

Jottings from the Bush.

"All in the Name of the Lord Jesus."

Is it true that man is on the down grade? Without in the least supporting Mr. Alexander Sullivan, whose words were criticised in the last issue of the RECORD, I must protest against the supposition that the raptures which have greeted Madame Bernhardt—and which probably will greet the infinitely less admirable Mr. John L. Sullivan—are a proof that the human race is on the decline. A large proportion of the crowds that attend such entertainments consists of persons who are craving for sensationalism. "The greatest X in the world" would be rushed after by such people, whether X stood for saint or sinner, preacher or pugilist. This desire is not confined to the non-religious; we have seen advertisements of converted actors and converted pugilists—those titles being named to induce religious people to go to hear them, as well as to induce the irreligious; at all events that is the result, whether it be aimed at or not. In the New Zealand Church paper which I have just been reading, it is said that "the baiting of hooks by ecclesiastical fishers of men appears to be fast developing into an abstruse science." But time cures this—the sensation of the day will, after six months, have ceased to be a sensation at all.

This craving for sensation is, however, only a natural result of the marvellous increase of general information, and cannot fairly be put down as a sign of greater depravity than our forefathers possessed. In the matter of judging ourselves in comparison with our ancestors, it is not safe to judge by one or two matters; we must consider the whole. There have been persons whom I met in Sydney who have assured me that it is always raining in the town where I live; they have been there twice, for two days on each occasion, and it poured the whole time that they were there. On the other hand I know of one family who had that experience at a rival township, and will never go there again, whereas they came to our town and stayed for a week, and it was fine all the time! Such people make the mistake of drawing inductions from too few premises. And so with the age. We are bad enough, alas! there is enough to deplore: some evils are spreading with great rapidity, and if something is not done to stop them the next generation may be infinitely worse than the present one. But there is hardly one single point of morals and religion in which we do not infinitely excel the men of a hundred years ago.

Dr. Barnardo's agent will soon be here with his little band of boys; and there will be plenty who will raise the cry that we have so much distress in our own great city that we ought not to send our money away to the other side of the world. Well, there certainly is plenty of need for help to be given to the poor in our midst: and yet I hope that the appeal from England (not London only, for children are received by the doctor from all parts of England) will be liberally responded to. For, although we have here temporary poverty resulting from drink, sickness, or temporary want of employment, it is not to be compared with the constant, terrible, starving poverty that is found in the great cities of England. In the first chapter of "Practicable Socialism" by the Rev. S. Barnett and his wife, it is stated, as a matter of fact, that there are miles of streets in the parish of Whitechapel where the head of the family does not earn more than 30s a week; while in most cases the wages are not more than £1 weekly. And the figures which are given in that book show that it is impossible to bring up a family on a pound a week without either starving the body, or reducing the soul to a state of moral degradation. So that, whatever is given by us to the help of Dr. Barnardo's work, goes to help those who are in a state of dire need—far worse, of course, than the normal cases of which that chapter treats. I do not deny that our duty to our own people comes first; but we have also a duty to help those who are most urgently in need of help, and to help in ways that have been proved successful and economical. And if one cannot say of Dr. Barnardo's work that it fulfils both these conditions, then the truthfulness of the reports of philanthropic work is on the down-grade, and proves the degeneracy of the times!

The first consecration in Australia of a Diocesan Bishop was shorn of some of the glories which it might have been expected to have. Only two Episcopal fairies appeared as godmothers at the ceremony—which was a pity! The ceremony being on a Saturday, not very many of the country clergy were able to attend. And, most singular of all, the congregation was a very small one; the appearance of the Cathedral as one entered was that of a beggarly array of empty benches. Surely the one previous consecration has not surfeited the minds of the sight-seeing Church people of Sydney. Lastly, there was the disappointment that the "Liddon of Australia" was at once going home to England, without the people of Sydney having had the chance of hearing his voice in our Cathedral. These are but trifles, of course, but still they are disappointing to many, and it is by trifles that the public mind is often influenced. May the new Bishop, in all that is really important, prove that the high opinions entertained of him are not ill-judged. And may we in this diocese soon send some man to help him, in answer to the earnest appeal of the Bishop of Newcastle. I hope, moreover, that there will be plenty of other opportunities for the people of Sydney to see consecrations. For surely

MASSAGE. Electric Baths.

