queen of Heaven" many hundreds of years before Christ, and called down God's anger on his idolatrous people (see Jeremiah vii. 17, 18). Is it not significant that one of the favourite names of the Virgin Mary, given by Rome, is "Queen of Heaven?" The intimate connection of the wafer and the Virgin Mary may be seen in the formula used in the Mass. Transubstantiation being completed, the priest, lifting up his eyes to heaven, says, "Take, O Holy Trinity, this oblation, which I, unworthy sinner, offer in honour of the Blessed Virgin Mary, &c." (Popey, Ancient and Modern, p. 90).

The "breaking of bread," in memory of our Lord's death, has been forgotten in the lapse of ages, in Rome; and in its place a totally different ordinance substituted. An "unbloody sacrifice" unknown to Scripture, of Pagan origin, has been substituted. An abomination to God, clearly testified against in our Articles xxx., xxxi., where it is truly called a "Blasphemous fable and dangerous deceit." Christians awake and see if these things are so!

## SEGUM.



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

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## My Watch and other Watches.

One evening last summer I had some writing to do at my house. The weather was very hot, and I took off my coat and waistcoat. My new gold watch (that I had paid £30 for) I laid before me on the table, where I could keep an eye on it. So far so good. I wrote on, and papers accumulated on the table, one of them covering my watch. Reaching out for something I wanted, my arm accidentally swept it to the floor. Oh, heavens, what luck! I picked it up—tenderly as one picks up a child who has had a bad tumble. Was it still running? Yes, faintly; but as I put it to my ear it ticked a few times, feebly and slowly, and then stopped—a dead watch. A minute ago it was a vital thing—now merely a lot of motionless wheels in a case. What was broken? I couldn't say. The watchmaker must repair it and return it, with his bill. So much for my stupid carelessness.

Yet nobody is so poor as not to carry a more valuable watch than that; one that will run many years without winding. But when it stops, ah! then, who is able to set it going again?

Speaking about the one he owns, Mr. Geo. W. Burton, of Kirton Holme, Boston, says:—"My heart fluttered in a way to alarm me. Sometimes it was so bad, I fancied I could hear it stop beating."

What ailed Mr. Burton's heart? Perhaps his letter will help us to find out. He says:—"In October, 1887, I began to feel weary and languid. I had a bad taste in the mouth, and in the morning my teeth and gums were covered with a thick, bloody slime. My appetite failed, and after eating I had great pain in the chest and stomach. All the time I had a craving for food, but dare not take solids. It seemed sometimes that my head would burst with pain, and I was so dizzy I could hardly see. After a while a cough set in, and I spit up great quantities of phlegm. Later on my breathing became very bad, and I would break out into a cold sweat. I kept on growing weaker, until it was all I could do to get about, and in this condition I continued for four years. During this time I consulted doctors, and used all the different medicines I heard of, but none of them did any good."

Now, let's think a minute. Mr. Burton says his heart fluttered and palpitated, he had a hacking cough, and difficulty in breathing—three frightful things. A man might die of any one of them, as we all know. Yet he recovered from all of them—and all at the same time. He says:—"In February, 1891, I heard of what Mother Seigel's Curative Syrup had done in similar cases, and I determined to try it, and got a bottle from Messrs. Grimbles and Kent, chemists, Boston. The first few doses gave relief, and by continuing to use it in a short time I was perfectly cured. I make this statement in order that others may know where to look for a remedy in an illness like mine."

(Signed) "Geo. W. BURTON."

We rejoice at his restoration to health, but what, after all, ailed him? Did he have three diseases—viz., heart complaint, consumption, and asthma? And if so, how on earth could Mother Seigel's Curative Syrup have cured them—each affecting different organs? The answer is, he had but one disease, indigestion and dyspepsia, of which the feeble heart, the irritated throat, and the burdened lungs were tell-tales and symptoms. The poisoned blood—filled with deadly acids from the stomach—half-paralysed the nerves and thus disordered the heart's action; it also infected the delicate membrane lining of the lungs and air passages, producing asthma and the cough that seemed to threaten consumption. One disease, many misleading symptoms—that is the truth; eluding physicians, and frightening patients into thinking there is no hope.

When life's timewheel runs down no power on earth can wind it up again; but Mr. Burton's case, and thousands more, prove that it is often good for many a year after you thought the works would be on be motionless in the cuss.

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