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# The Australian Record.

SYDNEY, SATURDAY, JUNE 30, 1894.

## 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 PELRY 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 MIDWINTER 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.

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. WINKS, 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 Prohibition.** The result of the recent prohibition plebiscite in Nova Scotia, in connection with the provincial elections on 15th 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, how'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.

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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities All such will be acknowledged in this column.

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## NEWS OF THE WEEK.

Friday, June 22.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Rev. T. B. Tress. 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 Precentor; 7 p.m., Canon Kemmis. The Bishop of Newcastle preached at Highbury, 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 Moilemole 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. Hugill, of Uralia, 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 Curney, 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, C.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 large. Addresses delivered by the Revs. W. A. Charlton, R. 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, Gladstone. 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 Valutary Service was held at St. Peter's, Woollomooloo, at which there was a large attendance. The Rev. T. B. Tress 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 to the Incumbency of St. Peter's, Woollomooloo, by the DEAN OF SYDNEY. The Rev. T. B. Tress inducted to the Incumbency of St. Stephen's, Richmond, by Archdeacon Stretch.

## 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 to be 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. Wales market resume their real value so that an investment now means a profit hereafter substantial and sure.

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## 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. 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. Sec.—SYDNEY: Rev. E. C. Beck, Mosman 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 Rural 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 be dealt 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 a 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 elder 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 pence, 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 gao 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 blackguards 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 a 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 gaol every winter: they are more comfortable and more happy there than if they had to earn their own living outside. This has now 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 ponder 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 Education 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 vitæ 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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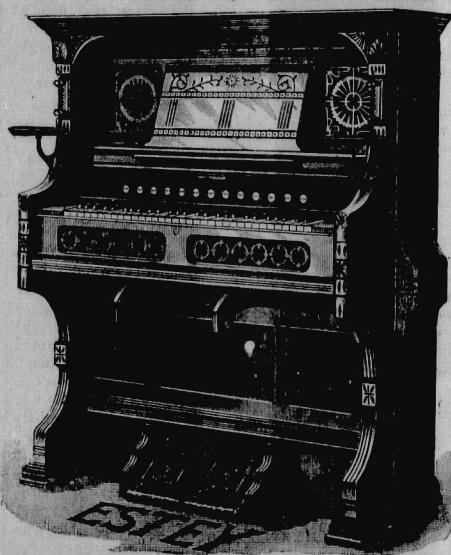
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## The Australian Record.

"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 Chris-  
tians, 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 Pro-  
tection upon Christianity," and that Sir GEORGE  
DIBBS 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 carry-  
ing the principles of their holy religion into practice.  
Every Christian must be true to CHRIST, and render to  
CESAR the things that are CESAR'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 Chris-  
tian 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 Chris-  
tian 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 raucous 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 dis-  
charge 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 hesi-  
tate 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 Chris-  
tian 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 shame  
which delude it we must live and spread abroad the teach-  
ing 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 dis-  
honest 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 help-  
fulness 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 enact-  
ments, statutes, public life, and public policy which are  
contrary to the words and spirit of CHRIST will only per-  
petuate existing evils, and political purity, honesty, and  
honor must become a thing of the past. Those who pro-  
fess 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 legis-  
lators 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 Righteous-  
ness 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 Salt-  
burn-by-the-Sea, Yorkshire, had been appointed Dean of  
Bathurst. On Sunday Dean Marriott referred to the sub-  
ject 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 nomi-  
nators and through the medium of the Bishop, been nego-  
tiating 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 pre-  
sent financial difficulties which are pressing so heavily on  
many parishes, it has been thought that the following inci-  
dent 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 impossi-  
bility 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 Mesdames 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 dis-  
pensed by Misses Hawke and Mullens in most cap-  
tivating 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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aggregate was highly satisfactory. At the close of the sale a meeting was called to elect a Secretary in place of Mrs. Mullens.

**THE LABOUR HOME.**—A Meeting of the Committee was held on Thursday afternoon, the 21st inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley was in the chair, and there were present—Messrs. J. Sidney, W. H. Dibley, and the Hon. Sec., Mr. C. Uhr. A financial statement of accounts to the amount of £19 14s 3d was submitted for payment. The Hon. Sec. handed in the sum of £3 7s, collected during the week. The report for the week ended 16th of June is as follows:—Meals served, 693; beds occupied, 223; sent to the Hospital 1; to the Asylum, 1; now remaining, 32.

