

The Australian Record.

SYDNEY, SATURDAY, OCTOBER 3, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

The Week.

Synod. A full report of the proceedings of the General Synod will be found in this issue, to which the attention of our readers is directed.

Lord Jersey. His Excellency moved a vote of thanks to General Booth, at the meeting held on Tuesday evening at the Centennial Hall, for his able exposition of his social scheme, and at the same time expressed sympathy with him in the heroic efforts he had put forth for the permanent reform of the submerged masses. Lord Jersey further stated that he could not agree with the Chairman that General Booth was the founder of a new religion. It but represented one of the oldest features of the old religion. Nearly 1900 years ago their Great Master had said, "Come unto Me all ye that labour and are heavy laden and I will give you rest." It is gratifying to find one holding so exalted a position identifying himself in the social questions and religious movements of the day.

Mr. Crick. We are glad to recognise the fact that this honorable member has at length applied himself to useful legislation. In the House during the week he made a strong protest against the Post Office being the medium for transmitting letters having reference to "consultation sweeps" and the working of the totalisator. Mr. Crick further stated that he would deem it his duty if the matter were not satisfactorily dealt with shortly, not only to move the adjournment of the House, but to go further into the matter of the totalisator. The reply of the Premier was tintured with some levity. It is to be regretted that Sir Henry Parkes on several occasions has adopted this style when "social questions" have been brought under his notice. It would be more becoming the dignity of his office if such matters were treated seriously, and this was the opinion of Mr. Cullen, another honorable member.

Chinese Gambling. The Commission of Inquiry on this subject, which is now sitting, has directed the attention of the Inspector-General of Police to the fact that public notices in Chinese language are affixed outside a number of houses in Lower George-street, Campbell and Goulburn streets, intimating that gambling is carried on day and night. The Commission express an opinion that the publicity of these notices sufficiently intimates that the law is broken, and that prosecutions should have resulted. It cannot, however, be expected that the police are acquainted with the Chinese language, but the difficulty would be met if they visited the places referred to in company with an interpreter, and having ascertained that such notices are publicly exposed, it is their duty to enforce the law.

The Church and Gambling. Archdeacon Langley in addressing the visitors at the bazaar and sale of fancy work held at St. Andrew's Schoolroom, Summerhill, on Tuesday last, congratulated the promoters of it for excluding lotteries, raffles, etc., from the sale. If gambling, he stated, was an evil, then it was the duty of the Church to avoid all such means of making profit and raising funds. Where was the use of asking the Government to institute prosecutions against the Chinese for playing fan tan while people raffled and sold their goods by lottery. These are outspoken utterances and worthy of consideration.

General Booth. We have now amongst us one whose name is widely known in the civilized world as the great organizer and founder of the Salvation Army. The express on Saturday last reached Stanmore shortly before twelve a.m., where, by arrangement, it stopped, and the General was conveyed in a vehicle to Mr. Weeks White's residence at Stanmore. There was no mistaking him as he came up the steps at the railway station. Several of the Army were there to meet him, but there was no demonstration. To each man he gave his hand, but not a word escaped his lips within our hearing. He seemed tired, and looked worn. May his visit be profitable, and may his strength be renewed by the stay, though short, in this our sunny land.

Religious Instruction in Public Schools. In accordance with a notice from the Prime Minister, sermons were preached on Sunday last at various Churches in aid of religious instruction in public schools. At All Saints', Petersham, Canon Poole, of Brisbane, preached in the morning and Canon Flowers, of Ballarat, in the evening. Canon Flowers referred to the advantages afforded in our public schools for religious instruction as contrasted with those in Victoria. In the latter colony half-an-hour only is

allowed for such teaching, and this when the secular instruction is over and the children are wearied and tired. The book of morals in use has eliminated from it, by order of the Government, scriptural references, which the author placed on the front page as a help to the reading. We have indeed cause to rejoice at the opportunities afforded by our own act. These opportunities should be used to advantage, and to do so efficiently it is necessary that the fund for the maintenance of paid teachers should be liberally supported.

The Franchise. The Parramatta people are greatly concerned about granting the franchise to inmates of the charitable asylums. One paper says, "The common sense of the people will revolt against its odiousness and its absurdity." This is strong language, but there is some justification for it. Legislation in this respect has been carried, in our opinion, too far.

Rev. G. C. Grubb. On Saturday evening last the Ven. Archdeacon Langley addressed a large audience in the schoolroom adjoining St. Barnabas' Church, on Mr. Grubb's mission. The Archdeacon referred to the necessity for all engaged in God's work being men full of faith and the Holy Ghost, and pointed out the meaning of, and necessity for, entire consecration to the service of Christ. Mr. Grubb (who is expected shortly to arrive in Sydney) in the Archdeacon's opinion, "is a man who fulfilled these conditions, and, therefore, he expected a great blessing on his mission." In view of the sin prevailing in our midst, there is a great need of a revival of religion. It was said of St. Paul and Silas by the Jews at Thessalonica, "These that have turned the world upside down are come hither also;" and there are some at the present time who, in effect, repeat the words. Enthusiasm in worldly pursuits is commended, but in religion it is regarded by some as fanaticism, and even profanity. The new-born joy of those who are brought to the Saviour is not to be despised. It is somewhat similar to the feeling described in the 126 Psalm, 1 and 2 verse. "When the Lord turned again the captivity of Zion we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing."

Naval Demonstration. A naval demonstration in China on the part of the combined fleets of England, America, Germany, and Italy, under the Duke of Genoa, means overhauling the Government, because it is unable to keep in check the forces set loose by the introduction of modern civilisation. The fact of the Christian powers over China will not commend Christian missions to the nation. The worship of China is devotion to the ancestral spirits, and if the head of a clan or family be converted to Christianity a large circle of relatives feel themselves aggrieved because he who alone is entitled to perform the act of worship has deserted his post. Far better would it be to let Christianity fight its own battles unaided by the sword. Abolish the missionary and China may become again what for centuries past it has been, but naval demonstrations may be relied upon to render the work of the bearer of the gospel of peace difficult.

Brief Notes.

The Bishop of Melbourne preached in the Cathedral on Sunday afternoon and at St. Peter's, Woolloomooloo in the evening.

The Bishop of Bathurst preached at All Saints', Leichhardt, on Sunday at 11 a.m. Archdeacon Cooper at 5.15 p.m., the Bishop of Riverina at 7 p.m.

The Ven. Archdeacon Wilson preached at St. Thomas', Balmain, on Sunday at 11 a.m., and the Bishop of Bathurst at 3.30 p.m.

The Bishop of Bathurst preached at St. Augustine's, Neutral Bay, on Sunday evening.

The missionaries appointed in connection with the London Missionary Society to carry on Mission work in Pekin and Shanghai sailed in the steamer "Catterthun" from this port for Hongkong on Sunday morning.

General Booth held three services in the Centennial Hall on Sunday last.

A motion has been passed in the General Synod approving of Deacons Institutions and Sisterhoods in connection with the work of the Church.

In consequence of the recent anti-European riots at Ichang in China the missionaries in connection with the Presbyterian Missionary Society have removed from that place to Shanghai.

A meeting under the auspices of the Board of Missions was held in the Hall of the Y.M.C.A. on Monday evening. There was a large attendance. The Prime Minister presided.

A successful operation has been performed in London on the Bishop of Melanesia, and the doctor anticipates a complete recovery. It will be necessary for the Bishop to take rest for a year.

A sacred concert was given in St. John's Presbyterian Church, Paddington, on Tuesday evening. A collection was made in aid of Church funds.

A garden party was held at Government House on Tuesday afternoon in connection with the meeting of the General Synod.

A donation of £100 has been received from an anonymous donor towards the erection of a hospital at Jerusalem.

It is reported that a small party of wealthy Jews has left Odessa for Palestine in order with the permission of the Turkish Government to purchase new sites for the colonization of a large number of Russo-Jewish emigrants.

The railroad now being laid out between Jaffa and Jerusalem is making progress and a station it seems will be opposite Artouf.

His Excellency the Governor and Lady Jersey were present at General Booth's meeting at the Centennial Hall on Tuesday evening. The Hon. Bruce Smith presided.