Mr. J. G. WARR, Certificated Masseuse, 243 Elizabeth-street. 9 to 6; Evenings by appointment. Medical References. Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Flatulence, Liver Complaint, Weak Circulation of the Blood, Asthma, Bronchitis, the early stage of Consumption, General Debility, for removing the effects of Fever and Ague and the weakness which follows La Grippe, Paralysis, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

Melbourne ought to have a suffragan Bishop soon. And then we in this diocese shall be ready for one (the question has arisen in many minds as to whether we ought not to have one now, in order to lessen the heavy burden of work that falls on the Primate's shoulders), for if the Primate ranks higher than the Cardinal, and the latter has long since found it so helpful to have a suffragan Bishop, why should not the former have the same? A friend remarks "who should also act as Missioner for the diocese," and the suggestion is a valuable one. Then will come a suffragan for the Bishop of Adelaide—and so on. Now we have begun to get our Bishops from our own land, let us go on with the work heartily.

COLIN CLOUT.

The Reverend J. D. Langley's Labour Home.

The readers of the RECORD will remember that a short time ago the Rev. J. D. Langley propounded a scheme for ameliorating the condition of those unfortunate persons who are daily to be found wandering the streets of the city and suburbs, vainly seeking employment, and having neither money wherewith to purchase the necessaries of life or shelter when night arrives. Subscriptions were solicited with the object of starting a Labour Bureau, &c., in centres, but as the required amount £1000 was not forthcoming, it was decided to begin the work with what had been subscribed. Accordingly, premises were sought which could be utilized as a Labour Home. The fundamental principle of Mr. Langley's scheme was, that each man who was really in want of work and could not obtain it, would be admitted, "providing space would permit," and supplied with food and lodging, in return for which he would have to perform work of some kind. Suitable premises were found in Harris-street, Ultimo; they had formerly been used as a laundry, and the large rooms at the rear of the house have been formed into workshop and dormitory.

On Wednesday, the 15th inst., our reporter visited the Home at 7.30 a.m., in order to see what success had attended the Rev. J. D. Langley's efforts, and also to chronicle what progress had been made since the opening of the place a week or two back. He reports as follows:—The house is situated at 555 Harris-street, and is a two-storied building containing 5 rooms, irrespective of the premises in the rear, the front room is used as an office. Between 30 and 40 men were engaged in various occupations. The rule of the establishment is that all the inmates shall rise at 5 a.m. in order to get into the city with the object of finding employment. Those who are not fortunate enough to obtain work return at 8 o'clock for breakfast. After a plain, substantial meal, they begin work in the shape of cutting firewood or carpentering. The method which the Rev. J. D. Langley has adopted of requiring the men to work for their living, has no resemblance to the Casual Ward System in England. There, those who seek shelter are compelled, on rising in the morning, to do work (for which many are totally unfitted) or punishment follows, but in this case, the institution is conducted under the management of a gentleman who, it is believed, has a kindly feeling towards the men, and who simply requires evidence of their willingness to work to assure him that they do not belong to the army of loafers.

Forty-one men have been admitted since the institution was opened, and of these, permanent employment has since been found for ten. At present the manager (Mr. Grayther), is refusing numbers, because the work on hand, as yet, in connection with the institution, will not permit of more being taken in. Among those already admitted are carpenters, labourers, ship-stewards, gilders, electro-plater, firemen, storemen, engineers, artists, engine drivers, cooks, butchers, clerks, ironmoulders, and fitters. These men are not of the class who live on charitable institutions; on the contrary, they appear to be respectable working men "unemployed."

Mr. Uhr has charge of the Labour Bureau, and devotes his time in endeavouring to find work for the men, either on the premises or outside. Considering the short time the institution has been opened, the fact that a number of men have already found permanent work, speaks volumes.

The large upstairs room at the rear, which is used as a dormitory, is to be partitioned off, thus making the Chapel Reading Room and Sleeping Dormitory all under one roof. The institution is sadly in need of a number of beds. At present the men are lying on the floor, but it is to be hoped that when the establishment becomes more known, subscriptions and donations in kind will be readily forthcoming. Should this result follow, the institution will be assured of success, and many a man will gratefully remember the Rev. J. D. Langley and those who are so kindly working for them.

A committee of ladies has been recently appointed to see to the furnishing of the place. The ladies will be glad to receive help of any kind.

As there is to be a reading room, the management would be glad of books and illustrated periodicals which may not be required. Almost in every home there is to be found volumes which have been read and cast aside. These can be utilized in the Labour Home, and we are sure, would be appreciated by the inmates. Monetary assistance will be required to carry on the work, and if a portion of the large amount now squandered in alms giving could be devoted to the purpose of supporting such an institution as the Labour Home, the best results might be achieved, and practical evidence given that as a Church we care for the "unemployed."