**LUDDENHAM.**—On Sunday afternoon, 17th, a special Children's Service was held in St. James', Luddenham, the event being the distribution of prizes to the Sunday-school children. The service was opened by the singing of hymn 492 (Hymnal Companion). "I want to be like Jesus," after which the usual Church Service was conducted, the lesson being read from St. John, 3rd Chapter. After singing hymn 512 "There is a happy land," Rev. J. Shearman, preached from St. John, iii. 14-15, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have everlasting life." The discourse was eminently fitted for the young, teeming with truths, simple and beautiful. After hymn 508, "Brightly gleams our banner, the prizes were given to the happy recipients, and we must say that these were a splendid collection of books. Mr. J. Morehead who after some eleven years of zealous work has resigned the office of Superintendent, was presented with a beautifully bound Hymn book and a Prayer book, as a small token of the respect in which he was held by the scholars and his teachers. Mr. Moorhead is succeeded by Mr. J. Moss, who no doubt will ably fill the office.—Luddenham Correspondent—*Nepean Times*.

#### Diocese of Newcastle.

**PLAYGOING.**—The play called "The Second Mrs. Tanqueray" was performed on Thursday night, the 21st June, in the Victoria Theatre, Newcastle, the building being crowded in every part. Gentry of the two Maitlands, and especially of Newcastle, were present in large numbers, and the families of persons belonging to what is called the Religious world, from Church of England people to Primitive Methodists, were to be seen in the audience vigorously applauding. Many persons are inclined to consider that the story of "The Second Mrs. Tanqueray" is not in accordance with the recognised laws of decency. The local paper informs its readers that "it is told with a fearlessness which allows nothing to be hidden and very little to be imagined." The scene in which two of the characters in the play talk over their former relationships is exceedingly candid—and so on. I would earnestly ask every one who has the interests of religion at heart, to pause, and consider if this sort of thing should be encouraged.

**SINGLETON.**—The movement for the Outdoor Relief of the Distressed is progressing most favourably. The ladies who have the matter in hand find as many as from fifty to seventy sympathisers attending their meetings.

**CATHEDRAL.**—The A.M.P. Society has advanced or is about to advance the sum of £5000 on the security of the site of the Cathedral, and the personal guarantees of a number of friends who have rendered themselves liable for different amounts, and it is hoped that the work of construction may shortly be recommenced.

**ST. JOHN'S CHURCH.**—During the past four or five months, the members of St. John's Church have been working very hard to raise funds to restore the Church property which has got into a bad state of repair. With this object they arranged to hold a Bazaar and Sale of Work, and this was opened on Thursday afternoon in the Western Arcade, Hunter-street, West, by Mrs. Lart, in the presence of about two hundred persons. Mrs. Lart in declaring the Bazaar open, congratulated the ladies on the fine display of work at the various stalls, and concluded by wishing the undertaking every success. Mrs. Lart was introduced to the meeting by the Incumbent of St. John's, Archdeacon Bode.

**HAMILTON.**—The friends of the Church at Hamilton are busily engaged in preparing a Cantata, the proceeds of which will be devoted to the aid of a movement for the erection of a Parish Hall.

**THE DEACONESS.**—The first number has reached me of an interesting little monthly paper called *The Deaconess*. It is written in a thoroughly earnest but lively strain, and has an excellent record to shew of the valuable and truly Christian as well as successful work which is being done by the Deaconesses of Bethany.

**WARATAH.**—The Bishop of Newcastle was the guest on Saturday evening of the Rev. A. and Mrs. Shaw at their Parsonage, where he would meet some of the leading residents at tea. On Sunday, he was to preach three times for Mr. Shaw in the different Churches of the Parish in his own considerate and indefatigable way.

**JERRY'S PLAINS.**—The Rev. E. A. Anderson, of St. Paul's, West Maitland, has been holding a Mission in Jerry's Plains Parish in the week of the 17th, for the Rev. E. Huband Smith, the Incumbent.