A bazaar and sale of fancy work was opened on Tuesday last at the schoolroom of St. Andrew's Church, Summerhill, by the Minister for Education.

The second anniversary of the United Sundays schools (Central Methodist Mission) was held at the Centenary Hall on Wednesday evening.

His Excellency Lord Jersey and Lady Jersey will lay the foundation-stone of the Waterloo and Alexandria Mission Hall, Mitchell Road to-day.

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun, Oct. 4.—11 a.m., The Precentor; 3.15 p.m., The Precentor; 7 p.m., Rev. R. J. Read.

ANTHEMS.

11 a.m.—"Seek ye the Lord."—Roberts.
3.15 p.m.—"I will lift up mine eyes."—Whitfield.

DIOCESAN.

Sat, Oct. 3.—Welcome to Rev. G. C. Grubb, Y.M.C.A., 3 p.m.
Sun, " 4.—St. Barnabas'. Rev. J. C. Grubb. Mission.
Mon, " 5.—Committee Church Society, Chapter House, 4 p.m.
Tues, " 13.—Committee, Lay Readers.
" " 18.—Committee, Clergy Widows' and Orphan's Fund.
Mon, " 19.—Committee, Diocesan Educational and Book Society.
" " 19.—Conference and Social Re-union, Lay Helpers' Association, Y.M.C.A., 8 p.m.
Organ recital, 7.30. President, the Prime Minister. Papers to be read by Archdeacon Gunther, M.A., His Honor Judge Docker, and Mr. Hartley.
" " 26.—Standing Committee, Chapter House.

We are pleased to notice that our old friend, Mr. A. A. Brett, has commenced business at "The Café Australia," 112 King Street. Mr. Brett is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunter's Café, in this city. The "Café Australia" has been elaborately fitted up, and the very best attention is paid to diners by a competent staff of waiters—the whole being under the immediate supervision of Mr. Brett himself.

GIRLS' READ. "The Australian Young Folks' Illustrated Magazine." The best Monthly publication for Girls. Full of interesting stories and beautiful pictures. Prize stories for Girls. If you have not seen a copy, send at once to the manager, 178 Pitt Street, Sydney, and secure a copy. Everybody is in love with it. Subscription, 2/6 per annum in advance. Stamps taken.

LADIES. Why waste hours preparing for the weekly wash, or a wash tub till your bodies ache and your hands get ruined, when a piece of EASY CHAIR SOAP will do the work in 20 minutes better than all your hard rubbing, turn out whiter linen, and save wear and tear. No steeping beforehand, no soda, no fuss, no worry. Simple directions on each bar. Softens brittle or tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.

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J. ROBERT NEWMAN
Photographer,

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. NEWMAN'S exhibit. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

8. The examiners shall receive a sum sufficient to cover their expenses for each examination. The cost of carrying on the work of the College shall be charged to the General Synod, and shall be defrayed by the Synod out of—
(1) The fees paid by candidates.
(2) A levy, to meet any balance that may remain on each Diocese in proportion to the number of candidates it may send up.
9. The establishment of scholarships and prizes in books shall be invited as likely to stimulate students to offer themselves for examination, encourage them to diligence, and afford them assistance in their studies.
10. The College shall forward an annual report of its proceedings and operations to the Primates and the Bishops of Australia and Tasmania, and shall lay a summary of such reports before the General Synod at every session of the same.

WM. SZ. SYDNEY.
Chairman.

APPENDIX.

Regulations concerning the special degree of B.D. in the University of Durham.

Any clergyman of not less than fifteen years standing in Diocesan Orders may present himself for examination. Fees: £25 for examination, and £5 for the degree of B.D. A candidate who fails to pass may present himself at any subsequent examination on payment of the fee of £1. Should he determine not to present himself again, £10 shall be returned to him, provided that he applies for it in writing within three years of paying the fee of £25.

No one can take the degree of D.D. who has not taken that of M.A. at Durham. An *ex cathedra* is of no value for this purpose.

Regulations concerning the Degree of B.D. at Trinity University, Canada. Any Clergyman may present himself for Examination who has been in Priest's Orders for at least six years, and has passed the Matriculation Examination at Trinity University, or has the Certificate of having completed the Divinity course in any of the following Theological Colleges:—St. Aidan's, St. Augustine's, St. Basil's, Cambridge, Edinburgh, Gloucester, Lichfield, the Theological Department of King's College, London, or that of Queen's College, Birmingham. The Matriculation Examination of any recognised University of Australia or New Zealand will be accepted in lieu of that of Trinity University.

Candidates must pass Two Examinations for the Degree of A.B. There must be an interval of at least one year between the first and second Examination.

A Candidate for the Degree of D.D. must be a Bachelor of Divinity of three years standing.

Candidates in Australia for the Degree of Divinity must preach a Sermon before the Representative of the University in Australia.

In order to pass in any Examination, a Candidate must obtain 33 per cent. of the marks assigned to each paper, and 50 per cent. of the total marks for Examination.

Fees:—For each Examination £1 (with 10s added for local expenses in Australia). For the Degree of B.D., £5; for the Degree of D.D., £8.

The presentation of the following reports was postponed to a later period of the session:—

"Report from the Select Committee appointed to inquire into the desirability of amending Determination II, Session 1881."

"Report from the Select Committee appointed to inquire 'whether it would be practicable and profitable to establish an Insurance Fund for the insurance of churches and parsonages by the Church itself.'"

"Report of Board of Missions."

The Rev. A. W. PAIN laid upon the table a return of the acceptance of the Determination of the General Synod, and it was agreed that the same should be received and printed.

Canon SELWYN moved,—"That the following be the Clerical and Lay members respectively of the Executive Committee, viz.:—The Ven. Archdeacon King, B.A., the Ven. Archdeacon Pownall, B.D., the Ven. Archdeacon Campbell, M.A., the Rev. Canon Selwyn, the Rev. A. W. PAIN, B.A., Hon. G. H. Cox, Hon. W. H. Sutter, Mr. Thomas Robertson, Mr. W. Gregory Walker, Mr. A. J. Gould. Carried.

Moved by the DEAN OF HOBART, seconded by Archdeacon FAIR,—"That the question of the validity of the election of a gentleman in priest's orders, as a Lay representative of the Diocese of Sydney, be referred to the Committee of Elections and Qualifications." Carried.

The Rev. Canon POOLE gave notice of the following question:—"If an invitation was issued to the lay members of the Synod to join in the procession at the opening service at the Cathedral this morning and if any seats were set apart by the Cathedral authorities for such representatives?"

Notices of motion were given.

ORDERS OF THE DAY.

On the motion of Rev. A. W. PAIN, seconded by the Lord Bishop of Ballarat, it was agreed that the Orders of the Day be postponed until after the consideration of the motion for the adoption of the special report of the Executive Committee.

The Synod adjourned for tea.

On Assembling after tea, the Rev. A. W. PAIN said the House was in Committee to consider the special report. The Executive Committee had gone fully into the matter, and after enquiry the Church of England Newspaper Company had offered to publish "a full, but not verbatim, report of the proceedings of the General Synod, in book form, brevity type, the size of page being octavo demy, on condition that the Synod purchase 1,000 copies for the sum of £75.

The Right Reverend Lord Bishop of Melbourne said he did not consider such an expenditure necessary, and that he thought the ordinary report of proceedings sufficient to meet all requirements.

The matter was discussed at considerable length, and it was resolved that the Executive Committee be requested to adopt the practice hitherto in use, including, if possible, a fuller report of the proceedings.

The Rev. A. W. PAIN said that the effect of the resolution would be to leave matters precisely in the same position as they were at present. No fuller report could possibly be obtained, or would be obtained.

CONFIRMATION OF THE ELECTION OF BISHOPS.

The Rev. A. W. PAIN moved,—"That a select committee be appointed to consider the amendment of Determination I, session 1872, so as to make it harmonise with subsequent legislation, and specially so as to make it clear what objections to the confirmation of the election or nomination of any person as bishop may be held to be valid; to report during the present session. That Committee consist of the following members:—The Prime Minister, the Bishop of Goulburn, the Bishop of Adelaide, the Bishop of Ballarat, the Bishop of Brisbane, the Rev. Canon Chalmers, the Rev. Canon Gilbert White, the Rev. Canon King, Mr. W. Tarleton, the Hon. G. H. Cox, Mr. A. A. Betts, Mr. F. R. White, and the Rev. A. W. PAIN."

