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NOTES AND COMMENTS.

Personalia. The MOST REVEREND THE PRIMATE arrived at Tilbury on May 10th last.—The Rev. J. KIRKLAND has been appointed to the Incumbency of Colac in the place of the Rev. J. MAY who is appointed to Avoca.—The BISHOP OF BALLARAT proposes to call a meeting of the Cathedral Building Committee at an early date to consider the advisability of resuming operations at the corner of Lydiard and Dana streets. It is understood that he is formulating a scheme for securing regular contributions to the building fund.—ARCHDEACON STRETCH inducted the Rev. T. B. TRESS to the Incumbency of St. Stephen's, Richmond, yesterday evening.—The DEAN OF SYDNEY inducted the Rev. J. H. MULLEN to the Incumbency of St. Peter's, Woolloomooloo, yesterday evening.—ARCHDEACON HERRING is to be installed in the Canonry of St. Paul's Cathedral, Melbourne, on the 10th prox.—A memorial to the late BISHOP PERRY was unveiled yesterday afternoon in St. Paul's Cathedral, by the BISHOP OF MELBOURNE. The memorial consists of a *sedilia* and medallion bust of the late Bishop, both in marble.—The MILDWAY CONFERENCE was held on Tuesday, Wednesday and Thursday last.—The Rev. GERARD BOURDILLON died at Deloraine, Tasmania on Saturday last.—The Rev. E. A. ANDERSON of St. Paul's, West Maitland, has been conducting a mission at Jerry's Plains.—The Rev. HENRY BECKERSTETH OTTLEY, M.A., Vicar of Eastbourne, Sussex, has been offered and declined the vacant Bishopric of Wellington, N.Z.—The Rev. J. N. MANNING, M.A. LL.D., has been appointed Clerical Secretary to the Church Home.—The Eighty Third Anniversary of the birthday of SIR WILLIAM M. MANNING, LL.D., K.T., K.C.M.G., M.L.C., was made the occasion of presenting an address on behalf of the staff of the University, the majority of whom attended at "Wallaroo" to offer their congratulations in person to the Chancellor who responded to the address in eloquent and feeling terms.—His HONOR JUDGE DOCKER returned to Sydney on Friday the 22nd from Norfolk Island.—The Council of the Clergy Daughters' School, Waverley, has decided to admit day pupils.—Rev. E. SYMONDS was a passenger by the "Wodonga" for Melbourne on Tuesday last.—The Rev. T. B. and Mrs. TRESS left for Melbourne by train on Wednesday afternoon.—The Rev. C. BABER, who is far from well, is taking a week's rest and change.

Ourselves. To-day we send out once again accounts for money due to us? Will our friends the moment they receive them remit the amount to us. It is of great importance, and we ask the kind consideration of our constituents.

Sunday School Institute. On Monday evening next at 7.30 p.m. a Conversation will be held under the auspices of the Sunday School Institute in the Chapter House. The VERY REVEREND THE DEAN will preside and the BISHOP OF GOULBURN has promised to deliver an address. The Rev. W. MARTIN, B.A., will also read a paper on "How best to stimulate in Teachers more conscientious labour and greater efforts after self-improvement." It is to be hoped that Sunday School Teachers will avail themselves of the opportunity of being present at this meeting which promises to be of deep interest and practical value.

Echo Farm Home. Arrangements on a large scale are being made for the Echo Home Anniversary Excursion and Meeting next month. The following organizations will be represented:—The Local Option League, Good Templars, Sons and Daughters of Temperance, Rechabites, Church of England Temperance Society, Royal Naval Temperance Society, Women's Christian Temperance Union, Women's Prayer Union, and the Band of Hope Union. The affair promises to be a great success.

Melanesia. The following is an extract from the "Our Norfolk Island Letter" published in the *Herald* on Wednesday last:—The Melanesian Mission vessel Southern Cross arrived from the islands on the 25th ultimo, and left next day for Auckland. The vessel made a flying visit to all the Mission Stations, and, on inquiry, the acting head states that fairly good reports have been received from each, excepting at

Saa, Malaya, where, although the natives have been troublesome, the teachers still hold their own. The Rev. A. Brittain, H. Welchman, and G. Sarawia returned in the vessel, the two last named proceeding to Auckland to meet the Bishop-designate and to be present at his Consecration. The Southern Cross returns direct to the islands after the Consecration ceremony, and is expected to arrive about the 20th.

A Touching Incident. A lady-in-waiting to the PRINCESS OF WALES told to a friend a touching little incident which took place soon after the death of her son, the DUKE OF CLARENCE. The PRINCESS, with her usual gentle reticence, tried to hide her grief for her first-born. It was shown only in her failing health and increased tender consideration for all around her. One day when walking with one of her ladies in the quiet lanes near Sandringham she met an old woman weeping bitterly and tottering under a load of packages. On inquiry it appeared that she was a carrier, and made her living by shopping and doing errands in the market town for the country people. "But the weight is too heavy at your age," said the PRINCESS. "Yes; you're right, ma'am. I'll have to give it up, and if I give it up I'll starve. Jack carried them for me—my boy ma'am." "And where is he now?" "Jack! He's dead. Oh, he's dead!" the old woman cried, wildly. The PRINCESS, without a word, hurried on, drawing her veil over her face to hide her tears. A few days later a neat little cart and a stout donkey were brought to the old carrier's door. She now travels with them to and fro, making a comfortable living, and never has been told the rank of the friend who has tried to make her life easier for the sake of her dead boy.

Gambling not Allowed. The German Emperor forbids officers appearing on the race-course except in uniform, and prohibits officers in the army and navy from betting through the totalisator on the race-course.

A Bishop's Living Wage. THE BISHOP OF MANCHESTER was sent a pamphlet by Mr. A. F. WINKLES, criticising his remarks on the "living wage." Dr. MOORHOUSE says: "You taunt me with the amount of my income. Perhaps it may astonish you to be made acquainted with the following facts: I live as plainly as any working man, and believe that I work harder and more hours than nine out of ten working men, and yet I am compelled, by the expenses incident to my office, to spend £1000 a year more than my official income."

Massachusetts and the Temperance Question. Massachusetts has been investigating on her own account the liquor-company system of Sweden and Norway, and a commission was appointed to carry on the inquiry. The report has just been issued. The result of the system is held to be in part, first, that "cases of drunkenness directly traceable to the bars of the company have greatly declined in number;" and, secondly, that "the drunkenness still prevalent in Gothenburg is chiefly attributable to the almost unrestricted sale of the strongest malt liquors." The latter conclusion is unconditionally endorsed by the total abstinence people, who regard this form of beverage as their chief enemy. Public opinion is said to be strong in favour of the Gothenburg system. "Much more emphatic are the declarations of those whose position in society lends special weight to their opinions. Not for a moment would they entertain the thought of going back to the old regime, with brandy shops at every corner for the enrichment of private persons. In the words of the chief of police of Gothenburg: 'The difference between conditions under the old and the new order of things is as the difference between night and day.'

Direct Giving. In common with most Churches St. Matthew's, Prahran, has felt the result of the present financial depression in a decreased income. At a recent meeting of the Vestry, the Treasurer reported that the balance was on the wrong side of the ledger, and stated that some effort was needed to meet the accrued liabilities. The Incumbent (Rev. A. R. BLACKER) therefore proposed that instead of making the usual effort to raise money there should be a direct appeal to the people to make the Offertory larger on one particular Sunday. A letter was subsequently issued stating that the tea meeting and week of self-denial would be dispensed with, and asking that

direct contributions should be made on the third Sunday in June. The amount asked for was £70. Two meetings for prayer were held, and the subject, referred to from the pulpit. The result was greater than expected, the Offertories for the day amounting to £140 0s 3d. That the response was very general as well as hearty is proved by their being about £60 in gold, and a like amount in silver. Surely this is the right way to raise money for Church work, and certainly the one upon which God's blessing may with confidence be asked.

Nova Scotia and the Prohibition Plebiscite. The result of the recent prohibition plebiscite in Nova Scotia, in connection with the provincial elections on 16th March, was even a more sweeping verdict in favour of prohibition than those of any of the plebiscites in the other provinces. The result is four or five to one in favour of prohibition. Halifax, the stronghold of the liquor interests in Nova Scotia, voted considerably more than two to one in favour of prohibition, though the only distillery and breweries are located there.

Mrs. Annie Besant. A correspondent of the *British Weekly* writes from Marseilles, under date 5th April: "You may be interested to know that amongst the passengers on board the homeward-bound P. and O. steamer *Peninsular* is Mrs. Annie Besant, who is returning from her visit to India. She is dressed in Hindoo style, and wears on her forehead the mark of a high caste. As dining with the other passengers in the general saloon would have defiled her caste, her meals have been served privately during the voyage."

C.E.T.S.