#### Diocese of Goulburn.

**BUNGENDORE.**—The Bishop visited the Parish of Bungendore on Wednesday 20th inst., returning to Goulburn on the night of Monday, 25th. Wednesday night was spent at the Parsonage; on Thursday afternoon he held a reception in the Bungendore Schoolroom; the night was spent at Taralla Station, and the following night at Gidleigh. On Saturday, which unfortunately proved a wet day, he went on to Hockings town. There a large rainproof shed had been erected adjoining the Church, and notwithstanding the unfavourable state of the weather, a considerable number of Parishioners assembled to bid the Bishop welcome on his first visit to their district. Lunch was provided, and at its close a simple but hearty address by the Incumbent and Churchwardens was read and duly replied to. The Bishop then went on to Foxlow, and the next day (Sunday, 24th), was very fully occupied. At St. Thomas Church, Molonglo, Morning Prayer was said at 11 a.m., and a Confirmation followed. There were seven Candidates—six females and one male. Then came a long and muddy drive to Bungendore, where a Confirmation Service was held at 3.30. The Church was crowded. Seventeen persons received the "laying on of hands," nine males and eight females. Evening Service was held at 7, when the Bishop preached to a large congregation from St. Luke vii. 23—the story of St. John the Baptist, his work and example. On Monday, the Bishop was driven out to Cooranderrah, and the same night returned to Goulburn. The Incumbent of the Parish is the Rev. Julius Scott.

#### Diocese of Bathurst.

**THE BISHOP.**—We learn from the *Yorkshire Post* that the Bishop and Mrs. Camidge have recently paid a visit to Thirsk, the Parish of which the Bishop was formerly Vicar. His reception was of a very cordial character, the Parish Church bells ringing out a merry peal upon his arrival. On the Sunday the Bishop preached in the ancient Church both morning and evening, the Church being crowded to its utmost capacity on both occasions. The Bishop and Mrs. Camidge were also present at a social gathering of the parishioners held to welcome them. The Bishop in the course of his speech, spoke of the religious training of the young both in England and in the Colonies. The proceedings throughout were of a most enjoyable character, and the reception given to the Bishop and Mrs. Camidge was hearty and enthusiastic. His Lordship also presided over the annual entertainment given in connection with the Thirsk National Schools.

**MUNDURAMA.**—The Administrator of the Diocese recently paid an official visit to Carcoar, preaching in St. Paul's Church, and Mundurama on June 10th. On the following day, he presided over a meeting of the Parishioners to consider matters affecting the welfare of the Church. Leaving Carcoar, the Archdeacon proceeded by way of Cowra to Grenfell, where he inducted the Rev. Alfred Poole to the Incumbency of that town. After the Service, at a meeting of the parishioners, the Archdeacon was presented with an address of welcome from the Laity, and discussed with the Incumbent and his people matters of Parochial interest.

**ST. JOHN'S, MUDGEES.**—On Tuesday, the 19th inst., the well-known Service of Song entitled "Uncle Tom," was very creditably rendered by the school children, assisted by members of the Church Choir. The narrative was read by Ven. Archdeacon Campbell, so that the whole story was vividly before his hearers. A large and representative meeting of ladies was held at the Vicarage on Wednesday, 20th inst., to consider the advisability of establishing a working party in connection with St. John's Church. It was unanimously agreed to form such a society. The objects of the labours of these ladies are two: To contribute towards the debt resting upon the Church property in Mudgee, and also to assist some other cause, to be decided upon by the vote of the members.

#### Diocese of Grafton and Armidale.

**THE NEW BISHOP'S VISIT.**—The Bishop commenced his first visitation after Installation at Grafton Cathedral on Sunday, 3rd June, and the 5th inst. Leaving the latter place to visit the eastern portion of his Diocese, he preached at Maclean on the 6th, and on the following day addressed a public meeting at the same place, preaching on the 8th at Chatsworth, his Lordship proceeded on the 9th to the Richmond River, addressing a meeting of welcome at Ballina on the same evening. On Sunday, 10th, he preached at Ballina morning and evening, and in the afternoon at Alstonville. On the 11th, the Bishop preached at Morning Service at Wardell, and in the evening at Broadwater. On the 12th, his Lordship preached at Woodburn at 11 a.m., and Coraki at 7.30 p.m., a very large and most attentive congregation was present at each of the services. The Bishop left for Lismore by early boat next morning, reaching the latter place at 10.20 a.m., where his Lordship was met by the Incumbent and friends and driven to the Vicarage. In the evening before leaving to attend the Social and Public Welcome, the Lismore Band serenaded the Bishop at the Vicarage, and His Lordship expressed his thanks to the