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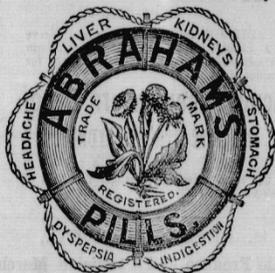


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The Australian Record.

SYDNEY, SATURDAY, AUGUST 8, 1891.

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

The Week.

The brethren who are arranging for the Conference on the Spiritual Life have now completed their programme. The Conference will be held on Tuesday, Wednesday and Thursday, the 25th, 26th and 27th of August. We trust that the meeting of brothers will be productive of real good in stimulating faith, love and zeal.

We regret to say that his Honor, who lately returned to his official duties after an absence of five weeks, has been again attacked with illness, and, under the suggestion of his medical adviser, has once more to vacate his seat on the Bench, though, we trust, only for a short time.

We understand that on Sunday week, the 16th inst., a Church Parade of Cadets, in connection with the Public High Grammar and The King's School, will be held in St. Andrew's Cathedral at 3.15, when the Right Reverend the Lord Bishop of Bathurst will preach.

Mrs. Love, President of the Women's Christian Temperance Union, is now on a short visit to Sydney, preparatory to going to America as a delegate to "The All World Women's Conference" on the 21st inst. Mrs. Love has held successful meetings and her visit will be remembered by those interested in Temperance reform.

Theosophy is making an effort to obtain a foothold in Sydney. If any unthinking person desires to join the new Theosophy Society a sketch of the late high priestess, Madam Blavatsky appears in a recent number of the Review of Reviews: "It is impossible to account for Madam Blavatsky in any intelligent way except by regarding her as a great spiritual reality. Nothing in her external attributes prepared one at the first glance to look at her in that light. She was rugged and eccentric... and smoked cigarettes constantly. Worse than this, she was passionate and excitable, and often violent in her language." An euphuism, if we are to believe another of her intimate friends, for "an utterer of strange oaths;" in other words, more appreciable to the common understanding, swore dreadfully. "She had a loud voice that grew harsh in its tones when she felt irritated, and something or other would irritate her fifty times a day." An inspiring picture, truly!

It is with pleasure we notice that Major Dane will deliver a lecture in the Y.M.C.A. rooms on Tuesday evening next on behalf of the building fund of the Young Women's Christian Association. Major Dane visited the Isle of Patmos and the sites of all the Seven Churches of Asia in 1884, spending several weeks in the journey, frequently camping among the ruins, miles away from any town or habitation, and in his lecture speaks of his experiences and observations while thus employed. The Committee of the Y.W.C.A. feel that until they can obtain a building adapted for their public work that work must in a great measure suffer. They earnestly desire to obtain a proper building, and we hope a large gathering at this lecture will show the Committee that they have the sympathy of the public.

The congratulatory letters that passed between Queen Victoria and the Pope on the occasion of Her Majesty's Jubilee have been published as a parliamentary paper. Leo dwelt with warmth in his interview with the Duke of Norfolk, on his joy in the "Queen's friendliness in sending this mission," and he longed for a thorough understanding and mutual confidence with Great Britain. The duke in his report endorsed the "sense of pain that England has so long held aloof from the Holy See." Doubtless there would be an advantage, but not to Protestant England.

In South India the Devil is worshipped with curious rites and dances, and the successful Christian missions win converts from poor heathens given to this cult. The English garrison in India is naturally looked upon as representative of Christianity. What then can the natives think of the Governor of Madras and the Commander in Chief figuring in a set of lanterns at a public ball, to which the name "Devil's Dance" was given. The music opened with a crashing din, and proceeded to play the "Bogie Man." The eight male dancers, costumed with forked tails, tufts like pointed horns, and black gauze bat's wings, rushed forward and

seized eight ladies dressed in white, representing angels. These demoniacal partners with their white spirits doubtless thought the dance fine fun, but the newspapers got hold of it, and public opinion has been shocked. The press regards it as a mistake, and a glaring want of dignity on behalf of the Governor and his staff; but Christians are unutterably shocked.

The following interesting facts are taken from the 12th annual report of the Committee:—There are about 328 schools in the Diocese, including provisional and half-time schools. But there are 126 of them in which the enrolment of Church of England children is not more than 10. Deducting these we have 202 remaining, and in all but 74 of this number special religious instruction is given. Eighty-five of the Clergy take part in the work, teaching about 171 classes weekly. Five Catechists teach seven classes, and eight voluntary teachers have charge of ten. The ordinary attendance at these classes is more than 9,000. There are twelve salaried teachers employed, who instruct 180 classes weekly and six fortnightly, with an aggregate ordinary attendance of more than 10,000 scholars. Thus there are about 374 classes under instruction, which, adding a small per centage to the ordinary attendance, comprise some 22,000 children.