A special meeting of the Council of the above was held at the Chapter House on the 20th inst., Mr. W. E. TOOSE in the chair. The chief business was that of the annual meeting. The Council decided that Sunday August 19th be fixed for special temperance sermons in connection with the C.E.T.S., and the Secretary was asked to communicate with the VERY REVEREND THE DEAN. The dates for the annual meeting of members, and the usual festival were also fixed. Fresh methods were agreed to with a view of securing a large attendance at all the meetings, the Secretaries were instructed to write to several Clergymen and Laymen with the view of securing speakers for the various occasions. Mr. W. E. TOOSE kindly undertook to provide the musical programme for the annual meeting of members. It was recommended that the Church Home Annual Meeting be held on the same afternoon as the C.E.T.S. Annual Meeting, and that tea be provided between the two gatherings. Dr. CRAIG was asked to arrange with the Church Home Committee. Full details will appear later on.

"VICTORY"

"Thanks be unto God, which always leadeth us to triumph in Christ. 2 Cor. ii 14. (R.V.)"

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or oversight—that is victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient and loving silence—that is victory.

When you are content (as God's will for you) with any food, any raiment, any climate, any society, any solitude, any interruption—that is victory.

When you can bear with any disorder, any irregularity and unpunctuality, any annoyance—that is victory.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it—that is victory.

When you never care to record your own good works, or to itch after commendation, when you can truly "love to be unknown"—that is victory.

Man is too noble and fastidious to ride on this poor shallow pool—the world, Howe'er he tries to do so.

As long as there is an un saved soul in the world, there will be something for every Christian to do for God.

Quibell's Infallible Disinfectants

In Liquid, Powder, and Soaps.

THE - WORLD'S - DISINFECTANTS.

The most Perfect, Reliable, Powerful, and INFALLIBLE Disinfectant, and Deodoriser. "Non-Poisonous, Non-Corrosive" For Fever, Cholera, Small-Pox, Malaria, Typhoid Fever, Yellow Fever, Ague, Mucous, and all kinds of Contagious and Infectious Diseases in all parts of the World. BOTTLES, 1s.

QUIBELL'S DISINFECTANT DOG SOAP For Destroying Fleas, Lice, Mange, and All Insect and Skin Diseases of Hounds, Field, Sporting and House Dogs, Cats, and all Domestic and Pet Animals. BOXES, 1s 6d.

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Simply Delicious
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**CHOPS,
STEAKS,
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MAKES GOLD MEAT A LUXURY.
BLENDS ADMIRABLY WITH ALL GRAVIES.
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Wholesale—TILLOCK & CO., KENT & LIVERPOOL STREETS, SYDNEY.
SOLE PROPRIETORS—GOODALL, BAKHOUSE & CO., LEEDS, ENGLAND.

NEWS OF THE WEEK.

Friday, June 22.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Rev. T. B. Tross. A Tea Meeting and Magic Lantern Entertainment was given for the children at Wellington. The children attending the 'Bethany' School gave an entertainment prior to the breaking up for the mid-winter holidays. The DEAN presided.

Saturday, June 23.

Canon Tucker brought forward a proposal in the Synod of the Diocese of North Queensland, that the Bishop should communicate, through the PRIMATE, with all the Bishops of the Church in Australia to bring about a visit from the Archbishop of Canterbury to the Church in Australia, as it would be of immense advantage to the Church here, and would fitly mark the completion of the thirtieth century of Anglican Christianity. The motion was carried unanimously.

Sunday, June 24.

The Preachers at the Cathedral were:—11 a.m., the DEAN; 3.15 p.m., The Procentor; 7 p.m., Canon Kemmis.—The Bishop of Newcastle preached at Hanbury, Hexham, and Waratah. The Bishop of Grafton and Armidale administered the Rite of Confirmation at Murwillumbah, and preached morning and evening.—The Bishop of Goulburn administered the Rite of Confirmation at Mooloolah in the morning and at Bungendore in the afternoon.—The Rev. F. G. Field, of Parkes, preached at St. David's, Surry Hills at the Evening Service. The Rev. W. J. Huggill, of Uralla, was the preacher at St. Michael's, Botany-street, at the Evening Service.—The Rev. D. E. Evans-Jones, of St. Mark's, Granville, preached at St. James', King-street, at the Evening Service.

Monday, June 25.

An Eight Days' Mission to Women, conducted by Mrs. Walker and Miss Murray, was opened at St. Barnabas' School Room, George-street, West.—The Annual Meeting of the Working and Factory Girls' Club was held in the Y.M.C.A. Hall. His Honor, Mr. Justice Stephen, presided, and the speakers included the Rev. A. R. Bartlett, M.A., Hon. W. McMillan, M.L.A., Messrs. E. Barton, Q.C., G. H. Reid and J. Vicars. There was an excellent attendance and encouraging report.—The Bishop of Grafton and Armidale left Murwillumbah for Lismore en route for Grafton.—The Standing Committee of Synod met at 4 p.m.—Open-Air Service within the Cathedral gates 1.15-2 p.m.—Annual Meeting of the C.E.T.S. in connection with St. John's, Darlinghurst, held. The Rev. A. W. Pain, B.A., presided. Attendance largely. Addresses delivered by the Revs. W. A. Charlton, B. Lempard, and Mr. Courtenay Smith. Report read by Mr. W. Docker.—Musical items were rendered and office-bearers for ensuing year elected.

Tuesday, June 26.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Mr. W. H. Dibley.—The Council of the Church of England Grammar School met at 4 p.m.—Social Gathering of Parishioners of Christ Church, Gladstoneville.—Addresses delivered by the Churchwardens and the Rev. J. Dixon.—Social Gathering of Parishioners of St. John Baptist, Ashfield. Addresses delivered by Dr. Corlette and the Churchwardens.—The Council of the Brotherhood of St. Andrew's met at St. Philip's, Church Hill.—A Valedictory Service was held at St. Peter's, Woolloomooloo, at which there was a large attendance.—The Rev. T. B. Tross was the preacher. The Holy Communion was administered, and there were 135 Communicants.—The All Saints' Petersham Communicants' Union held their monthly meeting. The Rev. C. Kingsley Cole delivered an address on "Growth in Grace."

Wednesday, June 28.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Rev. J. H. Mullens.—Archdeacon Gunther M.A. delivered a lecture at Christ Church, Enmore.

Thursday, June 28.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Mr. W. Daunt.—Committee Meeting of the Church Missionary Association at 4.15 p.m.

Friday, June 29.

Holy Communion was administered at the Cathedral at 8 a.m.—Open Air Service within the Cathedral Gates at 1.15-2 p.m.—The Rev. J. H. Mullens was inducted into the Incumbency of St. Peter's, Woolloomooloo, by the DEAN OF SYDNEY.—The Rev. T. B. Tross inducted into the Incumbency of St. Stephen's, Richmond, by Archdeacon Street.

HOMES FOR ALL.

It will be seen by our advertising columns that Mr. J. Y. Mills, Auctioneer of Pitt St., has had placed in his hands an estate to be sold privately in small holdings to suit purchasers. The terms are such as are within the reach of all and when added to it as an additional security the fact that a Life Policy in the world-renowned A.M.P. Society may be obtained for a very small additional payment, it places the possibility within almost anyone's power of purchasing a home for themselves and leaving in case of accident a solid and assured future for the wife and little ones; to any reflecting man this is an opportunity not to be neglected, as properties such as these that are now quoted at low prices as a result of the late financial crisis, must in a short time and in view of the wonderful elasticity of the N.S.W. market resume their real value so that an investment now means a profit hereafter substantial and sure.

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

NEXT WEEK.

SUNDAY.

THE SIXTH SUNDAY AFTER TRINITY.

Lessons: Morning—2 Samuel 1—Acts 9 v. 23. Evening: 2 Samuel 12 to v. 24 or 18—1 John 4 v. 7.

THE CATHEDRAL—11 a.m., The Dean 3.15 p.m., Canon Sharp 7 p.m. Holy Communion at 8 and 11 a.m. MONDAY.

Lessons: Morning—Job 5—Acts 10 to v. 24. Evening—Job 6—1 John 5. The Church Society 4 p.m. Conversazione Sunday School Institute in the Chapter House 7.30 p.m.

TUESDAY.

Lessons: Morning—Job 7—Acts 10 v. 24. Evening—Job 9—2 John. Committee Lay Helpers Association 4.30 p.m.

WEDNESDAY.

Lessons: Morning—Job 10—Acts 11. Evening—Job 11. 3 John. Trustees Church Building Loan Fund, 4 p.m.

THURSDAY.

Lessons: Morning—Job 12—Acts 12. Evening—Job 13—Jude. Council King's School 2.15 p.m. Cathedral Chapter 4 p.m.

FRIDAY.

Lessons: Morning—Job 14—Acts 13 to v. 26. Evening—Job 16—Matthew 1 v. 18. Corresponding Committee Board of Missions 4.30 p.m.

SATURDAY.