members of the Band for their kindness. On Thursday, 14th, an "At Home" was held at the Vicarage, from 2 to 5 p.m., and a very large number of ladies and gentlemen availed themselves of the privilege. The Bishop, accompanied by the Incumbent, was driven by Mr. G. Larkin (whose sociable, hospitable and driver were placed at the Incumbent's disposal during his Lordship's visit), to St. Paul's Church, Wollongbar, for Evening Service. The Organist and several members of St. Andrew's, Lismore, accompanied them. The Church was unable to hold more than half of those assembled. The ladies, Churchwardens and friends had been very busy in decorating the Church with great taste. The new Reading Desk was also used for the first time. On Friday evening, the Bishop gave a most enjoyable lecture, illuminated with lantern views of "My Memories of a fortnight around Naples." On Saturday, the Bishop met the Churchwardens and Members of the Parochial Council at the Vicarage, and afterwards planted the first tree in the Church ground. Sunday, the 17th will long be remembered in St. Andrew's Parish. At Morning Prayer, the Rev. Henry Jobson was formally inducted, and few of the great congregation assembled will soon forget the beautiful and solemn words spoken to Incumbent and people. The Church had been greatly beautified by permanent texts, and temporary drapings, palms and other suitable evergreens. The Communion was administered. The Bishop preached at Gundurimba in the afternoon. A new Pulpit and Communion rails had been given, and this Church was also beautifully decorated and filled to its utmost capacity. At Evening Service in St. Andrew's, many had to leave, it being quite impossible to get in vestry and porch as well as body of the Church being packed. The Bishop preached another most impressive sermon from Romans xiv. 1—"Him that is weak in the faith receive but not to doubtful disputations." The evidence of real Church Life and progress evoked special commendation from the Bishop, and it is quite safe to say that His Lordship's presence and eloquent words were thoroughly enjoyed. The Bishop left with the Incumbent for Casino for two days on Monday 18th, and purposes visiting Byron Bay and the Tweed via Lismore, accompanied by the Rev. H. Jobson as Acting Chaplain.

#### 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.

#### HYMNS ANCIENT AND MODERN.

##### TO THE EDITOR.

SIR.—The Bishop of Worcester does not stand alone in the poor opinion which he entertains of Hymns Ancient and Modern. The Rev. H. C. Shuttleworth, Professor of Pastoral Theology in King's College, London, formerly Minor Canon of St. Paul's Cathedral has written a very useful little book on the place of Music in Public Worship. He believes that the ideal Hymnal has not yet been evolved. He writes thus "The three collections which are probably most widely used are 'Church Hymns' published by the S.P.C.K., the Bishop of Exeter's 'Hymnal Companion to the Book of Common Prayer,' and 'Hymns Ancient and Modern.' The last named which is the most popular of all, owes its success more to the musical capacity of the late Dr. Monk than to the judgment and taste of its compilers. It may safely be said that no Hymnal of repute contains so many bad hymns. It would almost seem as though the sole test of the admission of a hymn had been its doctrinal character. Bad and unpoetical doggerel, worthy of comparison with Tate and Brady, is to be found on almost every other page. The most serious defect of this popular book is, however, that it has set the fashion of a type of hymn in which it is impossible for a thoughtful man to join with reality and intelligence. The sickly sentimentality of these hymns has much to do with keeping earnest men away from Church. They regard it as a slight upon their religion, no less than their intelligence, to be expected to join in such hymns as 'O Paradise,' or those grotesque stanzas for St. Matthew's Day (420) which unaccountably bear the name of a writer of much graceful verse. Other Hymnals are by no means blameless in this matter, though 'Ancient and Modern' is the worst offender."