The total income of the Church in England exceeds £5,753,557. If all the endowments be divided equally amongst all the clergy they would get £260 each. If all the incomes from the benefices be divided amongst the incumbents they would each receive £250 per annum, and the Bishops get £87,827 amongst them. During the last two centuries gifts have been to Church buildings rather than to the support of clergy, and whilst population is increasing the supply of clergy remains stationary.

Never before in the world's history have the facilities for Bible study so abounded with the production of editions innumerable and commentaries without number, but with them all is there not a grave danger lest the study of God's holy word be seriously interfered with by the mass of literature poured forth from the printing press? There is a need for the determined exclusion of all that interferes with the proper reading of the Bible, and having a set time for its study.

Scraps and Tit Bits are characteristic of the present phase of popular literature, and the second paper brings in a profit of £35,000 per annum. The reading matter is not offensive, but silly, and all that is aimed at is a laugh. State education manufactures millions of readers, for which the printing press pours forth a deluge of trashy literature, but hard study and long paragraphs appear to be against the spirit of the age. Should there not be a stricter individual supervision over what one reads, lest precious time be wasted, and skimming become an ingrained habit. The brain is equally exhausted, whether the reading be profitable or not, so that he who values time should be very jealous over what he reads.

In Ireland the political prospect brightens, for Mr. Balfour relaxes the Crimes Act and Lord Salisbury begins to see that discontent is due to a clerical conspiracy. Archbishops Croke and Walsh despair, moreover, of the present generation being fit for Home Rule, and Mr. Parnell in his tussle with the hierarchy looks to the labour vote to lift him to success. Meanwhile, the sinews of war do not flow in so freely as hitherto from America and Australia.

Miss Florence Young, late of Bundaberg, Queensland, who for years laboured successfully among the Kanakas of that colony has arrived at Yang-chun. Miss Young has devoted her life to missionary work in China.

Mr. G. F. Wise left Sydney by the s.s. Orient on Monday, 20th ult. for England. His departure will be a great loss for he was not only connected with various charitable institutions, but also took the greatest interest in the welfare of mankind in general, and at the same time directed all his energies in the amelioration of those in other distress.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this. New PUBLICATION.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No home will be complete without it. PAPER STORIES for Boys and Girls. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained Under the Patronage of His Excellency the Governor. The Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (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, indicates 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 cabinet."

J. ROBERT NEWMAN Photographer, 12 Oxford-st., Sydney

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., Aug. 9.—11 a.m. The Precursor; 3.15 p.m., Rev. Canon Moreton; 7 p.m., The Primate.

ANTHEMS.

11 a.m.—"Lord, how long wilt Thou forget me." —Mendelssohn. 3.15 p.m.—"Distracted with care and anguish." —Haydn.

DIOCESAN.

Sun., Aug. 9.—St. Jude's, Randwick, 11 a.m., The Primate.

Tues., Aug. 11.—Association of Lay Helpers. Lecture, St. Jude's, Randwick; by the Rev. Dr. Corlette. "Methodism and the Church."

Tues., " 11.—St. Philip's, Church Hill. H. B. Cotton, Esq. "Modern Scepticism."

Thurs., " 13.—Major Dane, lecture, Y.M.C.A., in aid of Y.W.C.A. Building Fund.

Sun., Aug. 16.—Belmore and Moorefields, The Primate. Mon., " 17.—Confirmation, Cathedral.

Tues., " 18.—Burwood St. Paul's. E. I. Robson, Esq., M.A. "Literature—Cheap, and Nice."

" " 18.—St. John's, Parramatta. Rev. J. Dixon. Church Finance.

" " 18.—Chapter House, Sydney. Rev. Canon Kemmis—"The Church and the Apostolic Ministry."

Thurs., " 20.—Balmain, St. Thomas'. Rev. E. C. Beck. "The place of the Sunday School in the Parish."

" " 20.—Mauly (St. Matthew). Courtenay Smith, Esq.—Lantern.

Wed., " 26.—St. Barnabas, Sydney. Rev. J. H. Mullens—"The Five Books of Moses."

" " 26.—Surry Hills (St. Michael). Rev. A. Kilworth, B.A., LL.B.—"Christian Loyalty."

Brief Notes.

The Most Rev. the Primate preached at the Cathedral on Sunday morning and at St. Stephen's, Newtown, in the evening.

The monthly meeting of the Committee of the Church Society was held at the Chapter house on Monday afternoon.