Lessons: Morning—Job 17—Acts 13 v. 26. Evening—Job 19—Matthew 2.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus"

Our neglect, as a Church, to provide a thorough system of schools is partially due, I think, to the omission to seize the proper moment for united organization. If in 1882 we had started the big Church Schools Company which is now, I believe, in process of organization, we might have had a prosperous, payable and most helpful set of schools united in closest fellowship and noted for their thorough teaching and their moral training. The Company, if properly worked, is even now sure to succeed, but the gap has been, to some extent filled up by other schools and the scheme will have to face more competition than it would have met with in the earlier days. What the Primate says, that "we have not the means which the Roman Catholic Church has for raising money" is true; but we have plenty of loyal and religious Churchmen who will gladly help both with money and effort, any scheme which promises success, and we have a still larger class of Churchmen who, although they may not speak much of their Churchmanship, will gladly avail themselves of an opportunity of sending their children to be taught religiously as well as to receive the ordinary secular education. But the scheme, to be successful, should be large, thorough, and undersplendid practical management.

It is well that Mr. Clayton has written to remind the readers of the RECORD of the Missionary work being done among the Kanakas at Bundaberg and elsewhere in Queensland. The work is, I am told, excellently done, but it is done so quietly that we in the southern Colony are apt to forget its existence. I trust that the reminder will be sufficient, and that it will be followed by still further details—if possible, in the "Missionary Notes" of the Australian Board of Missions—of the work carried on among the islanders. What seems now to be wanting is inter-communication between the workers who are teaching in Queensland and the Missionaries who have charge of the work in Melanesia; so that the home-coming Kanakas may at once show their Christianity by teaching, under proper supervision, their fellow-countrymen when they go back to their islands.

Whatever be our opinions of the merits and demerits of "Hymns Ancient and Modern" we must all agree on the ability with which the book was published—an ability which has been lacking on the part of many of its rivals. A book whose music is so good will find advocates in every Choir: a book whose every edition contains the notification where the line or verse is to be sung *piano* or *forte* will have obvious advantages to every Church-goer who likes to sing the hymns, and yet wants to be in harmony with the Choir: a book with exhaustive details in its index will please the student of hymns or of tunes. Points like these are apt to be overlooked by those who are chiefly anxious for good poetry or orthodox doctrine, but it is largely on such points that the success of a hymn-book depends.

I fear that Mr. Davey's description of the results of a Mutual Improvement and Debating Society is too often proved true by practice. Can the conceit of young debaters be checked in any way? The amount of interest that members of such societies are induced to take in matters of political and moral importance is an excellent thing; very often it bridges over the gulf between the contentedly ignorant schoolboy and the aspiring young man, and it certainly has the good result of making young men something more than loafers or athletes. But the evil of the little-knowing-much talking young debater is great, and prejudices many men against such societies. Would not the evil be lessened considerably if elder men joined in the work of the societies more than they do, and kept the exuberant verbosity of the youthful in greater check? But in any case it would be well to write upon the wall of every debating chamber the famous apothegm of Professor Ince: "Gentlemen, even the youngest of us doesn't know everything!"

COLIN CLOUT.

SUNDAY SCHOOL COLUMN.

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

It is pleasant to read of the activity of the Sydney Institute, and I trust that all the Teachers of the Diocese will reward the labours of the Secretary and Committee by either joining the Institute as individual members or by inducing their School to become affiliated. Conferences, deputations, and organization all involve the expenditure of money, and the Institute will need considerable pecuniary help if its activity is to be maintained. Will any readers therefore kindly take notice of the fact that *affiliation fees are now due*.

The Conversazione next Monday evening at the Chapter House promises to be very interesting. The Bishop of Goulburn is likely to deal thoroughly with the subject he may choose as his topic, and the question to be discussed in Mr. Martin's paper is one which we Teachers are continually asking ourselves, for the motto of most of us is "Excelsior."

The commencement of the system of grouping is a mark of progress which I hail with pleasure, and the appointment of the Rev. C. Blacket as Hon. Secretary to the Sunday Schools in the Rural Diocese of Parramatta is a thing to be imitated in other Dioceses; for it will both increase the amount of usefulness of the Institute, and will somewhat lighten the excessive burden of Mr. Beck's work.

All these steps in advance are a source of joy to me, not only because they denote improvement in the Sunday School organization in the Sydney Diocese, but because they will show to the next Provincial Synod—which will be asked to initiate a Provincial S.S. Institute—what an advantage it is to have an Institute at work in a Diocese, and the need of such an Institution for all the Dioceses of the Colony. The multiplication of such organisations is an evil, and I do not at all advocate the starting of any such Institute or Association in any other Diocese at present, but one great and united body for the whole Colony will prove, I believe, a marvellous help to many a country Sunday School. And the system of subdividing the work, which is now being initiated will prove to Bishops, Clergy, and Laity, that it is possible to combine a central Committee with local management of local matters.

A correspondent of the English Guardian criticises the present arrangements of the preparation of the Candidates for Confirmation:—"A Confirmation is announced, Classes are held for about six weeks, the Candidates listen to as many lectures and attend one private interview, and then, with the exception of those whose flagging interest has caused them to drift away from the class, they are presented *en masse* to the Bishop as prepared for the sacred Rite of Confirmation and fit to be Communicants. To call this in any sense preparation is misleading, and the general results are what might have been expected from such a bad system. A large number of the Candidates are, and show themselves to be, totally unfit, and therefore not prepared. Some of the newly confirmed do not turn up even for a first Communion, and at the end of a year perhaps half have drifted off into that lay, and alas, thoroughly English indifference to religion, which makes them practically atheists."

To improve this state of things the correspondent suggests "Continuous Confirmation Classes."—"The work of preparation should be carried on throughout the year. Candidates should be allowed and urged to join the Class at any time, and the whole of the Candidates should not be presented at each Confirmation. The fact of the matter is that our present system is evidence of past neglect of the young by the Church. Our Schools, our Bible Classes, our Choir Classes, our Guilds and the like, are the proper places for the training of our Confirmation Candidates."

all of whom desire to be confirmed, all in whom we wish to create this desire, should be drafted off into one or other of these classes. With regard to elderly people, who may not be able to deal with in this way, special lectures in Church on certain days, preferably in many districts late on a Sunday afternoon, should be provided, and these should be augmented by private preparation in the course of Parochial visiting. . . . Before such Confirmation a kind of Ember week should be kept, and special prayers should be offered and asked for on behalf of the Candidates. These proposed remedies do not involve any new fangled ideas. They amount practically to a proper working of the ordinary machinery of the Church. The suggested return to consecutive lines would infuse new life into many branches of our work, for they would be conducted with a more definite object in view. It would also tend to keep the important Rites of Baptism, Confirmation and Holy Communion more prominently before the people, and instead of the present spasmodic efforts on behalf of our youth, we should be training them in season and out of season, to enjoy and to use the privileges Christianity affords them.

J.W.D.

OPEN COLUMN.

Punishments.

In this concluding article on the subject I wish to deal with the punishment of confinement in prison, as now administered in this Colony, and I am glad to state that the main truths on this question appear to be more evident to the Government Department to which the subject belongs, than was the case a few years ago. Whether this improvement will continue now that Mr. R. E. O'Connor has been forced, through political circumstances, to resign his office as Minister for Justice, is doubtful: he was that *vera avis*, a Minister who was enthusiastic for reform in his own Department, and yet was not ignorant of the matters with which he dealt. If he has imbued the permanent officials of the Prison Department with his enthusiasm, and induced them to get out of the ordinary well-worn ruts in which our Civil Service usually travels, he will have done much to benefit the morals of the country. But I fear that very much yet remains to be accomplished which needs such an earnest reformer as we are not likely soon to see again in the same position.

Prison life ought to do three things for every criminal: it ought to remove him from the bad influences which have led him into crime; it ought to fit him better for earning his livelihood in an honest way; and it ought to be real punishment.

1. Prison life ought to separate the criminal from bad companions. Owing to reforms introduced into our prison management a few years ago, this advantage is gained by younger criminals. They are isolated, and the good results have been tabulated in some late reports of the Department. Would that the same plan were adopted for older men. But, on the contrary, instead of being isolated they are herded together in a way which breeds crime and increases vice. The Department is quite aware, I believe, of the evil effects of the system; but, chiefly owing to the fact of lack of peace, the system continues. This herding together of the vicious, and, occasionally, of the partly-innocent with the vicious, is as much the "open sore" of prison life as slavery is the "open sore" of Africa. I have been told that the punishment of Abigail in gaol has been made a torture by this enforced association with lowest of the low. And to my own knowledge men have entreated to be allowed to go back to the purgatory of solitary confinement to escape from the hell of association with the base and foul backguards in company with whom the prison rules force them to spend the nights. Read the revelations in "His Natural Life" about the horrors of Norfolk Island; and then try to realise what it must be for a man of ordinary decent disposition to be shut up for many wakeful hours with seven or nine men of such a stamp as most of our gaols contain. Yet every night of our life some men are suffering this infernal torture of the soul, and will continue to do so, until public sentiment is aroused on the matter.