##### A READER.

#### SYSTEMATIC LIBERALITY.

SIR.—I want, with your permission, to keep the subject of Systematic Liberty and Proportionate Giving before the minds of your readers. I would like to ask to-day: What are we to understand by a liberal offertory collection? I saw lately in the papers that at a certain Masonic Memorial Service the sum of £21 was collected, and the congregation, which was supposed to be 2000 in number, was applauded for its liberality. Now, was this deserved? An average contribution from two thousand persons of one shilling per head—surely not a very liberal average amount on such an occasion—would have realised £1000, or early five times the sum collected. And this

suggests the inquiry: What is the average contribution of members of our congregations on either ordinary or special occasions? Is it anything more than nominal? Is it worthy of the name of an offering to God? How often is the Lord thought of at all? Surely our motives want purifying, and our principles examined.

To think of responding to an earnest appeal on behalf of the heathen, for instance, by dropping a sixpence or a shilling into the plate, when ten times as much is, without the slightest hesitation, spent immediately after in some personal indulgence! Ought this to satisfy a Christian? Sixpence or a shilling to help to save souls, and five or ten shillings on selfish gratification! There was great rejoicing lately in Sydney over the success of the effort put forth on behalf of hospitals; but did the amount collected, after all, reflect credit on the generosity and large-heartedness of the people generally, or even of the contributors, if an average were struck? Now and again we hear of acts of genuine liberality; but can their be a doubt that they would be multiplied a hundred nay a thousandfold, if professing Christians would but consider the teaching of their Divine Master, and vindicate their right to be called His disciples by following His example and that of the members of the early Christian Church?

In the offertory our own Church has provided her members with a weekly opportunity, in accordance with Apostolic injunction, of contributing of their substance to "pious and charitable uses." Now, nothing can be clearer than if this opportunity were only conscientiously availed of, by this means alone a sufficient sum would be raised to meet every local requirement, and to contribute largely to supply the pressing needs of the regions beyond. May the Lord graciously influence His people to think and act aright in this matter.—Yours, etc.,

June 25th, 1894.

S. L. P. G.

#### THE CHURCH REVIEW.

SIR.—The following notes I copy from a London paper of April 12th ult. They show the bitterness of a certain section, against those who hold and reverence the Protestant faith. Charity in its broadest sense is apparently unknown to "the Sydney correspondent of *The Church Review*." The paragraph is as follows:—

"The Sydney Correspondent of *The Church Review*, gives in his letter, some plain evidences of the antipathy of his section of the Church to Protestantism. For some three years the Rev. M. Archdall, of Sydney has been trying to establish Deaconesses; but, says the Correspondent, although he has 'the sanction of the Synod, the blessing of the PRIMATE, and the full blast of the Protestant trumpet,' he has not had much success. On the other hand the Kilburn Sisterhood, which began work in Australia some sixteen months ago, have 'excellent Schools in full swing at Sydney and Hobart, have made many friends, and have met with much more support than was expected.' When the relative claims of Deaconesses and Sisterhoods were discussed at a Church Congress at Hobart, a large majority of the Congress voted in favor of Sisterhoods. The Correspondent remarks, 'This is a healthy sign of the times. I do think the great Protestant dragon has been wounded in Australia during the past year or two, and rightly so, for it is this monster which is trying to prevent the spread of the Catholic faith.'

The intense hatred of all things Protestant is further illustrated in this Correspondent's references to the Clergy:—"If a man, not too old, is a failure in business, he seeks ordination by commencing as a Catechist, and soon after becomes a Priest. The great majority of Australian Parsons who are not from the North of Ireland, have been trained at a place in N.S. Wales, known as Moore College. The training consists of making long prayers and reading Foxe's Book of Martyrs."

These extracts need no comment. I do not know who the person is who acts as correspondent for *The Church Review* at home, but your readers will agree with me that he is evidently an anti-Protestant—which may prove him to be a Jesuit in disguise. There are many such, unsuspected in our midst.—May God's people have spiritual discernment to detect such—and avoid them!

##### SEGUM.

You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is unknown.