The Wesleyan Methodist Conference in London have passed a resolution protesting against the intrusion into public life of men guilty of flagrant immorality.

The first of the fourth series of the St. James' lectures was delivered on Sunday afternoon in St. James' Church. The lecturer was Dr. Harris. The subject of the lecture, "The Cambridge School and their Gift to the Church."

The annual services in connection with the Social reform work of the Salvation Army were held at the Centenary Hall, York-street, on Monday afternoon and evening.

A meeting of the Petersham branch of the Women's Christian Temperance Union was held on the 30th inst.

Mrs. Longhurst, Superintendent of the Church of Scotland Mission in Madras, and who is now on a tour through Australia, was welcomed in New South Wales on Monday afternoon at a meeting in the Y.M.C.A. rooms under the auspices of the Y.M.C.A.

The Labour Home recently established at 555 Harris street was formally opened on Thursday afternoon by the Primate.

The Archbishop of Canterbury delivered an eloquent sermon in St. Paul's Cathedral on Sunday last on the occasion of the unveiling of a memorial tablet to the late Mr. W. E. Forster. Six thousand workmen were present.

The third session of the eighth synod of the diocese of Sydney met on Tuesday afternoon at 4 p.m. There was a service in the Cathedral at 11 a.m.

In connection with the Association of Lay Helpers, the Rev. H. L. Jackson delivered a lecture at St. Mary's, Waverley, on Wednesday last. Subject, "The Council of Nicea."

12 Oxford-st., Sydney

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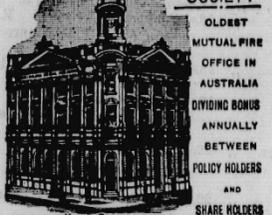
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Our Home Letter.

[FROM OUR OWN CORRESPONDENT.]

The Great Daccarat Case closed with a verdict for the defendants, that is to say, one of "guilty" against Sir William Gordon-Cumming. The sworn evidence was too strong for the natural bias in his favour, and the magnificent pleading of the Solicitor-General. Sir William retires into private life, consoled by a beautiful bride with £12000 a year, and has been received with delight on his ancestral estates where he is a great chieftain addressed as "Altaire."

It is written that we are to have Free Education. The Government have safe-guarded the voluntary schools to the best of their power. The assistance is given in the shape of a Fee Grant of 10s. per unit of attendance; and you are allowed to charge more if you will (and can).

The closing days of Parliament have been heralded by the "slaughter of the innocents." The Deceased Wife's Sister Bill was blocked by persistent obstruction; the delightful part of it being that its supporters were men famed for their obstructive fury, and right or wrong it was highly amusing to watch their wrath when the well-known tactics were adopted to scotch their bantling.

DIOCESAN SYNOD.

The service at the Cathedral at 11 a.m. was thinly attended. The Most Rev. the Primate, assisted by the Very Reverend the Dean and Canons King and Moreton administered the Holy Communion.

The third session of the Eighth Synod of the Diocese commenced its sitting at the Chapter House on Tuesday last at 4 p.m., under the presidency of the Most Reverend the Primate.

The following clergymen answered to the call of the roll:—The Revs. T. V. Alkin, M.A., G. H. Allnut, Mervyn Archdall, M.A., G. N. Ash, M.A., Charles Baber, A.R. Bartlett, M.A., E. C. Beck, A. E. Bellingham, B.A., F. B. Boyce, H. H. Britten, George Brown, James Carter, LL.D., W. A. Charlton, S. H. Childs, B.A., E. A. Colvin, J. C. Corlette, D.D., A. C. Corlette, William M. Cowper, M.A. (Dean), E. G. Cranswick, F. M. Dalrymple, J. W. Debenham, M.A., John Dixon, John Donegan, D. E. Evans-Jones, Samuel Fox, Humphrey Feyer, C. F. Garnsey, Maurice Gray, Herbert Guinness, William J. Günther, M.A., (Archdeacon), Joshua Hargrave, Thomas Holme, John Hornby-Spear, William Hough, Septimus Hungerford, G. A. D'Arcy Irvine, T. Kemmis (Canon), R. L. King, B.A. (Archdeacon), R. Raymond King, M.A., J. D. Langley, William Lumsdaine, E. D. Madgwick, J. N. Manning, M.A., LL.B., Henry Martin, William Martin, B.A., George McIntosh, G. H. Moreton (Canon), John Morgan, H. Wallace Mort, M.A., Daniel Murphy, Reginald Noake, B.A., B.A., A. W. Pain, B.A., Luke Parr, J. H. Price, G. F. D. Priddle, H. J. Rose, E. M. Saliniers, W. H. Saunders, W. Hey, Sharp, M.A. (Canon), Joseph Shearman, J. G. Southby, A. G. Stoddart, Robert Taylor, T. B. Tress, John Vaughan, F. C. Williams, R. S. Willis, M.A., William Witcombe, Alfred Yarnold.