2. Prison life ought to fit a man for earning his livelihood in an honest way. It ought to teach him how to work well, how to work steadily, how to work hard. Unfortunately it does none of these things. It teaches mainly how to "loaf." The public raises an outcry of "competition with prison labour" if our prisoners are worked hard and allowed to earn their own keep. Is it a matter for wonder that the governors of prisons so frequently see their old "bairns" back again in a few months. When a man has been allowed for years to "loaf" in prison as I have seen long-sentenced prisoners do, lounging about with pipe in mouth, "pretending to do something with a spade" as Charles Dickens would say, is it surprising that hard work for daily bread is found to be distasteful to him when he gets back to the world, and that he does not grieve very greatly even when the Judge sentences him to go back to prison?

3. Prison life ought to be real punishment. It is made so in England. The spurious philanthropy which was satirized in "David Copperfield" in its description of Uriah Heep's prison, had its popularity for a while in England; but it is now recognised that the truest philanthropy is to make prison life such a stern discipline that criminals may be led to avoid any action which would

subject them to a repetition of such punishment. In this Colony some men contrive to get into good every winter: they are more comfortable and more happy there than if they had to earn their own living outside. This has not been altered for juvenile criminals—those under 25, if I remember rightly—and happy is the man who can convince the gaolers that he is over that age. Why should not the age for comfort and companionship be raised to 40? The temporary pressure on the prison space to supply these gentlemen with solitary cells would be soon slackened; for when they found that plank beds and bread and water were to be their lot, and that they were even deprived of the spicy companionship of their brutal comrades, they would ruefully sigh over the degeneracy of the times and conclude that after all the man who invented honesty was a wiser man than they had hitherto recognised him to be.

Christian men and women! For these men Christ died: to these men prison Chaplains preach; these men hear you in your Open-Air services. While you preach to them the free grace of the Holy Spirit, the free pardon of the Saviour, will you not try to make their reformation easier by agitating for the abolition of the evils which tend to make prison a hot-bed of vice rather than a place for holy resolves and reformatory influences?

A.

OUR CONTRIBUTORS.

HOW TO MAKE THE CHURCH MORE IN TOUCH WITH THE MASSES AND IN HARMONY WITH MODERN TIMES.

I am sure this is what we all desire, for we cannot shut our eyes to the fact that the Masses do not attend the Churches, and we know that the Church of God is not for any particular class or section, but the Church of the people—the multitude—and we must also bear in mind that the working classes are the staple and backbone of the nation, and how to get and keep them is of the utmost importance. The great foe we have to face is Indifference. Christian people seem to be more than half asleep to the great importance of their calling, and one finds them much more interested in secular matters than in the one thing needful, denouncing people in public and private for not attending the Church, overlooking the fact that the fault very often lies with ourselves. For instance, we pander too much to the wealthy, and the poor are not made so welcome as they ought to be. We must be in touch with the people if we wish to win them back to our Church. One way to do it is to make our services more attractive. We should have short, bright services, and above all, good preaching, reading and music, so as to brighten and refresh the worshippers. No Church will suffer by wisely adapting herself to the changing-need of changing days. When these things are done, people will willingly go to Church, and Clergy and Churchwardens will not need to resort to all sorts of questionable means for raising money (as with an influx of people) an increase of funds will follow.

Oh God! for men to lead; not for mere selfish gain, But swift in generous knightly deed To help a brother in his need, Or break a bondsman's chain.

We must also make our Church more in harmony with modern times. Our age is termed a practical one, so the Church must be abreast of the times, and remember that theory is good, but practice is better, and if we neglect in keeping at least up to the standard, we know it means failure. We cannot shut our eyes to the fact that a great deal of the success depends on the Bishops, Deans and Clergy. They must be leaders and teachers in every sense of the word, and always to the fore in all great reforms.

Our Theological Colleges ought to include Elocution in their Curriculum. Archdeacon Farrar referring to this important subject, says:—"The chief thing that strikes me as I look back across the vista of nearly forty years, is how sad was the neglect of that ordinary training, which might have made so many of us more effective, who belong to the generation which is passing away; how much we might have gained, if we had even been vouchsafed a little practice in the art of reading. How much our congregations might have been saved, if the elementary rules of elocution had ever been explained to us, and, above all, if some little instruction had been imparted to us about those things which constitute the faults or the merits of sermons! It would have been something even if we had merely been told what masters to study, and every *exemplar citius imitabile* which we ought to avoid. This is done to a much greater extent in America than in England, and the American pulpit is proportionally the gainer. More, I believe, is now done than used to be done, but less than ought to be done. But we of earlier date were left to stumble on our way as best we could. We might have done better if anyone had pointed out to us the path. Experience is a somewhat hard and unympathetic teacher; she tries to show us how we should build; and sometimes we learn her lessons too late; and in any case it is wiser to build upon foundations than upon ruins."

Our City Churches should have the ablest and best men, and this brings me to a subject of great importance on the best way to get them.

OUR PRESENTATION ORDINANCE.

It was thought by this Ordinance that the appointment of two members of Synod, with the Veto of the Bishop

any vacancy, but it has proved to be otherwise. The three would be of service in the selection of the best man for Parish Nominators first meet and select their Clergyman; this being settled, they go to two Synod Nominators who agree with them, and then the sanction is given by the Bishop. This order of proceeding is not to my mind the best for the Parish or the Church. The better plan, I think, would be for nothing to be done until the whole five met in Council; the Bishop acting as Chairman. The qualities and claims of Clergymen would be brought before the notice of those most concerned, and by this means we are likely to get a better selection. I also think we could improve Church matters by having a change of Clergy, say every ten years, which would be better for Clergy and people, and would give hope to those who are in our back blocks, and encourage them to read up to the present day literature, knowing their hopes will some day be realised. Many of the Bishops are of the same opinion, and the Bishop of Bathurst in Synod address, says:—"I am not an advocate for a Clergyman remaining too long in a Parish, especially if he has got out of touch with his people. To stay under such circumstances, is injurious to himself, his people and his Church. The Bishops ought to have power to remove Clergymen unfit or incapable of discharging Ministerial duties; at present, they are powerless to act. If we want to keep our high position as a Church, we must have better organization. We can with profit copy the Roman Catholic and the Methodist in this respect. Look at the splendid sites and positions the Roman Catholics have, the grand gatherings and the large amounts of money collected all through good organization. Look at the Wesleyans, little over 100 years old, and the position they now hold. Why is it? Because they make better use of the Laity and have better organization. I am glad we are moving in the right direction by the formation of Guilds and Brotherhoods; these cannot but have a beneficial effect. Our Sunday Schools should also have more attention, for this is the stronghold of the Church as the hopes of the Church are in the young. A Temperance Society should be in every parish, for we all know the terrible effect of drink and the difficulties of saving the drunkard, we ought therefore to use every effort to save the young. Unless we have these Societies, our children will most likely join those belonging to other denominations, and we run the risk of losing them. Another good plan would be to have a Council (say of representatives of the R.D. Chapters) with whom the Bishop could consult on secular matters affecting the Church. A Bishop cannot be expected to think of everything. If half the intellectual energy and scholarship devoted to the settlement of Theological Problems were applied to the consideration of the Moral and Material well-being of the Members of the Church, there would be less social revolt and more of Christian progressive development than we see around us to-day. Then, to be strong and able to undertake the great work designed for our beloved Church we must be united. This seems to be another of our weak points, and a sad one. We shall do well to copy that great and good man, the late Dean Stanley (who dearly loved peace and to be friends with all sorts and conditions of men) and yet nearly all his public life was full of fierce controversy. He bore no malice, and nothing charmed him more than to be able to invite to dinner or to preach in the Abbey or in some way show kindness to his bitterest opponents. This is as it should be. As human beings we shall never think alike in all things, to God never intended that we should. So let us agree to differ, and work together for God, His Church and our common humanity.

W. E. TOOSE.

AUSTRALIAN MUTUAL PROVIDENT SOCIETY.—The tenth annual distribution of profits of the Australian Mutual Provident Society has been brought to a close, and the familiar bonus certificates were posted on the 22nd June from the different centres to members in all parts of the Australasian Colonies. The following particulars with regard to the distribution, are of interest:—Certificates to the number of about 118,000 have been issued, the amount of cash surplus being £448,790, yielding revisionary bonuses amounting to £210,000. Each separate bonus represents the result of at least half-a-dozen distinct calculations, with a corresponding number of checks, apart from the enormous task of arriving at and dealing with the surplus "in bulk." In addition there has been the clerical work of writing the certificates and wrappers, and a large amount of transcribing. A special staff of clerks and computers is kept at work throughout the year in this department of the society's operations alone, and it is a matter of congratulation that, although the volume of work has been greater on this than on any former occasion, it has been completed with the customary despatch. The members of the Society will doubtless be well content when they learn the individual share of the profits to which they have become entitled, especially in view of the untoward financial disasters of the year 1893, the cloud of depression contributing to and arising out of which it is confidently hoped is now rapidly vanishing. The usual arrangements have been made for the prompt payment of cheques to such members as desire to receive their bonuses in the form of cash.