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, N.S.W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalyptus Leaves (in bottles now), and a splendid aid to public men, and for the ladies the delicate Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

#### THE REV. T. B. TRESS.

##### FAREWELL.

##### "A MAGNIFICENT MEETING."

On Thursday evening the 21st inst., the Annual Tea Meeting of St. Peter's, Woolloomooloo, was held. More than ordinary interest was attached to the occasion as it offered an opportunity to the parishioners and friends of the Rev. T. B. Tress to wish him "God-speed" on the eve of his departure to take charge of the parish of St. Stephen's, Richmond, and at the same time to welcome the Rev. J. H. Mullens who had been appointed Incumbent in succession to Mr. Tress. The large school hall was tastefully decorated. Flags of all kinds and of all sizes, floral tributes of varied devices, appropriate texts, and flowers in profusion showed what loving hearts and hands could do. There was not a cheerless corner in the building. The Tea Meeting was a great success, and it was with great difficulty that the room could be made to begin at 7.45. On the platform we observed Canon Moreton, Revs. A. W. Pain, B.A., J. N. Manning, M.A., L.L.D., S. Fox, J. Dixon, E. A. Colvin, J. W. Gillett, B.A., M. Archdall, M.A., R. J. Read, A. E. Bellingham, M.A., W. J. Hilliar, M.A., J. G. Fenton, D. H. Dillon, J. G. Southby, J. P. Ollis, Archdeacon Dunstan, M.A., Dr. Rutledge, F. G. Neild, the Revs. T. A. Forsaith (Representing the Evangelical Alliance), R. T. Hills (British and Foreign Bible Society), W. Clarke (Petersham Ministerial Association), T. Parr, M.A., (Sydney Ministerial Association), James Hill, M.A., (Congregational), R. Bavin (Wesleyan), R. Edgar (Presbyterian), J. Bennett-Anderson (Bethel Union), Messrs. E. A. Rennie, Auditor General, (British and Foreign Bible Society), J. T. Wilshe, Dr. Crago, C. W. H. Garling, Geo. Stearing, G. H. Davis, O. B. Brownrigg, F. S. E. Hole, John Gould, E. F. Field, Dr. Morrison, Clement Lewis, J. E. Scrutton, J. P. Close, J. E. Bateman, C. J. E. Forsberg, S. W. Jones, J. P. and others. It will be observed that the platform was thoroughly representative, and what shall be said of the body of the Hall. Only this that it was packed by a dense crowd. Not an inch of space was unoccupied and the aisles and doorways were thronged, and many were disappointed and turned away as there was not standing room. Punctually at eight o'clock the Very Reverend the Dean of Sydney announced the opening Hymn after which prayer was offered by the Rev. S. Fox.

##### THE DEAN

stated the object of the meeting, and expressed in well chosen words the high esteem in which Mr. Tress was held. His character was irreproachable, his labours abundant, his zeal earnest and his fidelity had been rewarded in the reclamation of the erring, in the building up of believers, and in the promotion of those agencies which were designed with the blessing of God to ennoble and elevate humanity. The Dean desired by his presence and word to emphasize the loss Sydney sustained by the removal of Mr. Tress but believed that it was only in obedience to the call of God that he left St. Peter's, Woolloomooloo, to take charge of St. Stephen's, Richmond.

**THE PARISHIONERS AND CHURCHWARDENS** were represented by Dr. Crago, who reviewed the ministry of Mr. Tress, showing that while successful as an Evangelist, and Open Air Preacher, the building up of Christian character had not been overlooked. The Evangelist and the Pastor had been happily combined, with results for which they were profoundly thankful. They were sensible of the loss they would sustain but felt they could not speak a word to induce Mr. Tress to alter his determination knowing only the conviction that it was the call of God which would influence him in his decision. Dr. Crago on behalf of the parishioners then presented an illuminated address appropriately framed to Mr. Tress on behalf of the parishioners. The address read as follows:—

St. Peter's, Woolloomooloo, Sydney June 21st, 1894.  
To the Rev. T. B. Tress.—Dear Mr. Tress, on the occasion of your leaving St. Peter's to enter upon work in another part of the Lord's Vineyard, we desire to express to you our high appreciation of your faithful services for the Master, during the twelve years he has permitted you to labour in this Parish.