Dr. Gott, the Bishop designate of Truro, is another of the great "Leeds Vicars," but probably least among them, and in intellect and power vastly below Hooker, Woodford, or Jayne, his successor. A poor preacher, he will not fill this place for Bishop Wilkinson, but he is an earnest and devoted High-Churchman and a man of means. No nomination has yet been made to Lichfield. Upon Archbishop Magee's death, it was found that the fees consequent on his elevation amounting to £7000 had taken all his fortune and his family was left almost penniless. A meeting held in the Jerusalem Chamber in order to raise a fund to discharge these obligations has already produced £1000, and the matter has brought before the House of Lords. The Bishop of Carlisle said his fees came to £401, of which £150 went to the Petty-Bag for three impressions of the great seal. It is certainly time the Church was relieved from the payment of these impost, though doubtless there is something to be said for them as a contribution to the state. But if they only go to enrich needless officials they ought to be done away with.

The Lincoln Case is now before the Privy Council, and the Bishop has not seen fit to put in an appearance. Meantime the Lord Chancellor and the Bishop of Lichfield according to precedent are conducting a case for him with great ability. The case of the Bishop of Jerusalem is hung up for the present owing to the Archbishop's attack of influenza.

Bishop Tucker's return from Uganda was signalled by a great and enthusiastic gathering at Exeter Hall. The Bishop looked well, notwithstanding his month of blindness, and he asks for forty men to return with him at once and occupy the Uganda and Usoga in force; he also pressed upon the Committee the need for the steamer, while they shrink from the vast cost of its transportation from the coast to the lake. While on the subject of the missions it may be noted that our sister church in Moravia, is the most distinctly missionary church in existence; the number of its converts abroad outnumber its members at home, and a very large percentage are in the mission field.

Friends of the C.E.T.S. will be glad to hear that no less a man than the Bishop of London has accepted the office of Chairman of the Society. But the man who will fill Canon Ellison's place at the Council Board of the Executive is the new Vice-Chairman who is none other than your late Primate, Bishop Barry. The appointment caused some surprise, but the Bishop has of late taken an increasingly active part in the work of the Society, and is well fitted for the office. The fact that two men of such high rank in the Church have accepted these positions shows what great importance is attached to the work, and it may cheer our Temperance workers abroad.

Your Bishop has lost no time in setting on foot a movement for the re-organisation of Moore College. Friends of the Church in New South Wales greatly regretted the collapse of that, and looked hopefully to Dr. Smith as a man able and likely to be eager to get it into working order. A University degree is doubtless useful; often more so to the possessor than to his flock; but the number of eminent clergymen in England who have none shows it is far from being a necessity. There was a Bishop in Wales not long ago adorned only by a Lambeth degree, and the Bishop of St. John's, Caffraria, is in the same position as Bishop Barlow, of North Queensland, in this respect.

The "Jewish-hate" continues to break out from time to time in Europe. The Ionian islanders' outbreak of murder and pillage, formed an independent illustration of the legalised brutality of the Russian Government. We are now informed that the Czar has given orders that the expulsion shall be carried out more tenderly in future. Russia contains half the Jews of Europe, and it is easy to believe they do not make the good patriots which the Czar and his advisers love; while the facilities they give the soft-headed Russian for borrowing money to drink or gamble frequently lure him to ruin. They have no career and are driven in upon themselves to get money and nothing else.