* It has been suggested that the "Australian College of Theology," established by the General Synod, should seek such affiliation with Trinity University, Toronto, as would enable the College to obtain from that University the degree of B.D. for those clergymen who take a first class in the Examination for the B.Sc., and of D.D. for those who are admitted to the standing of Th. Soc.

Mr. PAIN explained how this matter, which was really Canon King's matter, came to be laid before the House by him. He said that the subject was of considerable importance, but suggested that discussion by the Synod should be postponed until the report was received by the select committee. The motion was agreed to.

DETERMINATION I.—SESSION 1881.

APPOINTMENT OF SELECT COMMITTEE.

Archdeacon COOPER moved,—"That a select committee of twelve, consisting of six representatives of the Diocese of Sydney and six representatives of other dioceses be appointed to consider what amendments or amendments, if any, is advisable in Determination I, session 1881, and to report to this session." The Archdeacon said he had been moved to make this proposition by resolution passed in the Synod of Ballarat in 1890. He did not wish to disturb previous settlements without solid reason, but considering the fact that the Bishopric of Sydney as at present constituted, carried with it the Primacy, he thought that the other dioceses had a right to a voice in the selection. The motion was agreed to.

CANDIDATES FOR DEACON'S ORDERS.

The Bishop of Adelaide moved,—"That a select committee be appointed to consider and report at the next session whether it is not expedient to reduce the age of candidates for deacon's orders from 23 to 21 years of age; and that such committee consist of the Prime Minister, the Bishop of Ballarat, the Bishop of Brisbane, the Dean of Adelaide, Canon Chalmers, Canon Handfield, the Rev. A. E. David, the Bishop of Adelaide, and Mr. Gregory Walker."

In speaking to the motion his Lordship showed that at various times in the history of the Church, the age at which Deacons' orders were conferred had been altered, having been as low as twenty. He thought that a number of young men who really wished to enter the ministry, had been lost to the Church by being unable to support themselves during the period which elapsed after they had finished their University career, until they arrived at the age qualifying them for ordination. This was the case here, even more so than at home, as young men in the colonies were fitted for the work at an earlier age than at home.

Canon POOLE supported the motion, and stated that he was convinced that at no very distant date, an order of deacons whose scholastic attainments would naturally not be much lower than is required for the priesthood would be instituted in these colonies.

Canon GOODMAN spoke in opposition to any alteration of the present age at which young men might be ordained. In the Diocese of Melbourne they had had a regularly instituted body of licensed lay readers. They voted salaries for these men, and made special arrangements for such, and thus had a body of men in the diocese doing the work of the Church, whose services could be dispensed with if they were found unfitted for the work they had taken up. He would vote against the appointment of any such committee, as he felt that young men at such an early age as proposed did not know what they were really fitted for.

The Rev. Canon KING said that with regard to the question raised by the Bishop of Adelaide respecting the question having been allowed to lapse in the last Synod, he might state that the matter was dropped as it would otherwise have been ruled out of order as being in contravention to the ecclesiastical law of England.

Archdeacon FAIR was compelled to take a different view of the question to that expressed by the Bishop of Adelaide, and pointed out that the arguments adduced by his Lordship served to show that the tendency was to revert back to the older age after having tried the younger. Young men in these colonies may have passed through their University career, but still have not had the strengthening influence of a Public School life or an English University course.

The Bishop of Melbourne thought that twenty-three was quite young enough for men to make up their minds, and he felt that if the age was reduced many would wish that they had never taken the step.

The Bishop of Bathurst congratulated the Synod on the Conservative spirit shown on this point. He heartily and cordially agreed with the Bishop of Melbourne that twenty-three was quite young enough for ordination, especially when the unsettled state of the religious ideas of the youth of the colony was considered.

Mr. BRETZ opposed the motion (1) on the question of expediency (2) as he thought the passing of any such resolution would be in contravention to the ecclesiastical law of England.

Mr. W. GREGORY WALKER (Chancellor of the Diocese of Sydney) said that it seemed to him that the mere legal difficulty should not deter the Synod from sending it to a committee.

After further discussion it was decided that the committee should be appointed to carefully consider the question, and report at the next session of Synod.

The Synod adjourned at 10.45 until 3.30 p.m. on Wednesday.

The Young Men's Friendly Society of England now numbers over 35,500 members, and 610 branches. It is under the patronage of all the Archbishops and Bishops.

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11th August, 1891.

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General Synod.

A COMPLIMENTARY picnic to the Illawarra District is to be given to the visitors to the General Synod to-day (Saturday), September 26.

Residents in Sydney desiring to take part in the picnic may procure tickets for that purpose from the Revs. C. Baber, A. W. PAIN, Dr. Corlette, H. W. Mort, Messrs. R. Chadwick, J. Kent, J. S. Harrison, or the Secretary.

Tickets (including railway fare, picnic, &c.), 7s 6d, or 3 for £1.

The train will leave Redfern at 10.30 a.m. Return from Stanwell Park 5 p.m.

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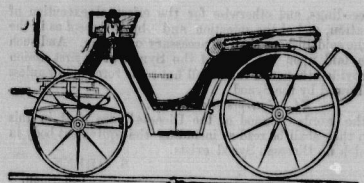
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The Australian Anglican Church Directory.
FIRST ISSUE, AUGUST, 1891.

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OCTOBER, XXXI Days. Nineteenth Sunday after Trinity.

MORNING LESSONS.		EVENING LESSONS.	
4 S. Ezekiel 14	Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	5 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	6 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
5 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	6 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	7 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	8 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
6 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	7 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	8 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	9 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
7 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	8 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	9 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	10 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
8 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	9 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	10 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	11 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
9 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	10 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	11 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	12 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
10 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	11 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	12 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	13 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
11 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	12 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	13 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	14 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
12 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	13 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	14 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	15 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
13 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	14 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	15 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	16 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
14 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	15 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	16 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	17 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
15 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	16 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	17 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	18 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
16 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	17 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	18 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	19 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
17 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	18 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	19 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	20 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
18 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	19 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	20 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	21 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
19 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	20 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	21 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	22 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
20 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	21 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	22 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	23 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
21 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	22 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	23 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	24 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
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23 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	24 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	25 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	26 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
24 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	25 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	26 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	27 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
25 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	26 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	27 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	28 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
26 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	27 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	28 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	29 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
27 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	28 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	29 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	30 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
28 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	29 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	30 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	31 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20
29 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	30 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	31 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	
30 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20	31 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20		
31 M. Ephes. 4 v 22 to Ezekiel 18 or 21 v Luke 6 v 20			

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, OCTOBER 3rd, 1891.

THE GENERAL SYNOD.

THE proceedings of the General Synod are being watched with great interest, not only by Churchmen generally but by those who are not associated with us in Church membership. They feel with us that the deliberations of such a body, whose members are elected by various Diocesan Synods in Australia and Tasmania, and may presumably be regarded as a representation of the thought and feeling of the Church of England in this continent are of far-reaching importance. It is gratifying to find that the press of the various Colonies have enlivened the opening address of the PRIMATE, and regard it as a valuable contribution to the literature of the Church Catholic. Some of the subjects were treated in a uniquely suggestive manner, and the tone of the whole was reverent, thoughtful and uplifting.

We have heard some persons express themselves sadly disappointed with the way in which the Synod conducts its business. They have said there seemed to be a disposition to harass and irritate by needless points of order, and that whole hours had been frittered away in needless discussion. It has been urged that those Parliamentary rules and practices which Churchmen in the conduct of their synodical business cling to with so much tenacity, should be swept away and remembered no more for ever. While there is some truth in these opinions, and the confusion which was created by an endeavour to understand what Parliamentary usages really are, one stating an opinion which was in direct opposition to the opinion of another member of Parliamentary experience, one interpreting a Standing Order in such a way that it would permit almost anything to be done, and another limiting it to such an extent that scarcely anything could be attempted whilst all this may be true, yet it is no more than what might be expected seeing that half the members of the present Synod are entirely new to General Synod work. It only required a few hours spent in settling issues and then the Synod settled down to work. It is absolutely necessary that we should be guarded and controlled by Standing Orders, or some rules of procedure. The code now in use may need revision and amendment, and this work will probably be done before the next meeting of the Synod, but the present orders need only to be intelligently applied to practical work, and difficulties disappear and apparent contradictions vanish.