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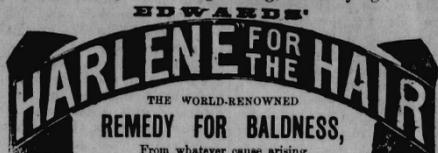
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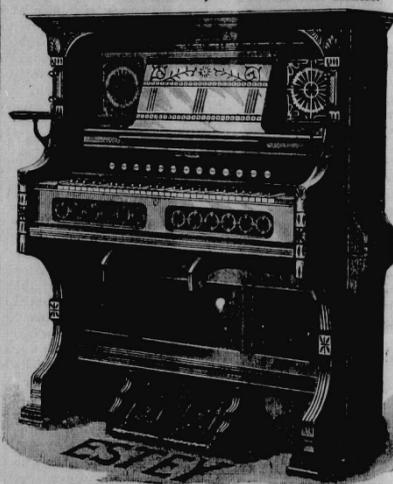
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JUNE 30, 1894.

THE CHRISTIAN'S DUTY AT THE ELECTION.

THE sudden dissolution of Parliament by proclamation, came upon the public as a surprise. The electoral struggle is, therefore, a present reality, and we would take the opportunity of reminding our readers of the great responsibility which rests upon every member of CHRIST'S Church in the exercise of his duties as a citizen. As Christians, we believe that CHRIST is not only Head of the Church, but that He is King of kings; that His Word is not only the law of individuals and families, but also the law for nations and communities. There is a clear sense in which the Church and the pulpit have nothing to do with politics; and we regret to see that a pulpit has been offered the PREMIER from which to-morrow he will discourse at Tamworth, on "The Influence of Protection upon Christianity" and that Sir GEORGE DRIBBS has accepted the offer. The regret is inten-

sified by the fact that Mr. MORRIS, a Baptist minister and prominent Free trader, will reply at the evening service with a discourse on Free trade. We have no hesitation in saying that to our mind the whole affair is indecent and irreverent. The ministers of CHRIST must not be partisans in public warfare, must not mix themselves up with the worldly tactics and manoeuvres of electioneering committees and political tricksters—they have only to do with the heart and conscience, the moral, ethical and religious aspect of politics. While the cries of Free trade or Protection, Federation or No Federation, Labour Leagues and National Associations rend the air, and agitate the minds of electors, the Church has to give forth a clear and distinct message to the effect that citizens must be honest, straightforward and Godfearing in carrying the principles of their holy religion into practice. Every Christian must be true to CHRIST, and render to CÆSAR the things that are CÆSAR'S, and to God the things that are God's. The Church and the Clergy should in plainest terms say at this crisis in our history that every man in discharging his duties as a citizen should think, speak, vote, and act as may best promote the glory of God. Too long have we placed God and Religion in a secondary place, and as a consequence whilst religious activities abound, yet, as a people, we have been drifting away from the old faith in God, which has made our nation great. Thus it is that Righteousness seems to be a word almost unknown to some of our legislators, and government has been carried on with a forgetfulness of responsibility to God. The people need as their representatives in the Assembly men who will have the courage to put down sterile party chatter; men who will begin and grapple with the social questions which to us as a Colony mean life or death. In the world of politics God has been put aside. The Church should do her utmost in whatever way the HOLY SPIRIT may make clear to her, to have God restored to His proper position in the realm. Christians at this election should assert the dignity of true manhood. The exercise of the franchise ought to be the product of an unshaken conscience, for a conscience void of offence is the crown of manhood—a crown which every man may wear. In the midst of all that is low and unworthy in politics, the Christian should show he is a nobler man, and his piety of a higher order than he who treats political activity as a sign of deficient spirituality. He who acts thus not only purifies his life, but works for the purification of the lives of others, and thus for the regeneration of society. Christianity should be felt at this election, and that it may be so every Christian voter should revive the courage of his fellow-citizens, and be the embodiment and expression of Christian righteousness, honour, truth and justice. There is much in our Legislature which is not in harmony with the Christian spirit, its principles, and methods; and the time has come when we must seek to employ more fully in political life than has been done in the past few years, the great principles of Christianity. Government by party is one of our most sacred traditions, and one of our most marvellous institutions. It has its drawbacks. What rancour and bitterness have taken possession of "parties" in the Colony? What a chorus of abuse and misrepresentation resound in the "party" world! What an intensity of hatred, foulness of abuse, and audacity of statement has been manifested. Our Legislature has heard God's Most Holy Name profaned. Many of the principles dear to the members of CHRIST have been trampled upon by irreligious feet. Men have pelted one another with coarse epithets, vulgar language, and vile charges. These things have been done under cover of privilege, and they are some of the dark, ominous, features of political life in the Colony. If the Legislative Assembly is a reflex of the moral condition of the people, then (without attempting to prophesy) we say there are dark and troublous days in store for us. If it is not, the enquiry is forced upon us: How is it that men lacking in principle and destitute of righteousness, have obtained admission into the Assembly? The answer to this question is not far away, and we believe it to be because voters have not approached the ballot box in the fear of God. If a candidate for parliamentary honours is known to be immoral in conduct, dishonest in business, unclean in life, profane in word, the ballot-box ought to show him that he has no right to claim part in legislating for the people; that he cannot be trusted as a guardian of the morals and sanctities of our political and social life. Christians should refrain from voting for a man who is not clean-handed, whose life is not clean. The Church of Christ should purge the House of those who violate decency, degrade manhood, and pollute women. The Religion of CHRIST must enter into the activities and rule the customs of our life, and it has as much to do in guiding us in the discharge of our political duties as it has in the offering up of our "sacrifice of praise and thanksgiving." At this election religion should fulfil its duty in the elevation of our public life. It has as much to do with public as it has to do with private life. The message of God is to the community as well as to the individual. Truth is not a matter for the nursery, the family or the school alone, it is a matter for every-day life whether it be in the world of commerce or in the world of politics. Every individual should do his part in the distinguished service of upholding our national truth and righteousness. We must not hesitate in condemning political ungodliness and use our most strenuous effort to sweep it out of existence. We must be watchful and jealous for the honor of God and His Holy Religion, and there is no weightier duty laid upon Christian men, than to act righteously at the time when so many

are confused and perplexed by appeals to false patriotism. If we would see our Colony redeemed from the shams which delude it we must live and spread abroad the teaching of JESUS CHRIST, the Son of God and the servant of man. If we would help to enthroned CHRIST in legislation we must carry the "principles of His teaching into our judgment and conduct of social and political questions. If a Christian acts unworthily at the ballot box, he is as dishonest as if he had robbed his neighbour, or told a lie, for he breaks his oath to CHRIST and betrays his LORD. The cause of God and Righteousness rests upon the Christian voters of the land, and they must keep the ideas of social regeneration, political purity, and mutual helpfulness before them. If the men who solicit our suffrages are prepared to legislate upon the principles of Christianity, they should be supported, but if they are not prepared so to legislate then the Christians' duty is clear; for enactments, statutes, public life, and public policy which are contrary to the words and spirit of CHRIST will only perpetuate existing evils, and political purity, honesty, and honor must become a thing of the past. Those who profess the name of CHRIST should quit themselves at this election like men, and by their voting power proclaim with all the roundness of Christian emphasis that immoral legislators must of a necessity produce immoral legislation, and that their choice is for those who believe that the LORD God omnipotent reigneth, and that His Righteousness and His only is a people's true glory and honour.

THE DEAN OF BATHURST.

A cablegram from London appeared on Saturday last saying that the Rev. Benjamin Irvin, M.A., Vicar of Saltburn-by-the-Sea, Yorkshire, had been appointed Dean of Bathurst. On Sunday Deau Marriott referred to the subject and said:—"As most of you are doubtless aware, I have been forced by the action of others to consider the necessity of removal to another sphere of labour. With this object in view I have, with the consent of the nominators and through the medium of the Bishop, been negotiating an exchange with the Rev. B. Irvin, M.A., Vicar of Saltburn. On Tuesday last Mr. Irvin cabled 'Difficulties, writing,' and since then I have heard nothing from him or the Bishop. The appearance of the cablegram, therefore, that Mr. Irvin is appointed Dean of Bathurst is irregular, and to me incomprehensible. Further, when fully settled I shall not fail myself to duly notify the fact of exchange to you."

Australian Church News.

Diocese of Sydney.

ST. STEPHEN'S, NEWTOWN.—In view of the present financial difficulties which are pressing so heavily on many parishes, it has been thought that the following incident may be found both stimulating and encouraging. The Easter account showed a large deficit, and there was an immediate demand for repairs. An estimate of the cost of the latter was obtained from Mr. Cyril Blacket, the Architect. The estimated cost together with the debt, amounted to £640. It was felt to be a natural impossibility in the circumstances to raise so large an amount. A Committee was formed, and a canvass of the Parish for help was at once instituted. Numbers of the working men of the congregation are out of employment ment owing to the hard times. But this has not kept them from helping the Church. Eleven of them, consisting of masons, carpenters, painters, etc., who have no money that they can devote to this work, have undertaken to give their labour in their various departments. In this way one large part of the Church's work will be done at the cost only of the material. The willing service thus rendered to the great Master while honouring Him cannot but bring blessing to those, His faithful servants. It may also indicate to some others how good work may be wrought in bad times.