The call you received from Melbourne appeared to be so directly ordered of God, that we dared not—however much we regretted losing you—ask you to decline it; for it seemed as if in the Providence of our Almighty Father there was a more pressing work for you to do there. During your Incumbency in this Parish you have always had the one high aim of your calling before you, viz.—the winning of souls for Christ; and it must be a source of peaceful satisfaction to you to know that God has blessed your labours, and that many who now rejoice in the knowledge of, and communion with a risen and living Saviour, can look to you as the instrument in God's hands, of bringing them out of spiritual darkness into His Marvellous Light.

Nor has the witness been borne to Churchgoers only, but for your Open Air work, for which you seem to be specially gifted, the very poor and the utterly careless have heard the good tidings of salvation.

While the Principles of the Gospel of Christ have been proclaimed, the work of edification has not been forgotten, for by your addresses, the Will and Word of God have been set forth with such freshness and vividness, that believers have been built up, and led on to greater attainment of grace.

The Superintendents and Teachers of the Sunday School have much to be thankful for, for you have helped them greatly by your wise counsel, by your exceptional organizing capabilities and by your Bible Class, where your clear teaching has brought blessing both to themselves and to the scholars.

We owe to you also the establishment of the Branch of the Brotherhood of St. Andrew in this Parish, and your departure will be much regretted by the Brothers. The harmony of the Vestry has never been disturbed during the time you have worked amongst us, and we sincerely trust that our relations with our new Pastor, as well as those of yourself with the members of the Vestry where you are going, may be of the same harmonious nature.

We feel that the greatest comfort we can give you, on your departure, is the assurance that we will follow you with our prayers, and that we will rally round your Successor with a prayerful and loving support in carrying on the work of the Master in this Parish.

Most cordially wishing you God's richest blessing in your heart, your home, and your new work, and asking your acceptance of this address and accompanying purse of sovereigns as a small token of our regard.

We remain, dear Mr. Tress, on behalf of the Congregation and Workers of St. Peter's, W. H. Crago, C. W. H. Garling, Geo. Steining, Churchwardens; J. Edw. Scrutton, Mary Gould, Superintendents of Sunday School; G. Chivers, Director Brotherhood of St. Andrew.

A purse of sovereigns accompanied the address which, was handed to Mr. Tress.

Dr. Crago then warmly welcomed the Rev. J. H. Mullens and assured him that he would have the hearty co-operation of the parishioners.

##### CANON MORETON.

as the first Incumbent of St. Peter's gave some interesting reminiscences of the early history of the Parish, of the pleasure it gave him when he was succeeded by Mr. Tress, how he had noted his ministry and rejoiced in the success which had attended his labours.

##### THE REV. J. H. MULLENS

as the new Incumbent thanked the Churchwardens and Parishioners for their generous and cordial welcome and assured them his one effort would be with God's continual help to begin, continue and end his work so that God's name might be glorified.

##### REV. R. BAVIN.

who for three years had been associated with the William-street Wesleyan Chapel referred to the relations which had existed between him and Mr. Tress, how they had consulted, prayed and worked together for the common good.

##### THE BRITISH AND FOREIGN BIBLE SOCIETY.

of which Mr. Tress had been one of the Secretaries for some years was represented by E. A. Rennie, Esq., Auditor General and the Rev. R. T. Hills who stated that the Committee of the New South Wales Auxiliary at its meeting held on the 6th inst. had unanimously agreed to a resolution which they now desired to hand to Mr. Tress, suitably inserted.—

Resolved.—That this Committee desire to place on record its sincere appreciation of the very great services rendered to this Auxiliary, and the British and Foreign Bible Society generally, by the Rev. Thomas Broughton Tress, who for thirteen years has filled the office of Honorary Clerical Secretary to the New South Wales Auxiliary Bible Society; and to offer him their heartfelt thanks, for the valuable assistance which he has always cheerfully and faithfully rendered to this Auxiliary. They deeply regret that his removal to another Colony will deprive them of that assistance, and fervently pray that he may be long spared to prosecute his mission as a Minister of Christ, and to aid by his experience, sympathy and counsel, the great work of conveying the written Word of God to all mankind in which he and they have been so long unitedly engaged.