The business papers seem to grow longer every day, and the wide range of subjects it embraces is most perplexing. We were glad to hear the BISHOP of BALLARAT ask permission to withdraw the motion of which he had given notice, expressing regret at the cruel oppression of the Jews by the Government of Russia, and the sympathy of the Synod for the unhappy victims of that oppression, and were sorry that the permission was not given. We wish that his Lordship had also sought to withdraw his notice of motion regarding political Federation. Both these subjects are most important and would no doubt have been ably treated by the BISHOP of BALLARAT, but with the many questions charged with such vital importance to the well-being of the Church in Australia and Tasmania which crowd the business paper, it would be better to confine the attention of the Synod to Church legislation rather than direct it to the consideration of subjects quite foreign to the objects which led to its institution, and for which it was summoned. A new Standing Order, introduced by the Hon. W. H. SCURTON, is calculated to facilitate the transaction of business, viz., that the President should each day read the motions which stand upon the business paper, and those of a formal character and not objected to may be put without discussion and settled without delay. On Tuesday evening it was quite refreshing to see four or five of such motions disposed of in ten minutes, and the Select Committee were enabled to get to business on the following day and prepare work to be submitted to Synod.

The debates have in many instances been most interesting, notably those on the Divinity examinations or School of Theology, the establishment of Sisterhoods and Deaconesses' institutions, and the position of the Primacy in the future. However much we may differ with the results, and we

must say in common honesty we do differ from them, yet we were glad to see that the discussion

NEW ORDER.
By leave of Synod the Hon. W. H. SUTTON moved, Mr. W. H. SUTTON seconded,—"That it be the order of the Synod during the present Session, that before the Orders of the Day or the Notices of Motion are proceeded with, the Presidents at each sitting shall read over the motions on the business paper, and any motion may be taken as a formal motion, unless objection be taken thereto by the words, 'I object,' being called, and such motion, on being declared 'formal,' shall forthwith be put from the Chair, and no debate shall be allowed on such formal motions."
The following motions were taken as formal motions, and were carried:—

EXECUTIVE COMMITTEE.
CANON SELWYN.—"That the following be the clerical and lay members respectively of the Executive Committee, viz.—The Ven. Archdeacon King, B.A., the Ven. Archdeacon Pownall, B.D., the Ven. Archdeacon Campbell, M.A., the Rev. Canon Selwyn, the Rev. A. W. Pain, B.A., Hon. G. H. Cox, Hon. W. H. SUTTON, Mr. Thomas Robertson, Mr. W. Gregory Walker, M. A. J. Gould."

FUTURE MEETINGS OF THE GENERAL SYNOD.
On the motion of Canon Flower.—"That this Synod respectfully intimates its opinion that at future meetings of the General Synod it is desirable that the Lay representatives should be formally invited, and that seats in the Cathedral should be reserved for them."

SELECT COMMITTEE ON HOME REUNION.
On the motion of Canon Flower.—"That the Select Committee on Home Reunion consist of the following, viz.—The Bishop of Ballarat, the Bishop of Adelaide, the Bishop of Tasmania, Bishop Dawes, Ven. Archdeacon Langley, Ven. Archdeacon Holt, Rev. A. Yarnold, G. Spencer, R. E. Goddard, Mr. H. Henty, Mr. J. C. McLachlan, Mr. John Kent, and Canon Flower."

DIVINITY EXAMINATIONS AND DEGREES.
On the motion of Canon Flower.—"That the Primate, or some person empowered by him for that purpose, be requested to communicate with the University of Durham, and with Trinity University, Toronto, with a view to giving effect to the recommendations of the Committee on Divinity Examinations and Degrees, contained in the Report of the said committee, which has been adopted by the Synod."

Motion No. 12, in the name of the Lord Bishop of Ballarat and No. 16 in the name of the Hon. W. H. SUTTON, and motion No. 21 in the name of the Lord Bishop of Ballarat were withdrawn.

The following notices of motion were given:—
The Bishop of Ballarat: "The nomination of the Bishop of Goulburn to be a member of the Committee of Appeal for election by the House of Bishops under Determination II, session 1872."
Canon Goodman: "The nomination of the Archdeacon of Cumberland to be a member of the Committee of Appeal for election by the Clerical representatives under Determination II, session 1872."

Mr. W. Tarleton: "The nomination of the Hon. A. J. Gould to be a member of the Committee of Appeal for election by the Lay representatives under Determination II, session 1872."
Rev. A. W. Pain: "The nomination of Mr. W. Tarleton to be a member of the Committee of Appeal for election by the Synod under Determination II, 1172."

By leave of Synod the Rev. Canon Flower moved for leave to bring in a Determination in the subject of a College of Theology and for the granting of certificates by the same.

The motion was seconded by Hon. Sir G. F. VERNON and carried.

The Determination was read a first time, was ordered to be printed, and the second reading was made an order of the day for Thursday.

The Rev. G. SPENCER asked that the standing orders might be suspended to allow of him asking for leave to bring in a Determination.

Leave refused.

By leave of Synod the following notices of motion were given:—
Hon. W. H. SUTTON: "At any time during the proceedings of the Synod or during the proceedings of a committee of the whole any member may move without debate 'That the question be now put,' and such motion shall be then put without debate, but shall not be decided in the affirmative unless by a vote of at least thirty members in favour thereof and if such motion be carried the President or the Chairman of Committees, as the case may be, shall forthwith put the question to the vote."

The Rev. G. SPENCER: For leave to bring in a Determination to provide rules for the management of sisterhoods and Deaconesses.

By leave of Synod, the following motions, in the name of the Rev. George Spencer, were withdrawn:—

1. "This Synod is of opinion that the time has come when an attempt should be made to provide for the Australian portion of the Anglican Communion a comprehensive Catechism suitable for the purpose of grounding senior scholars in day and Sunday schools, and candidates for confirmation, in the principles of the Christian faith, and the distinctive teaching and usages of the Church of England."

2. "That the Catechism should contain a summary of the Church expressed, as far as possible, in the words of authoritative documents already existing; a summary of Christian duty; some explanation of the services and ceremonies of the Church; a historical sketch of the position and claims of our Communion; and an appendix giving forms of private devotion." and

3. "That it is expedient that three or more clergymen duly qualified by their godliness and learning, sound churchmanship, and skill in expressing religious truth simply and accurately, should be appointed by the House of Bishops, to prepare such Catechism, and submit it to their lordships, in order that if it appear to them to be adapted to accomplish the purpose for which it is designed, it may receive necessary revision and amendment at their hands, and be published with their sanction and recommendation."

The Rev. Canon MURRAY, Archdeacon Green, moved,—
"That this Synod approve of the Draft Bill for additional services and a revision of the Rubrics agreed to by the Canterbury Convocation in 1890, and respectfully requests the Primate to advise the Archbishop of Canterbury of this, its opinion and its hope that the measure may, as soon as possible, be introduced into the Imperial Parliament."

The need of such a revision is much felt. The question of occasional services has become a matter of very much discussion. The bill by the Canterbury Convocation applied to Parliament for sanction to additional services. We have in this bill an increased means of enriching our service book. In our Church here the need of enrichment is needed very much. Throughout this house there is a desire that the Church in the colony should work in close lines with the Mother Church in England. There must sooner or later be much tension between mother and daughter Church unless some such plan is carried out as herein suggested.

The Ven. Archdeacon COOPER seconded the motion, and said this is simply a sequence to what was done last year. Certain resolutions were then passed dealing with this matter. We wish an opportunity to be given to the Church at home to enrich our prayer-book by services suitable to our colonial needs. There are some in the house willing to have additional services, but object until they see the alterations or additional services proposed. It is proposed that the services should, before being adopted, have a circulation for twelve months.