THE CHURCH HOME.—The Executive Committee of the Church Home held its Monthly Meeting on Tuesday, the 19th inst. The Hon. Matron's report showed that the internal Home affairs, were in a satisfactory condition. There were 23 inmates, and the health and conduct good. The Rev. T. B. Tress, who for a long time, had held the position of Clerical Secretary, tendered his resignation, on account of his leaving Sydney. This was accepted with regret and warm expressions of thanks for his faithful services in the past. Dr. Manning was nominated Clerical Secretary in his stead, subject to the approval of the Council of the C.E.T.S. At the request of the Committee, Mrs. Cowper kindly consented to continue her work as Honorary Matron, for a short time longer. This was grateful appreciated by the Committee, who took the opportunity of expressing their great satisfaction at her excellent management of the Home.

PYRMONT.—The St. Bartholomew's Dorcas and Relief Society held their usual Half-yearly Sale of Work in the School-room on Friday June 22, afternoon and evening. The stalls were presided over by Messames King, Woodman, Parkhill and Fuller, Misses Griffiths and Ogg. The sweet-stall was tastefully decorated, and all the varieties of creams, French jellies, etc., were dispensed by Misses Hawke and Mullens in most captivating bags at the cost of one penny. The sum realized was £9 9s. No article exceeded the sum of 5s, so that the

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To the Rev. T. B. Tress,
Beloved and Honoured Brother,
The Council of the Evangelical Alliance, aware that they are about to lose the great benefit of your counsel and co-operation, in consequence of your approaching departure to Victoria, cannot allow you to leave without expressing their high appreciation of your past services. Your zeal in promoting unity of spirit and brotherly kindness among all who love the Lord Jesus Christ, irrespective of difference in non-essential matters, has been most exemplary, and the wisdom and prudence of the practical measures suggested by you from time to time, has laid the Council under great obligations.

While convinced that to the best of your belief, you are following the leading of God's Providence in transferring your labours to another sphere, the Council cannot but deplore the very great loss both to you, and the community at large, will sustain by the removal of so able and energetic a Minister from the Colony.

The Council commend you to God's continued guidance and blessing, praying that your efforts to maintain the Glory of God and the Salvation of your fellow men, may be honored even to a greater extent in the future than they have been in the past.

Signed on behalf of the Council of the N.S.W. Branch of the Evangelical Alliance.

JOHN H. GOODLETT, President.
THOMAS SPENCER FORSAITH, Hon. Sec. & Treas.
June, 1894.

On the retirement of the DEAN from the chair, he again expressed his best wishes for Mr. Tress' success in his new parish, and asked the

REV. A. W. PAIN,

Rural Dean of West Sydney, to take his place; Mr. Pain, as Rural Dean and as the Clergyman of the adjoining parish, bore testimony to the excellent work done by Mr. Tress during his Incumbency.

THE CHURCH HOME COMMITTEE

was represented by the Rev. J. G. Southby, who detailed the work of the Home, and spoke of Mr. Tress' untiring devotion and unwearied work as Secretary to that Institution.

THE PETERSHAM MINISTERIAL ASSOCIATION deputed the Rev. W. Clarke to express their appreciation of the services Mr. Tress had rendered to the Church through the valuable aid he had given by counsel and addresses at their meetings and conferences.

THE OPEN AIR MISSION

was represented by the Rev. John Dixon who stated that the Committee valued the service Mr. Tress had rendered in the organisation of the Mission, which had now between thirty and forty centres in which its work was carried on. In this work Mr. Tress had taken a prominent part, and every week was responsible for one or more of the daily services held within the Cathedral gates, and also for a Sunday afternoon service in the Domain. God's blessing had attended these services, and testimony was given that men had been won for Christ and His Church.

THE SYDNEY MINISTERIAL ASSOCIATION. desired the Rev. T. Parr, M.A., to express their sorrow at Mr. Tress' departure. They had reaped rich spiritual benefit from his fellowship. The Association had elected Mr. Mullens to be their new president.

THE REV. T. B. TRESS

said he had great difficulty in finding words to express what he felt. All that he could say would only inadequately convey the feelings of deep gratitude which filled his heart. Mentioning specially the address and purse of sovereigns presented by Dr. Crago from the parishioners, the address from the Committee of the Bible Society, presented by Mr. Rennie, and that from the Evangelical Alliance, he tendered in each case his cordial thanks, whilst he owned that he was utterly unable, and this he said without the slightest affectation, to understand all that was contained in the addresses, and had been uttered by the various speakers with regard to the value of his work in Sydney. He thanked all who were present at that very large meeting, and he thanked all his faithful fellow-workers in the Parish. During the whole of his Incumbency there had never occurred the slightest want of harmony in the Vestry. Referring to his acceptance of the offer which had come to him from Melbourne, he said that he had sought to do God's will in the matter, and had looked carefully for any indication that he ought not to accept it, but he had found not one. He was much gratified by the appointment of Mr. Mullens as his successor. He might tell them that his name was the first which came to his mind after he had determined to resign the Incumbency. With regard to his work he might say that it was a matter of great satisfaction to him that he had been enabled to proclaim the truth of God in the Church and also outside of it. He spoke most strongly of the value of the Open-Air Mission, and expressed his intention of doing in Melbourne as he had done in Sydney. In concluding he desired to thank the Choir, on behalf of Mrs. Tress, for the handsome presentation which they had made to him.

The proceedings closed by singing the Hymn "Blest be the tie that binds," and the Blessing was pronounced by the Rev. A. W. Pain. Thus closed one of the most remarkable meetings that has been held in the City for many years. A meeting in

which unity, heartiness and sincerity were prominent characteristics, at which Ministers and members of well nigh every section of the Christian Church were present and did honor to one who had won their confidence by the catholicity of his spirit and the uprightness of his character. It must also be noted that Mrs. Tress was presented by the Choir and Congregation with a handsome testimonial in recognition of the valuable services she had rendered, and that the Rev. J. H. Mullens and the parish were congratulated by every speaker on the appointment made in succession to Mr. Tress. Mr. Mullens was inducted yesterday (St. Peter's Day) by the DEAN of SYDNEY to the Incumbency, and we only express the wish of his brother Clergy and friends when we say that we hope his ministry at St. Peter's will be fruitful in every good work, and give glory to Christ our Divine Lord and Head.

HOME LETTER.

(FROM OUR OWN CORRESPONDENT.)

Every year we are informed on the authority of the Press that the May Meetings are on the decline, as if the wish was father to the thought. Is it because they cannot believe that large numbers of the public are interested in matters which the newspapers find it profitable to disregard? However, the facts continue all the other way. Never, for example, has the Church Missionary Society had such overflowing gatherings. The *Daily Telegraph* labours under the gross error that it is the oratory which arouses the interest, whereas every May-Meeting knows that it merely feeds, and, to a small extent, stimulates it. Before any speeches had been made, the friends of the Church Missionary Society had subscribed £13,000, to wipe off the deficit on the year's working, and now the call is for more men. There is no doubt that the work of the Australian Associations has encouraged and gladdened the old friends of this Society, as well as the workers in the field. The Society for the Propagation of the Gospel was able to report an increase in the income, and few were present will forget the solemn moment when the Archbishop of Canterbury, in broken tones, announced to the audience in St. James' Hall, the unexpected tidings of the death of "Our ablest Missionary," the Bishop of Zanzibar. All rose to their feet while the Archbishop, with deep feeling, recited the prayer from the Burial Service.

On the 9th of May the Church of England Temperance Society had a field day on behalf of the Bill with which it is besieging the walls of Parliament. Of course its great leader, the Bishop of London, was in the chair, supported by many tried friends, and 700 delegates from all parts of England. This Bill has the supreme advantage of being practical, not in advance of public opinion, and yet would have the effect of immediately reducing the number of drink-shops. Compensation is provided for by a tax upon surviving licences, and by a term of grace of five years; licences are to be reduced to 1 per 1000 in towns, and 1 per 500 in country, and a licensing board elected *ad hoc* to deal with them.

Great indignation has been caused by an attempt on the part of the Radical Clergy, headed by the Dean of Winchester and Canon Scott-Holland, to make the people believe that the Clergy, as a rule, are opposed to the Parish Councils, and intend to act in this sense. A petition was sent round to a few Clergymen of known liberal ideas and with the greatest haste presented to the Archbishop, praying that he and the other Bishops would now, at least, assist them to bring forth good fruits. Now, on the whole, the attitude of the Bishops has been decidedly favourable, but this hasty movement has been interpreted by the Radical press to mean that all who have not signed are distinctly hostile; and these Clergy have the pleasure of knowing that they have represented their brethren in a wholly false light to the enemies of the Church. Out of 420 who signed, 200 had not been ordained for more than two years, but that did not restrain them from giving their advice to the head of the Anglican Church.