The undermentioned lay representatives were present:—Mr. M. Albury, Mr. J. W. Allpass, Mr. E. Bailey, Mr. F. L. Barker, Mr. J. Barnett, Mr. P. Benson, Mr. H. A. Blomfield, Mr. H. S. S. Bond, Mr. W. H. Bowman, Mr. C. Bown, Mr. C. G. L. Boyce, Mr. R. G. Breillat, Mr. E. Broad, Mr. R. M. Broad, Mr. F. Broughton, Mr. C. B. Browning, Mr. H. G. Burnell, Mr. C. Burt, Mr. T. W. Burt, Mr. E. Burton, Rev. J. Campbell, M.A., Mr. R. A. Cape, Mr. J. K. Chisholm, Mr. J. Cook, Mr. H. B. Cotton, Hon. G. H. Cox, Mr. W. W. Crane, Mr. W. H. Crago, Mr. F. J. Croker, Mr. W. Croker, Capt. R. Deans, R.N., Mr. F. W. A. Downes, Mr. J. Duff, Mr. E. R. Evans, Mr. J. J. Farr, Mr. F. Ferguson, Mr. J. H. Fleming, Mr. J. Green, Mr. J. Hamblin, Mr. W. M. Hamlet, Mr. A. Harber, Mr. R. Harper, Mr. G. R. Harrison, Mr. J. S. Harrison, Mr. R. Hills, Mr. T. Hobbs, Mr. J. W. Hosking, Mr. H. M. Innes, Mr. T. J. Jaques, R. Jones, Hon. H. E. Kater, Mr. J. Kent, Mr. J. King, Rev. H. S. King, M.A. (Canon), Mr. E. J. H. Knapp, Mr. B. Kyngdon, M.D., Mr. F. B. Kyngdon, Mr. J. Lindsay, Mr. C. Messell, Mr. A. Menzies, Mr. A. B. Morgan, Mr. W. Moyes, Mr. J. Newton, Mr. G. O'Donnell, Mr. J. Plummer, Mr. E. Prosser, Mr. E. Ridge, Mr. E. I. Robson, M.A., Mr. W. H. Rowell, Mr. E. H. T. Russell, Mr. W. Russell, Rev. D. D. Ratledge, M.A., M.B., Mr. J. M. Sandy, Mr. T. S. Scholefield, Hon. P. L. C. Shepherd, Mr. and Rev. C. F. Smith, B.A., Mr. J. F. Smith, Hon. S. A. Stephen, Mr. W. Stephen, Rev. G. E. C. Stiles, B.A., Mr. T. Summerbell, Mr. R. R. Terry, Mr. L. G. Thompson, Mr. R. Thompson, Mr. W. E. Toose, Mr. F. W. Uther, Mr. J. Vickers, Mr. J. H. Walker; Mr. C. G. Warburton, Mr. C. Way, Mr. H. Westcott, Mr. F. J. Wickham, Mr. W. E. Wilson, Rev. R. A. Woodthorpe, M.A., Mr. S. H. Young.

THE PRESIDENT'S ADDRESS.

The PRESIDENT delivered the subjoined address:—Reverend and honoured brethren, my brethren both of the clergy and of the laity,—In welcoming you to this third session of our Diocesan Synod, a little more than eight months since the last ordinary session, and only just over

ten months since I landed at Sydney, I felt myself somewhat in the position of a committee that has to make a progress report, because, although the investigations undertaken by it have advanced to a certain point, they are not yet completed. I am conscious of having made considerable advance in that study of the circumstances, the conditions, and the requirements of clerical work in the diocese, which it is my bounden duty to undertake and prosecute; yet my experience is incomplete; there is much to learn, and what I have already accomplished in the way of making a general acquaintance with diocesan administration is necessarily but a limited attainment of knowledge. I have, however, endeavoured to do all in my power to fit myself for the intelligent discharge of the duties which belong to my office; and I count upon your kindly forbearance and continued co-operation in my attempts to fulfil those duties. I have now visited 90 out of the 100 parishes and districts on my statistical list, and have traversed the diocese from Sydney to Wallerawang, and from Ulladulla to Wiseman's Ferry. I have noted the various features of the localities through which I journeyed, and have, I trust, put myself into sympathetic touch with the places I have visited. I have been everywhere heartily welcomed, and, after making due allowance for the social glamour and glow which may be expected to attend the first visits of a new Bishop, I feel very grateful for the proofs everywhere exhibited that in taking up my episcopal work I can confidently look for the sympathy and goodwill of the whole diocese. Such flying visits as I have been able to pay to the country parishes have already taught me to appreciate the peculiar circumstances which differentiate the up-country posts from the city and suburban parishes; and I should like to assure the clergy and laity of those places which are by distance or local circumstances remote from the city that I shall always try to remember their claims upon my thoughts and prayers.

IMPORTANT FUNCTION OF THE BISHOP'S OFFICE. It is evident that one important function of the Bishop's office here will be to increase and nourish a carefulness for the common interests of the Church without doing anything to impair the local zeal and energy by which individual parishes flourish. But this function cannot be successfully discharged unless there is a distinctively responsive effort on the part of the clergy and laity in the different local centres. While they have a primary work to do for their own centre let them neither forget nor ignore the wider circle of diocesan requirements and the importance of diocesan unity. Some parishes must necessarily—either from their position or from fluctuations in their local development—be weaker than others as regards financial support, and the principle that the stronger should bear the infirmities of the weak should not only be recognised, but applied. This application, however, can only be rightly and thoroughly carried out when all the parishes, strong and weak alike, conscious of their organic connection with each other in the one body of the diocese, endeavour to foster a real exercise of mutual sympathy and mutual help. It seems to me that the existence and operations of our Church Society offer a goodly opportunity for this exercise of sympathetic help, and that if we could subordinate personal and local predilections a little more than we do to the thought of the common welfare of the Church throughout the diocese the funds of that society would be largely added to, and so a larger source of aid be secured for meeting diverse and recurring needs.