The Ven. Archdeacon LANGLEY said: I do not see how we can be asked to vote on a bill about which we have no knowledge. I have never seen the bill, and many here are in the same position. It is manifestly unfair that we should be asked to vote on this matter. I therefore move the previous question.

The Lord Bishop of Brisbane: I think we should give this matter our most serious consideration. No simpler method could be devised before us than the procedure named in the bill. It has been pointed out that before these special services can be used, twelve months will be given to consider them—and then we shall be asked to express our opinion and wish in the matter.

The previous question was lost.

The original motion was carried.

The Bishop of TASMANIA moved the following motion (in lieu of the one standing in his name) by leave of Synod, which was seconded by the Lord Bishop of NEWCASTLE:—"That the Primate be respectfully requested to communicate with the Committee of the Church House, estimator, as to the practicability of forming a 'Church telegraphic code' for the use of the Bishops and clergy of the Anglican Church throughout the world."—Carried.

AMENDED RULES FOR ELECTION OF BISHOP OF SYDNEY.
The Bishop of ADELAIDE moved the second reading of the subjoined amended rules for the election of Bishop of Sydney:—"On the See of Sydney becoming vacant, or as soon as may be convenient thereafter, the Bishops of the Dioceses in Australia and Tasmania, or a majority of them, and a committee of the Synod of the Diocese of Sydney, to be elected at the first session of each Synod, shall proceed to elect by concurrent majorities a duly qualified person who shall be Primate and shall also be Metropolitan of the Province of New South Wales and Bishop of Sydney, and during such election the Bishops and the committee shall have power to confer together from time to time. In the event of failure to elect by such concurrent majorities within three months of the first meeting of the said Bishops and committee, one of the Archbishops and two Bishops of the Dioceses of the Church in England shall be requested to choose a duly qualified person to fill the vacant See. The said Archbishop and one of the Bishops shall be elected by the Synod of the Diocese of Sydney, or by its committee as aforesaid, at the first session of each newly-elected Synod, and the other of such Bishops shall be chosen as nearly as may be at the same time by the Bishops of the Dioceses in Australia and Tasmania, or by a majority of them. Rule 3 of Determination I. of General Synod Session, 1881, is hereby repealed." The ground I propose to travel in introducing this matter to you has already been gone over by a previous speaker when speaking to a former resolution. I wish, however, to remind you that in the earliest days the Church was autonomous and autocratical. By the Council of Nice, the churches were grouped into provinces, over which archbishops presided, these archbishops were called Primates, who held the threefold office of Bishop, Metropolitan and Primate. The voice of the people in the election of their Bishop should be fully and fairly heard, for the feeling of the people towards their Bishop should be one of affection and confidence. It is essential also that the voice of the Bishops of Australia and Tasmania should be fully heard in the election of their Primate, who was not merely the Chairman of the Synod, but was their counsellor, to whom we resort in times of difficulty, and who, I am sure, would always give counsel and advice to the best of his power and with the utmost readiness. The Bishops had a right to look to their Primate as a leader in all matters. As the Church grows so will the importance of the Primate. It is therefore imperative that the Bishops be fully heard and have a clear voice in the election of their Primate, and that the voice of the provincial districts should be heard in the election. It is quite clear the old plan has not worked; one diocese after another has recognised the difficulty of working the old plan. As to the present Primate he had already won the affection of his brother Bishops, and I have not the slightest doubt that were the See of Sydney separated from the Primacy, and it fell to the lot of the Bishops to have to place one of their number in the Primatial chair, without any doubt whatever the one person whom they would place there was his present occupant. But the problem is how to conserve the various interests, in what manner can we provide for all the different requirements. It is known that on a late occasion the Bishops gave way so as not to imperil the unity and the solidification of the Church. The Bishops trusted that God would bless them in their action, and I believe that the happy relations now existing are the result of taking that course on that occasion—i.e., by giving up our own interests, believing we were ministering to God's glory. I can see that the difficulty can only be overcome by detaching the Primatial chair from the See of Sydney. In this sense the Bishops have not only been able to make their voice heard in the election of their Metropolitan. In this plan a fair and full voice is given to both parties in the selection of Bishop and Primate, for a Standing Committee of the Diocese of Sydney is to be appointed by every one of the triennial Synods of Sydney, such committee to sit with the Bishops, and by which the Bishops and committee shall be called to Primate. Of course, the Bishops are not likely to vote for some person who would be unacceptable to the Diocese of Sydney. We would take care to elect one who was not only satisfactory to them as Primate, but satisfactory to our fellow clergymen as Bishop of Sydney. An important point to be observed in the proposed plan is that the Bishops of the Diocese of Sydney shall have an equal voice in the choice of Primate and Bishop of Sydney. A provision against a deadlock is also provided for, i.e., in the case of the Bishops choosing one person and the Committee another. In the event of a failure to elect by such concurrent majorities within three months, selection shall then be made by one Archbishop and two Bishops of the Dioceses in England, the plan agreed to is that the Archbishop and one Bishop is to be chosen by the Diocese of Sydney, and the other Bishop by the Dioceses of Australia and Tasmania. Provision is also made in the Report for giving power to the Bishops for conferring from time to time. It is in order to keep the Primacy in the See of Sydney that the scheme now substituted has been sketched out and decided in the interest of Sydney. We are to consider both the interests of the Church as a whole, and the glory of God, and surely the Bishops are not likely to urge anything that will be inimical to the See of Sydney. If the Diocese of Sydney wishes to look forward to having the great privilege of having a Bishop who will also be Primate and leader of this growing Australian Church, it is worth a little sacrifice.

'Tis the sublime of man, no noontide majesty,
To know ourselves parts and proportions of one wonderful whole,
This fraternities man;
This constitutes our charities and our bearings.
But 'tis God, diffused through all, that doth make all one whole.

(Cheers.)
Archdeacon COOPER seconded the second reading of the determination.

ARCHDEACON KING: I think that our representatives from the Diocese of Sydney should speak, and therefore in doing so, I should like to refer to the loyalty Sydney has ever shown to the decisions of Synod, and always accepted in the best grace possible, such decisions, though at times unfavorable. But there are limits within which we must consider our loyalty to the Synod, and in the case of this Determination proposed, the limits are beyond breathing point. No provision is made for the people of Sydney Diocese, in the election of their Bishop, there is not a trace of any such provision in the Determination, it is, therefore, to be hoped that some provision will be made for the election of the Bishop of Sydney by the Synod of the Diocese of Sydney. I venture to say that the Diocese of Sydney will never consent to choosing a Bishop by delegation. What does any Archbishop of England know of our peculiarities or the position of the Church in Australia? The Archbishops know little or nothing of our wants. We may get a man of transcendent abilities, who is quite unsuitable to our Diocese; he may be a man of splendid intellect, yet

totally unsuited for the office of Bishop. Who knows what the Diocese of Sydney wants better than the Diocese itself? It is, the Diocese, which must have the full and clear voice of our people speaking through its Synod. Yes, a person might be regarded by their friends in England as in every way suited to our wants, and yet might be quite unsuited. I hope that the nomination by the Synod will be restored to the Amendment, from which it has been omitted. Unless that alteration is made and the delegation altogether thrown out, the Synod of the Diocese will most certainly refuse to accept it.

CANON HUTTON KIRK: It seems to me that the proposed Determination has been most diplomatically framed. The art of the diplomat has been exerted to the uttermost in framing the Determination. The diplomatist always endeavours to put his adversary in the wrong position—he endeavours to get all he wanted himself at the same time to put his opponent in the wrong. This Determination is intended to deprive the Diocese of Sydney of its rights—the right of saying who shall be our Bishop, the right of preventing anyone being Bishop whom the Diocese would not accept. That is the essential difference between the proposed Determination and the Determination of 1881. The Sydney Diocese would not accept the measure proposed, would not accept the primacy coupled with such conditions embodied in the proposed Determination. By it we are for ever precluded from selecting from our own Bishops the best man for the primacy if we should think fit so to do. Common sense will lead us to see that the interests of the Diocese are far above the interests of the Bench of Bishops. The Diocese wants one whom we know and trust, and we do not set by those who know nothing about us. Neither is it fair that the number of Bishops should be equal in their voting power with the number selected by the Diocese of Sydney. No, the Committee is to meet the Bench of Bishops on equal terms and the Bishops under such a plan are sure to carry their own nominee, and the Archbishop of Canterbury and York with the two Bishops are sure to elect the nominee of the Bench of Bishops. The whole scheme is a mistake. Put in the old clause of nomination and then the Synod will know where they are. Then we in the Diocese of Sydney will have something to stand upon. Take away that and it was patent to all that the Bishops were masters of the position.