Dr. Percival, the Head Master of Rugby, blinded, I suppose, by a sense of his own importance, has been moved to warn the Bishops not to oppose the Welsh Disestablishment Bill. That they should submit to see the Church robbed of £200,000 a year, and the cash handed over to build baths and washhouses, without a struggle, is to ask them to play the coward and traitor in one. There is probably no part of the world which would suffer more spiritually, than Wales from the compulsory closing of many Parish Churches. However, nothing is more unlikely to happen than that this Bill should pass even the House of Commons.

Bishop Sumner has resigned his office, and the Bishop of Hereford has been ordered six months entire rest. The Bishop of Mashonaland has returned to England in broken health, with grave doubts of ever being able to return to his See.

How to help the 'RECORD.'

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

FOR THE SICK ROOM.

"FEAR OF DEATH."

HEB. ii. 15.

It is scarcely right to say there ought to be no dread of death. There ought. There will be in noble minds. Carelessness of death is a low type of thought. The dog and the horse have no fear of death. But Jesus Christ had. The more we cultivate the Divine within, the more hateful death becomes. God abominates it. The Christian may not fear, but he must hate death. As for all the poetry that has been written about its beauty and welcome, the sooner that it is consigned to oblivion the better. There is no loveliness in a corpse. Our nature shrinks from it. There is no charm in the grave. Our souls shudder at lying beneath the clouds of the valley. Dress it up as you may, death is a hideous thing, and the one joy about it is that God has vowed to be its plague and destruction, and the day will come when death itself shall be dead.

To the believer death is a conquered foe. Jesus Christ from heaven gave to His Church by His Apostle St. John this description of Himself: "I am He that liveth and was dead and am alive for evermore and have the keys of death and the grave." The faithful follower of Christ has no fear of the result. Forward he goes to that war with confidence. He can say, O my enemy, though I fall I shall rise again. The conflict may be sharp, it cannot be long. Then he enters into the land of brightness and love, all his warfare over, and is met by saints with golden harps, and is crowned as a conqueror, whilst angels' voices sing, "they overcame by the blood of the Lamb." No, if we are wise we shall hate death, perhaps dread death, but shall not fear death. Jesus Christ, whom we love and trust, will not forsake us at the trying hour; death cannot separate us from His love. He will lead us safely through the gloomy valley and bring us to those sweet fields beyond. Even death, as we consider this, becomes welcome by reason of the far more exceeding and eternal weight of glory. It is a solemn fact that death is everywhere. The wise man will not, like an ostrich, which is said in the time of danger to hide its head in the sand, imagine he can escape by avoiding thought. He look at it, and looks at it fairly. Like Browning he can sing—

"Fear death? To feel the fog in my throat,
The mist in my face;
When the snows begin and the blasts denote
I am nearing the place;
The power of the night, the press of the storm,
The post of the foe,
Where he stands the arch-foe, in a visible form,
Yet the strong man must go,
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the gaudion be gained,
The reward of it all,
I was ever a fighter, so one fight more,
The best and the last!
I would hate that death banded my eyes and forbore
And bade me creep past,
No, let me taste the whole of it, fare like my peers,
The heroes of old.
Bear the brunt; in a minute pay glad life's arrears,
Of pain, darkness, and cold;
For sudden the worst turns the best to the brave,
The black minutes at an end.
And the elements rage, the fiend voices that rave
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast.
O thou soul of my soul, I shall cease thee again,
And with God be the rest."

EVERY-DAY PHILOSOPHY.

The more you love yourself the less you are sure to love others.

Some fellows kick a horse every time they enter his stall and then wonder why he does not love them.

The stalk of corn that grows the tallest and appears the most conspicuous nearly always bears a blasted ear.

If some men would hoe with as much devotion as they appear to pray in the prayer meeting, they would not have nearly so much complaint of hard times to make.

The man who will spend the most time in the harvest season talking politics, is generally the one who is of the least account to either himself, his neighbours, or the Government.

Faith transforms the world; the trees, the grass, the flowers, the plants, the brightness of the sky, the splendour of the stars, the sweetness of the summer morning, the glorious darkness of the summer night, the thunderous music of the rolling sea, the voice of literature, the sound of music, the joy of life, the love of woman, the pure delight of high and noble things—by faith these become the outward signs of a splendid sacrament. The world is transfigured by the spirit of faith. It lifts the man above the moment. It belongs to every state of life—to the merchant, to keep him from covetousness; to the working clerk, to keep him from dishonesty and idleness and mere self-seeking; to the poor man in the cottage; to the porter at the railway station, and the toiling sailor on the wide, and, ad sea; to the Clergyman in his depressing work in his parish; to the politician, to the statesman, to the soldier, for no condition of life can alter our relation to the living God.

SERMON BY A LAYMAN.

Another Rill from Psalm XXIII.

II.

By MR. JOHN WOOD.

"He restoreth my soul." Ponder well the little word "my," then the continuity of the restoration. It is not "seventy times seven," but "He restoreth." This meets the fullest need of a Believer, and on earth he is never beyond the need. It is mine to need, it is His to supply, and to measure His supplies by the depth of our need, and by His riches in glory. He has measured all the need and undertaken to meet it. He makes Himself responsible for His own. He has told us so in the Parable of the good Samaritan, a parable unsurpassed, for in addition to its truly grand primary lesson it teaches most strikingly the truth of Genesis iii. "A certain man . . . fell among thieves," the downward road from Jerusalem to Jericho, the results of sin—bruises, wounds, death—the inability of the law to meet such a case, Priests and Levite can only pass by. Then the Samaritan of John viii. 48, 49, "journeys," comes to him, binds up his wounds, pours in oil and wine—the one symbolizing the Holy Spirit, the other the Blood—pays down the "twopence"—the same sum precisely as the Attonement Money in Exodus xxx.—and undertakes the whole responsibility of the man. "Whatever thou spendest more I will repay thee." To save the soul is much, but the Lord looks on to the end. He brings out of Egypt to bring into Canaan. Therefore He restoreth! When? Alas! after backsliding. Let the whole truth be told. He knows and feels the backslidings of heart, which precede the open fall! A lukewarm heart, a chilly heart, a worldly heart! He knows the slight declension, the compromise with conscience, the deviation from the straight line, and if these need confession and restoration, what must the disobedience be? the worldly conformity? the denial? But "He restoreth." Blessed fact! Lord! restore, but bind my heart to Thee, that I wander not. Let me, as St. John, lay a tired head on Thy breast, and now that Thou lovest me to-day as when Thou didst go to Calvary for me! "This same Jesus," the same yesterday, to-day and for ever.

"He leadeth me." Few can say that! Many desire to say it, but find the uncertainty great, the subject difficult, the path sometimes so obscure! But it is true. The mistakes which bring bitter lessons are often the truest education, and part of the Divine plan. True, He leadeth us not into mistakes, but "by the still waters." To lead is one thing, to permit is another, but faith learns, and leans, and follows. It listens to the voice of another and responds to the gentlest touch of His hand. Or, it scans the horizon, or digs into the mine of truth, and settles a question after question in His presence by the only chart. Inner consciousness is not the Chart, though it is declared to be so by some. True leading is described in St. John x. 4 "He goeth before them, and the sheep follow Him: for they know His voice."

God's giants are men and women whom the Lord has made giants, not always through privileged Ministry—rare and valuable as it is—often by direct teaching through the poorest of Christ's flock, unpoised by the "isms" and vagaries of the day. Such hardly feel their solitude because of the Lord's presence with them in their "paths of righteousness." Notice it is not "path," but "paths of righteousness." These paths are many. One is acceptance, a path well known to Abel. Another, dedication, witnessed by Enoch. The path of rest, true as Noah's; of faith, illustrated by Abraham; of suffering, the path poor Job trod; of surrender, of which Moses is an expounder; of conquest, see the life-work of Joshua and of David. In one life all the paths are blended, therefore the Psalmist adds "for His name's sake."

"For His name's sake." Time can be well spent in searching the early chapters of the Acts of the Apostles to discover how much resulted from the healing of the man at "the beautiful gate of the Temple." That miracle was done "in the Name," and the results are beyond the power of the Church to estimate. But what a practical question arises here—what know I of the power of "the Name"? Has it made me whole? Does it help me to walk? to leap? to praise? to cleave? to preach? to teach? to do wonders? to obey? to suffer? to rejoice in suffering? All these and much besides can be found in Acts iii. iv. v. as the direct result of the miracle of chapter iii. 6, 7.

"Yea, though I walk." This is progress. It is the most advanced form of progress. It is after "mounting up," and after "running," that we "walk." (See Isaiah xl. 31.) It always appears to me that in our Conferences and Conventions there is far too much effort made towards the "mounting up" and far too little deep teaching concerning the "walk." Of only two men it is said, they "walked with God," viz., Enoch and Noah. (See Genesis v. 22, and Genesis vi. 9.) It is implied in Abraham's life, for he was "the friend of God." "My friend!" This is the soul's truest need. Not to be thrown in upon itself, but to hear truly those words so often spoken, "Follow Me." The Lord began His ministry with "Follow Me," and He ended it with "Follow thou Me" (see St. John i. 43, and St. John xxi. 22). This will involve ostracism. We cannot step up to Him and walk with Him, and at the same time possess the friendship of the world. Ask the Apostle St. John in Patmos; or the Apostle St. Paul in Rome, or in

Jerusalem. Inquire further, Does the Companionship satisfy? It is this that the saintly MoCheyne, and the holy Hewitson and Rutherford enjoyed. It is this that the theatre-goer, professor, and the shadow-grasping religionist never understand.