##### EDWARD A. RENNIE, V.P., CHAIRMAN.

##### THE CHURCH OF ENGLAND TEMPERANCE SOCIETY

had desired the Rev. E. A. Colvin to represent them and to emphasize the sentiment of a resolution they had agreed to. Mr. Tress had been Clerical Secretary of the Council and always evidenced a heart full of sympathy, a mind full of conviction, and a soul full of righteous indignation against the traffic in the sale of intoxicants. The resolution of the Council was as follows:—

"That this Council of the C.E.T.S. of N.S.W. desires to convey to the Rev. T. B. Tress its appreciation of his long, and devoted services to the C.E.T.S. and regrets exceedingly the loss the Society will sustain in consequence of his removal to Melbourne.

##### THE EVANGELICAL ALLIANCE.

was represented by the Rev. T. S. Forsaith who handed an illuminated framed address to Mr. Tress, of which the following is a copy

**HALES & COLE,**

Choice China, Ceylon, and Indian Teas, in Blends or Pure, delivered Free in Town or Suburbs, or any Railway Station or Port in New South Wales, in Cansisters of 12, 24, and 28 lbs. each, or Half Chests at 1/8, 1/6, 1/4, 2/-, 2/6, 3/-, and 3/6 per lb. Address—

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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 unwearying 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, and the loss which would be occasioned by his removal. 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 who 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-fear, 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 garrison 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 bandaged 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 chase 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 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.

June 30, 1894.

#### 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 Levites 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 Atonement 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 Word. One finds them amongst the poorest of Christ's flock, unpolished 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

THE AUSTRALIAN RECORD

FRY'S

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#### Snake Poison and Human Poison.

The bite of a rattlesnake is almost always fatal to man. Yet this snake is never affected by the injection of its own poison into its own blood, neither when enraged 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 in better spirits; my food agreed with me, and from that time I gained strength daily. Perspiring 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) READ WALLACE, Ramsey, St. Mary's, Hunts, February 18th, 1892."

No brief comment can do justice to this remarkable cure. What the public needs to know and to remember is this: Mr. Wallace'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 asphyxiation. 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. Wallace 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.

The people of this country have spoken. They declare, by their patronage of Canadian Healing Oil that they believe it to be an article of genuine merit, adapted to the cure of rheumatism, as well as relieve the pains of fractures and dislocations, external injuries, corns, bunions, piles, and other maladies.

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

[THREEPENCE.]

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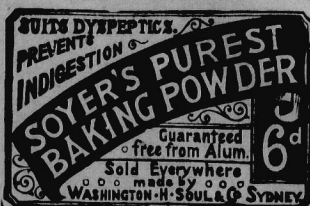
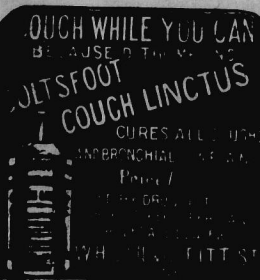
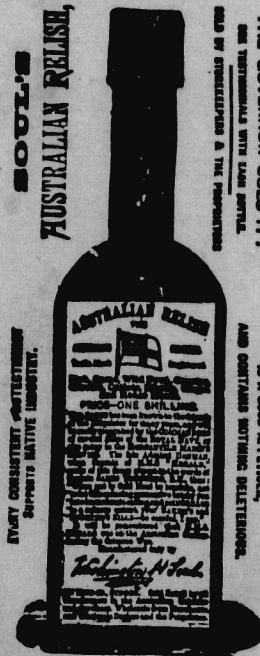
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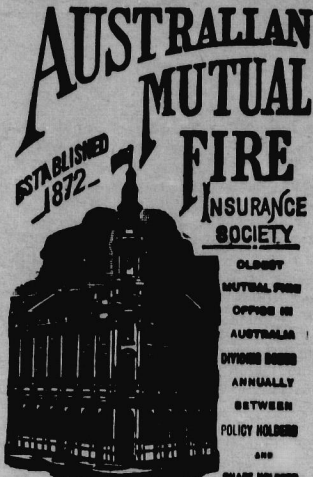


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of wares  
His customers buy if they are  
not fly.  
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surely not any  
Are equal to WAUGH'S!

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To the MANAGER,  
264 Pitt-street, Sydney.  
Nov. 9, 1893

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