Hon. G. Cox: I have taken a prominent part in the election of the last two Bishops of Sydney, and therefore know a little of the routine and circuitous plan by which we get our Bishops owing to the Primacy being attached to the See of Sydney. No one can expect to have everything all their own way. If the Diocese of Sydney desires to retain the Primacy they must be prepared to give way some of the things to which they now hold. I do not, however, approve of the appointment of an Archbishop and two Bishops to select for these colonies its Primate. I support the general principle of the Bill.

Mr. JOHN KENT: It appears to me but right that having a layman on one side of the question. There should be one on the other. I propose to notice in the first place "What changes are proposed." At present the Diocese has a right to elect three persons. The Diocese strikes out one, and the Bishops of the Province another, and the third one is our Bishop. The change proposed is to deprive us of the right of nomination and relegate it to a committee. Would this be right and fair to any Diocese who may hold the Primacy? Why is this change asked? This Synod of the Diocese of Sydney has no wish for a change. Sydney has not said that our present plan is unworkable. At the last General Synod a Determination was brought up by the Diocese of Adelaide asking for perfect freedom in the election of their Bishop. The representatives gave this freedom, which was also extended to every Diocese except Sydney. Why is this surrender of our right now asked? Because their Lordships think that the bench of Bishops have not sufficient power in the matter. When the first Synod met in 1872 it was decided that the Bishops should elect the Primate. Nine years later (1881) the matter was submitted to a Select Committee consisting of six Bishops and a Committee of thirteen, and Sydney was represented on that Committee by one layman, Mr. Alexander Gordon. Sydney as a mother Church should have the Primacy. It will also be a sorry matter for the Church when the people of any Diocese shall allow their voice in the election of their Bishop to be silenced. If such a thing could be, then the Diocese must be in a sorry case. It is a matter of utmost importance that the people have a voice in the election of their Bishop. In this proposed Committee of Nomination with an equal number of Bishops a fair division; that is to say the Diocese which has the Primacy is asked to give up half their voice in election of a Bishop. We cannot accept the Primacy under such terms.

Mr. SPENCER: My object in rising is to state the reason I support the proposed Determination. I wish that the Primacy should be kept in New South Wales. I think that all churches in New South Wales agree with me in this. The effect of this Determination is that it will not be acceptable to the Diocese of Sydney. Now it is very evident that the Diocese of Sydney must be prepared to give and take. If it is prepared to take the Primacy, and it wants the Primacy to be retained, it must also be prepared to give up something, to make some sacrifice and it seems to me only just that such should be so.

Bishop of TASMANIA: I have before stated that the Primacy has not yet been created. We consist of 13 Dioceses. Are we as closely connected as we should be? I say "No." The Primate, I take it, should be the father of all the Dioceses, who should, by moving about among us, enquiring about our needs, counselling and giving encouragement, bind us more closely together. We need cohesion, so that Church questions might be taken up by us unitedly—such as Church of England schools, theology, pensions, mission to heathens, education of the nations, marriage laws, reclamation of the fallen, deaconesses, sisterhoods, and brotherhoods. But there must be time and energy given the Primacy to do such work. Under existing arrangements it cannot be done.

The Bishop of BALLARAT, who repudiated the suggestion that the proposed determination arose out of a desire on the part of the Bishops to secure greater power, moved as an amendment,—
"That the Determination be referred back to the Select Committee, with the addition of one name to the said Committee, for amendment." I propose this amendment simply to prevent rivalry and jealousy, which are most unbecoming. The majority of us want the Primacy retained in Sydney; but there must be a different mode of election to the present one, and this feeling is also generally shared. I was in England twice while the Primacy of Australia and Tasmania was vacant; and I can assure you that the feeling was one of disgust at the manner in which names were bandied about. The present mode of election has utterly failed when put to the test. I am against all open election in matters of this kind. Election in committee, I think, is always done with profound respect and sense of the responsibility.

The discussion was adjourned until 7.30 p.m. on Wednesday. The Synod adjourned until 3.30 p.m. the following day.

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Our Home Letter.

[FROM OUR OWN CORRESPONDENT.]

How any church living in the full blaze of nineteenth century civilisation can permit its members to be deluded by such absurdities as the "Holy Coat of Treves" passes the wit of man to conceive. Yet Rome allows any good Catholic to believe that either the coat of Treves or that of Argenteuil, or both, to be the seamless garment for which the soldiers cast lots at the foot of the cross. In 1844, 600,000 pilgrims visited Treves to see the Holy Coat, to the great profit of the church and town. In 1891, the coat meanwhile having been encased in three several boxes and walled up in the high altar, is once more to be shown. Three new railway stations are being built, and huge barracks erected to accommodate the expected crowds. Will not some new Johannes Rooge, braving the perils of excommunication come forth, and from within the church denounce this huge inquiry. Out of evil some good may come, and the old Catholics of Germany ought to be largely recruited by disgusted papists who cannot swallow a palpable absurdity. How strange to find that Newman could admit a potency of miracle, dormant or energetic, in the thousands of relics which Rome exhibits to her adherents.

From Treves to Berne is no very great journey, and every lover of liberty must feel an interest in the 700th anniversary of the free city of Berne. Originally, like most free cities, it was an aristocratic corporation, but as it formed a nucleus round which gathered a group of free states, it has become the capital of the most democratic country in the world. A curious feature in the celebration was the opening ceremony, which was held in the cathedral familiar to thousands of tourists, but in which no clergyman took any part. The organ performance took the first place, and a splendid choir of Swiss singers discoursed national music; but the pulpit was occupied by a Berne statesman, who delivered an historical oration. It is to be observed that he exhorted religion to recover the ground she has undoubtedly lost in Berne; and most readers will agree that his own presence in the pulpit was a mark of the decline of national religion. There were no prayers or other religious service, and indeed Swiss Protestantism is at a low ebb, a fact which may explain the success of the Salvation Army there. When at Chillon lately, I heard many interesting particulars of the female captain who was interred in the famous Chateau for several months. General Booth himself has been enthusiastically received at Cape Town, and will doubtless extend his tour to the antipodes. He is to prospect for a dumping ground for the London slums in South Africa; but very little has been heard lately of the social Salvation Scheme beyond the issue of salvation matchboxes, bearing the motto, "Blood and fire!"

The death of the Dean of Bristol, at the age of 91, removes one of the oldest upholders of evangelical truth. Dr. Elliot was best known and best abused for his sturdy refusal to allow certain statues to be erected in Bristol Cathedral; but he was also an able scholar and minister of the Gospel. No appointment has yet been made, nor has Dean Forrest's place been supplied at St. Jude, though rumour has it that Bishop Barry has been approached on the subject, as well as the Rev. E. A. Stuart, son of the late Sir Alexander Stuart. By some accident it has come out that Mr. Joynt, of Sheffield, has been asked by the C.M.S. to undertake episcopal duties in one of the localities in Uganda, where Bishop Tucker desires to found a separate see, the Niger, should Bishop Growther adhere to the native church, which may be formed, on the upper Niger, of which Lokerja is at present the centre. The most remarkable fact about this is that as soon as it became known that Mr. Joynt might go out to Africa several neighbouring clergy expressed their desire to accompany him. Bishop Tucker has now over 70 offers of service in response to his appeal for 40 men.

Chester was somewhat surprised to see its bishop riding about to visit its diocese, but the Bishop of Salisbury is now to be seen on a walking tour at the head of a number of lads who belong to his school in Salisbury. "Bus bishops are common enough, but this is, I fancy, quite a new departure in England."