But where does the walk lead us? "Yea, though I walk through the valley." It is seldom that the ambitions of life satisfy; the mounts of earthly power reached, are usually found to be a snare. Solomon surely knew these heights. Ecclesiastes gives the result: he finds nothing "under the sun" but vanity. Canticles gives us the answer to the soul's needs: "Let Him kiss me with the kisses of His mouth," in other words let Him manifest His love, and all is peace and rest. "The valley," however, is more than the lowly place; it is "the valley of the shadow of death." This valley is entered at our natural birth, but in a far truer sense at our spiritual birth. It is then the scene of our daily dying! and only a spiritually born soul can truly say "I die daily." This has nothing to do with "ordinances." Those who glory in them should ponder every verse of Colossians ii. There the great mystery can be learned. Death and life, and death! Every child of Adam is "dead in trespasses and sins." Every believer has died with Christ, and been buried and raised with Christ, and every believer is now "in the valley of the shadow of death." The death of Christ has cast its shadow across this dying world. Many play with phantoms all their lives.

The dissolution of the body is not the chief thought here, though it is often considered so to be. If it were, two words might well be weighed, the words "through" and "shadow." We are not long passing through a valley and the believer dies not. He only passes through "the shadow" of death. This is not a case of "dwelling" but of walking, and in the best of company, "Thou art with me."

Israel passed through the Jordan "dry-shod:" not one perished in those waters. No judgment can touch a Believer (St. John v. 24). No fear need dismay a child of God. The Shepherd, Jehovah's Fellow (Zechariah xii. 7), has borne all the wrath. He "laid down His life for the sheep." "He gives unto them Eternal Life." Martin Luther used to say when things went against him, "Let us read Psalm xvi., then let the Pope and the Devil do their worst." We may echo this. Every shaft will the great enemy try, every "fiery dart" in his quiver will he use; but all shall fall short, for the Believer's security is a question between the Eternal Father and the Eternal Son. Whilst the blood-sealed Covenant lasts the weakest sheep is secure. "Who shall lay anything to the charge of God's elect?" "Who is he that condemneth?" "Who shall separate us from the love of Christ?"

"Thy rod and Thy staff they comfort me." The "Shebet" for rule, the "Mishna" for support. Blessed rule! Mighty Staff! Glorious comfort! It is ours to enjoy rather than to explain what this "comfort" is. It is the sympathy of the Lord Jesus that enables Him to comfort. How we should covet this gift, the power to comfort others! A disciplined exercised soul alone can do this (II Cor. i. 4).

"Thou preparest a table before me." (Note the change from "He" to "Thou.") Here is a new metaphor, a warrior feasted in the presence of enemies. The Lord is this warrior, and I too may appropriate this food, if owned by Him. If feasted in the presence of foes, it is that victory may result. Ephesians vi. at once comes to view the "wicked spirits in heavenly places" with "the wicked one" at their head. The Lord has known "the power of darkness," and it is no wonder if His saints experience it too.

It is ours to be continually at the feast. The Prodigal was "feasted," and that picture closes with the feast. God's first command to Pharaoh was, "Let my people go that they may hold a feast unto me in the wilderness" (Exodus vi. 1). First feast, then serve. Moreover the feast is of God's preparation. None else can prepare it. None else can give it. The truth alone feeds the Divine life. Preaching is valueless unless it is "given" food. Then if eaten, fed upon, enjoyed, digested, it is food indeed. Not a crumb can be found to help the soul that does not come from the Word of God. (Rock.)

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Agent: J. E. CUNNINGHAM, 49a Castlereagh St., Sydney

Snake Poison and Human Poison.

The bite of a rattlesnake is almost always fatal to man. Yet this snake, never affected by the injection of its own poison into its own blood, neither when enroged it bites itself, nor when its venom is injected by artificial means to test the question. Speaking on the latter point Dr. S. Weir Mitchell, an expert on snake poison, says: "I have over and over tried this experiment, but in no case have I seen death result. Why should this be?"

Dr. Mitchell further says: "The many noxious compounds man carries in his liver and gastric glands (the stomach) are fatal if they enter the blood in any large amount. There is scarcely an organ in man's body which is not a possible source of poison to him. Small doses are constantly passing into and out of his blood. The question is whether he can get rid of it as fast as it accumulates."

Alluding to death by rheumatism, gout, and kidney diseases, an eminent London physician says: "Thus man is poisoned by products of his own body." Now let us cite a passage from a man's experience as related by himself. The time extends over a period from March, 1888, to May, 1889, more than a year. He says: "My head used to whirl around, and I had frequent bouts of faintness and giddiness; and at such times I used to fall down, no matter where I was. This would occur two or three times a day. For three weeks I was confined to my bed. I grew gradually weaker and weaker and lost a deal of sleep. I felt worse tired in the morning than when I went to bed. After a while I became nervous, and my legs trembled and shook under me to such a degree that I feared to walk out. I had great pain in my kidneys, and the secretion which I voided from them was thick and yellow as the yolk of an egg. Month after month passed, and I failed more and more, and could hardly crawl about."

"I had a doctor attending me, but his medicine did not benefit me. He said my liver and kidneys were in a bad way, and that he never saw secretions passed in such a state. After treating me six months, he told me that medicine could do no more for me, and advised me to go to a hospital. I went to the Peterborough Hospital, but got worse while there. The hospital doctors refused to tell me what ailed me. Having spent two months there, I got anxious and returned to my home, utterly disheartened. I continued to send to the hospital for medicines, which I took for three months longer. I was now so emaciated that my friends who came to see me said I would never get well."

"In this condition I continued until May, 1889, when one day an umbrella vendor called at my house, and, seeing how ill I was, said his wife had been cured of a serious illness by Mother Seigel's Curative Syrup. He spoke so earnestly of it that I determined to try it. After taking the Syrup for ten days I felt better spirits; my food agreed with me, and from that time I gained strength daily. Ever severing with it, I was soon able to return to my work as healthy and strong as ever. Since then I have been in the best of health. You are at liberty to publish the above facts, and I will gladly reply to any inquiries. Yours truly, (Signed) BRAD WALZELAN, Ramsey, St. Mary's, Hunts, February 18th, 1892."

No brief comment can do justice to this remarkable case. What the public needs to know and to remember is this: Mr. Walzela's whole system was poisoned by the products of a torpid and inactive digestion. These had entered his blood, as Dr. Mitchell describes. The nervous system was disordered and half paralysed; hence the faintness and falling fits. Rattlesnake poison kills by paralyzing the nerves which actuate the lungs; it kills by suffocation. Human poison, arising from indigestion and dyspepsia, always operates in the same direction, causing asthma in its worst forms. It then attacks the heart and kidneys, causing the state of things Mr. Walzela mentions. Nothing more noxious or, in the end, more fatal, exists in any poisonous reptile. And yet people trifle with the disease! and doctors seem not to understand it.

Mother Seigel's Curative Syrup cures by stimulating the kidneys, skin, and bowels, and toning the gastric glands.

Who, then, is man's most deadly enemy? Careless and ignorant man himself. Use the remedy when the earliest symptoms appear.

We have received from Mr. J. B. Youdale, agent for the A.M.P. Society, a remarkable sermon preached by Dr. Talmage, of New York, on "The Claims of Life Assurance." Any of our readers wishing a copy can procure one, gratis, on writing to, or calling on, Mr. Youdale, at his office, 108 Pitt-street, Sydney.

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[THREEPENCE.]

SYDNEY, NEW SOUTH WALES, SATURDAY, JULY 7TH, 1894.

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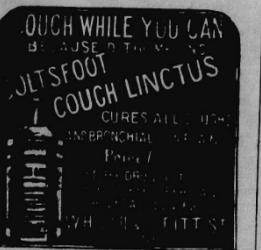
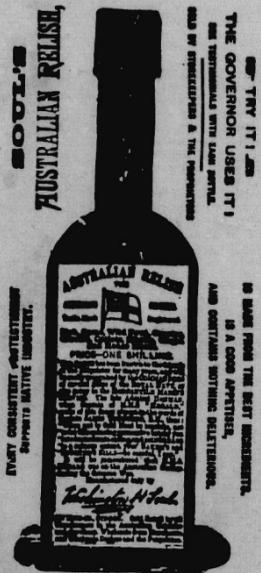
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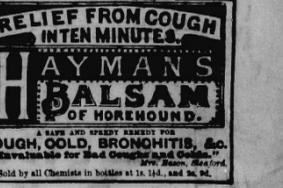
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