Another episcopal new departure has aroused a storm of High Church criticism. Most people are aware that Lord Plunket, Archbishop of Dublin, has taken the Reformed Episcopal Church of Spain and Portugal under his wing. He endeavored to induce the Irish Bench and the Lambeth Pan Anglican Synod to consecrate a bishop for this Church. This they refused to do, some through timidity, others through the notion that, the ground being occupied by the Pope, it would introduce a schism. However, they allowed him, without protest, to ordain and confirm on the Iberian peninsula. But for convenience he has ordained a gentleman according to the Spanish ordinal in his private unconsecrated chapel; and then the uproar began. The reason is not far to seek: The Spanish Church is decidedly Protestant, and in adopting our prayer book, has made some alterations in a Protestant direction. This has caused it to sink in the nostrils of the upholders of apostolical succession and the sacrifice of the mass, who seize the opportunity to deny and vilify the man. They would rather that these men should be driven back to the Church of Rome, and compelled to find refuge in non-

episcopal churches, rather than the Protestant idea of the Church of England should be in any sense confirmed. As the 1st of September approaches the interest of school managers in the freeing of their schools increases. Roughly speaking the schools in the south will gain, those in the north will lose. Fees may still be imposed in cases where there is a loss, and the experiment is being tried. Bishop Moorhouse has issued an appeal for help, in which he speaks very strongly of the ill effects of Godless education, as studied by him in Victoria, and trusts the church schools will be supported.

The Bishop of Carlisle has had a pleasant surprise. An unknown person has given him £10,000 for the augmentation of ten poor livings. With characteristic common sense the Bishop chose the livings before he announced the gift.

Children's Column.

THE PRIZE FLOWER OF A LONDON COURT

JENNY'S GERANIUM;

CHAPTER XI.—CONTINUED.

But all the time that these dark thoughts held him prisoner, his daughter's ministrations to his slightest wants were of the gentlest character. She talked soothingly to him, as if he were of her own age, yet with all the loving reverence of a child for the best of fathers; she brought her work near his poor bed, and while her fingers were nimble and dexterously busy, she chatted about things that would interest him, until the father was obliged to close his eyes, she so reminded him of her who had gone. Many a time in simple faith did the child lift up her heart in prayer to God, that her father might recover, and that he might never again give way to drunkenness. This, too, was the father's own prayer. One of those marvellous changes of thought and feeling had passed over him which we can never explain, never understand, logicise about them as we will. He had come to himself, and, with strong crying and tears, was now seeking out a place for repentance.

As under Dr. Adam's skilful treatment he gradually grew better, Jenny found herself dreading his going out once more into old scenes of temptation and among his companions in sin. What if he should give way again? what if his present repentant state of mind should be like the morning cloud and early dew? She could not bear to contemplate the consequences of his reverting once more to his old habits.

One evening—it was the first evening he had sat up so long—Mat came in, as usual, after having had "a few words with the Court," as he said, and John Sandford was sitting, pale and emaciated, looking at Jenny's flower, and thinking of that terrible night when he had taken it to the "Grapes" to barter away for even a mouthful of spirits.

"I shall never be able to repay you for all your kindness," he said to Mat; "but I hope to be a better man than ever I have been yet."

"That is well said, my friend," returned his companion. "I like to see a good hope in a man; it brings light and joy along with it, like the rising sun."

"There is one thing I want to do at once," said John Sandford, "and that is, to fulfil the promise that I made you when you so generously bailed me out. I want to sign the pledge."

Jenny gave a very cry of delight, and Mat Freeman clapped his great hands with intense satisfaction.

"I have received," he said, taking out his pledge-card, which he eyed affectionately, "many a man's signature in the course of the last two or three years; but I never took any one's with so much joy and thankfulness as I shall receive yours. It's the right thing for you to do: I am sure you will say so when you have been a total abstainer as long as I have."

With a trembling hand John Sandford signed his name; and to this day on Mat Freeman's card the signature may be seen beneath the curious scrawl of "Jem Banks."

"May God help you to keep your pledge!" said Mat, reverently; "and He will give you every day more and more strength to keep it, if you do but ask Him."

That was a very happy evening in Challoner's Court. The voice of prayer was heard ascending from John Sandford's dreary room.

CHAPTER XII.

THE CHOLERA IN CHALLONER'S COURT.

And they call it a fever, Putrid or low; But I and the weaver, Both of us, know That the fetid well-water, and steaming styes, And the choked drains' gases, that unseen rise, Subtle and still, Sure and slow, Certain to kill With an unheard blow, Are the fiends who poisoned that maiden's breath, And cling to her still as she sleeps in death!

It happened, as the reader has seen, that John Sandford's reformation took place at the same time that Mat

Freeman was beginning to sow good seed in such a hard, barren soil as Challoner's Court; and the first thing that the navy did was to secure his friend's co-operation in the work. It was in vain that the other pleaded "nervousness" and asked for more time.

"I hold," said Mat, "that fat sinners ought not to make lean Christians; and that if we have been mighty in the service of the devil, we must be just as mighty and valiant in the service of the Lord. Now, Mrs. Peters is doing her work well, but she can't be in this court every day; besides, I myself believe that we must have people sober before they can be brought to listen to the Gospel. Jem Banks has begun already, and I do believe that a few sober working men in this abominable court would make a great change in it. And who knows," said Mat, with a radiant smile, "but that we may see a flower in every window yet?"

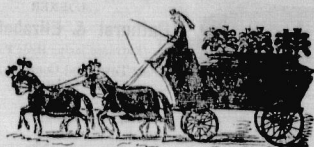
(To be continued.)

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The Australian Record.

SYDNEY, SATURDAY, OCTOBER 10, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

The Week.

Deaconesses and Sisterhoods. The General Synod by their votes affirmed the desirability of these two orders. The decision must, of course, carry weight as coming from the General Synod, but no sisterhood can be recognised in any diocese until such diocese has determined to do so. It was a matter of common conversation during the recess that evening, after the vote was taken, that had the previous question been moved it would have been supported by the great majority of the Synod, and then a decision upon this question would have been avoided.

Aborigines. The Rev. F. T. Whittington, of Brisbane, in speaking to the resolution moved by Mr. Young for the Bishop of Perth (who, we regret to say, was prevented by illness from attending), of the necessity of taking up more thoroughly the work of evangelization of the aboriginal tribes of the continent, expressed an opinion that the Church because of the nomadic habits of the aborigines not located in towns would never be able to do much among them until it found some men sufficiently devoted to follow their kind of life. To this the Primate very pointedly remarked, "If we have special difficulties in reference to a special duty we ought to make special efforts to overcome those difficulties. Whatever I can do in the way of forwarding the resolution I shall be heartily glad to do." Should there be a necessity for adopting Mr. Whittington's suggestion it will be only following out the plan pursued by some missionaries in China, who assume the dress and manners and customs of the Chinese.

Election of Bishops. Sir George Verdon moved in the absence of Mr. Godfrey, "That the time has arrived when it is expedient in future elections of Bishops in the dioceses of Australia and Tasmania an effort should be made in the first instance to select some suitable person fully qualified within the diocese." In speaking to the resolution Sir George said it was only fitting "that those who had borne the burden and heat of the day in the service of the Church in Australia should look for promotion in that Church." The remark met with applause, and the sentiment expressed is in accord with the utterance of Dr. Barry some three years ago at one of the sessions of our Diocesan Synod.

The Primate. The General Synod closed last Saturday, and perhaps some of the business, as is usually the case, was hurried through at the bag end of the session. The termination of proceedings no doubt was felt a relief by many, if only for one reason, that absence by the clergy from parochial duties and laymen from their usual avocations was a matter of some importance. The greatest responsibility, however, rested on the President. An amount of concentration of thought was absolutely necessary, and this continuous tax in view of the weighty subjects debated must have been somewhat trying. The unanimous vote of thanks carried by hearty acclamation to the Primate for the courtesy and ability with which he had guided the proceedings must have been very gratifying to his Lordship.

Brief Notes.

The Rev. G. C. Grubb commenced his mission at St. Barnabas' Church on Sunday last, when he preached to crowded congregations.

The quinquennial session of the General Synod was brought to a close on Saturday last.

Lord Jersey advocates the union of religion and education.

Miss Parkes, sister of the Premier, died at Faulconbridge on Saturday last in her 81st year.

The French Government have issued a circular to the Bishops at Rome advising them to discourage pilgrimages to that city.

On Sunday last a new Church was opened at Baulkham Hills. A special service was held in the Church, in which the Ven. Archdeacon Gunther and the Revs. F. R. Elder and C. Blackett took part. Archdeacon Gunther preached.

Special services in connection with the thirty-first anniversary of the William-street Wesleyan Sunday-school were held on Sunday last.

The annual tea meeting of the Women's Christian Association was held in the Protestant Hall on Wednesday last. Lady Jersey, Mrs. Millard and Mrs. Warner addressed the meeting.

The anniversary tea and public meeting in connection with the Sussex and Liverpool Streets Mission took place on Tuesday evening in the Mission Hall.

A bill for the repression of drunkenness will be laid on the table of the Reichstag on its meeting in November next. The measure even for Germany is a drastic one, more so than any such legislation in England.

A Methodist (Eumecical Council) commenced in New York on Monday. 120 British delegates were present.

An unsuccessful effort has been made to destroy the Archbishop's palace at Trieste in Austria.

The University Senate has agreed to set apart a site near St. Andrew's College for a Wesleyan College, but has refused to grant a site for a hospital for sick children.

Mr. Thomas Pratt, financial agent of the London Missionary Society, has received a cablegram from London instructing him to build a steam launch for Mission work on the Fly River, New Guinea.

A bazaar in aid of the funds of the Waverley Presbyterian Church was opened in the local Athenaeum Hall on Tuesday afternoon by Mr. J. Marks, M.L.A.

The Rev. F. Haviland from South Grafton preached his first sermon last Sunday at Gulgong. He will be inducted by the Bishop of Bathurst on the 18th instant.

The Car of Russia has abandoned the holding of Court balls and intends to devote the money thus saved to the Russian famine funds. The peasants in the Baku district are dying from starvation by thousands.

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun., Oct. 11.—11 a.m., The Dean; 3.15 p.m., Canon Kemmis; 7 p.m., The President.

ANTHEMS.

11 a.m.—"In Jersey is God known."—Clarke Whitfield. 3.15 p.m.—"The Lord is great in Zion."—Best.

DIOCESAN.

Sun., Oct. 11.—St. Barnabas'. Rev. G. C. Grubb. Mission.

Sun., Oct. 11.—Vaucluse, Watson's Bay, Confirmation and Sermon, The Primate.

Mon., " 12.—Committee Church Society, Chapter House, 4 p.m.

Tues., " 13.—Committee, Lay Readers.

" " 13.—Committee, Clergy Widows' and Orphan's Fund.

" " 13.—Induction of the Rev. J. Howell Price at St. Saviour's, Redfern, 7.30 p.m., The Primate.

Wed., " 14.—Liverpool, Confirmation, The Primate.

Thurs., " 15.—Presentation to Archdeacon King by the Chinese. Chairman, The Primate.

Sun., " 18.—Hunter's Hill, 11 a.m., and Gladesville, 7 p.m., The Primate.

" " 18.—St. Thomas', Balmain, Sunday School Festival, 11 a.m., 3 and 7 p.m.

Mon., " 19.—Public Meeting, Sunday School, St. Thomas', Balmain.

Mon., " 19.—Committee, Diocesan Educational and Book Society.

" " 19.—Conference and Social Re-union, Lay Helpers' Association, Y.M.C.A., 8 p.m. Organ recital, 7.30. President, the Primate. Papers to be read by Archdeacon Gunther, M.A., His Honor Judge Docker, and Mr. Hartley.

" " 26.—Standing Committee, Chapter House.

Jottings from the Bush.

"All in the name of the Lord Jesus."

"ONLOOKERS see most of the game," and even from the report of the General Synod's proceedings, we may gain suggestions for the improvement of our Diocesan Church legislature. As is too often the case with our deliberative bodies, the Synod seems to have dawdled during the first half of its session, and to have rushed through its business in the second half of it. How this might be prevented—except by the cultivation of forethought in the minds of loquacious members—it is not very easy to say. The rule passed in the General Synod about the formal motions to pass without debate seems very wise, and of adoption by our

Diocesan Synod. Then the constant wearying debates about points of order might be lessened if the Chairman of Committees, who is usually an "old Parliamentary hand," were accommodated with a seat on the dais next to the President; but a still better way would be for those who are such sticklers about points of order, to remember that they are not at a debating club. Lastly, would it not tend to shorten the real business work of the Diocesan Synod if something could be done in the mornings of the first week. I say "first week," although I do not see why we should not finish our business within one week, when Melbourne, a larger diocese than ours, can do so. Of course the Synod could not sit for legislation in the mornings, for many of the laity would not be able to be present. The meetings would be meetings for conference; but there are many questions which it would be very useful to discuss, although we might not do more. Such a conference, although of the clergy alone, was held by the Bishop of Tasmania at his last Synod, on the question of religious education. For the country clergy, especially, such conferences would probably prove very helpful.

I think also that, without trespassing on the divine right of bibles to address the Synod on every subject, there might be an economy of time, if the Synod saw what would be gained by it. The Standing Committee, which is the body in the Synod which answers to the Cabinet in Parliament, might manage it for us. Members might be urged to give their notices of motion on the first day of the Synod, as far as possible; then on the second day of sitting we should know, fairly correctly, what had to be done. The merely formal motions would disappear, if the new Standing Order were passed; and their disappearance would make the business paper a smaller one—a trifling matter in itself, but advantageous in giving hopes of a speedy termination of the Synod: the feeling being not unknown, "Oh, we are bound to go into next week, and it is not worth while to make an effort to save time." Then a few words from the President would take the whole Synod into confidence as to the chance of getting over the business in a few days; and special times might be assigned for the discussion of certain important motions. Why not? This is done in the Houses of Parliament, and if it were an understood thing that the debate on such-and-such a subject was to conclude, if possible, in one sitting, speakers would be more merciful, perhaps, to their hearers. These are only suggestions for the consideration of members of Synods; but something ought to be done both for the sake of country parsons and business people—both of whom are now either obliged to neglect their own work, or to miss that portion of the Session in which the most work is done.

It is with great pleasure that I have read of the successful beginning of Mr. Grubb's mission in Sydney, and I trust that much blessing will come from it. I dare say that I may not agree with everything that he does in his meetings; I dare say that I may disagree with many of his views, but that matters but little. In a question of the revival of spiritual life, the views on particular subjects advocated by the preacher are, although important enough, but a secondary consideration, provided the main truths of the Gospel are impressed. The whole Christian Church needs revival, and Mr. Grubb's views agree with those of a large class of minds, just as Canon Knox-Little would appeal most strongly to another class of minds, and General Booth to another class. But all would preach the same great and eternal truths of Christ. The attack on Mr. Grubb before he came has acted as the best kind of advertisement; for unprejudiced persons were not deceived into believing that the views, obviously very prejudiced, of one correspondent of the Melbourne Herald were to be accepted as the only true account of Mr. Grubb's sermon—which, by-the-by, did not strike unbiassed hearers as very much out of the common; while many who did believe the paragraph, because, being printed in a daily newspaper, it must be true, will go to Mr. Grubb's meeting to scoff, and perhaps remain to pray. I am no advocate of either fanatical or hysterical Christianity; both one and the other are soul-killing, not soul-reviving; but a great deal of rubbish has been written in the secular press about the enthusiasm of the Geelong meetings. It is not the emotion, but the cause of the emotion which gives rise to their criticisms. The secular press considers that religion should not be enthusiastic. Such emotions, such gifts, if caused by enthusiasm for a political cause or a sporting event, would not cause any special comment. But because it was an enthusiasm of the souls of men, because the gifts were for the work of God, it is met with ridicule. The more of such enthusiasm the better, say I, provided they lead to practical Christian life.

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J. HUBERT NEWMAN Photographer.

Melbourne Age, September 26, says:—"A good idea of the beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Night Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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