IMPORTANT RELIGIOUS EVENTS. Three important extra diocesan events, bearing upon the history of the Church of England in Australia, have occurred since the last ordinary session of synod which call for a brief notice. In January last I had the honourable duty of preaching the opening sermon of a series of sermons preached on the occasion of the consecration of St. Paul's Cathedral, Melbourne. None who were present at those services will forget the solemnity and impressiveness which characterised them. I trust that the cathedral so consecrated, with a dignity and devotion befitting the memorable event, will prove both a centre of attraction and a centre of influence. May there gather round it many a hallowed association of Christian fellowship and prayer. May there radiate from it many an enlightened ray of Christian truth, and hope, and love. In May last I was present at the installation of the Bishop of Newcastle, and noted with satisfaction the cordial welcome with which my Right Rev. brother was received in his new sphere of labour. His "praise in the Gospel" was already spread through the districts of the Northern diocese, where he so fervently and so faithfully did pioneering work for Christ's Church through years of patient toil and travel. I doubt not that, with God's blessing, his reputation as a chief pastor will be further enhanced, and his earnest zeal to do good service will find full scope in the fresh fields in which he has been called in the last of the three events to which I am referring occurred. The consecration of Canon Barlow on St. James' Day to be Bishop of Northern Queensland, in an event which would in any case call for notice; but being also the first consecration in Australia of a diocesan bishop, it becomes specially noteworthy. It is, moreover, the consecration of a clergyman whose clerical career has been spent in Australia, and has commended him to the choice of the synod of the diocese where he was ordained and laboured. Does this consecration of a colonially-ordained clergyman in Sydney intimate any desire rashly to sever

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ourselves from the close connection with the Church in the mother land, which is so valuable, and in so many ways necessary for us? I say emphatically, no. To my mind such a consecration is no repudiation of our connection with England's Church and England's churchmanship. It is no rejection of the privileges which such connection confers. It is but a sign of growth and ecclesiastical progress in these colonies which the Church of England in England will welcome as an expansion of its influence, and an outflow of its own energetic life into these regions of the far off Southern lands. No action on the part of the legitimately constituted Church authorities here will be alien to the interests and sympathies of the mother Church on the other side of the world; whilst we, on our part, venerate its authority, rejoice in its vigour and vitality, regard with respectful consideration its decisions, sympathise with its losses, and prize the close bonds which, whether by antecedent history or by mutual intercourse (now so marvellously facilitated), or by mutual recognition, unite us to the old and revered Church, which has been and is in so many ways the religious centre of English-speaking peoples.

DIOCESAN CHANGES.

I now turn to our own diocesan affairs. A new session of synod brings with it the thought of the changes which have taken place since the previous meeting. In looking over the lists of clergy and laity on our Synod roll I find that there have been three resignations among the clergy, and in the laity six resignations and three deaths. Among the laity we all of us miss the presence of the Hon. E. Knox. We all welcome the coming into our body of the Hon. Septimus Stephen. There are three clergy absent on leave for the benefit of their health. We welcome back the Rev. A. Bartlett from his stay in England. Two deacons have been added to our clergy—one of them a graduate of Sydney University, Mr. C. Blackett, who has been licensed as curate of Castle Hill; the other, Mr. P. N. Hunter, who is curate at St. Thomas', Balmain. The ordination of the latter took place in December last; the ordination of the former on Trinity Sunday, when I also ordained Mr. Newby-Fraser, Mr. J. Olley, and Mr. Stanley Wilkinson to the office of priest. Five clergy from England have in the last year been added to the ranks of the clergy here, including in that number my chaplain, the Rev. J. Chaffers Welsh. The others are—Rev. L. Kay, now in charge at Kogarah; the Rev. D. Laserson, in charge of the district of St. George, Glenmore-road; the Rev. R. M. P. Montgomery, who, however, has now left this diocese for Bathurst; and the Rev. B. A. Schleicher, recently appointed to be principal of Moore Theological College. The Revs. H. F. Holliday and P. Presswell, from Bathurst diocese, have been licensed as curates to St. Barnabas and Summer Hill; and the Rev. A. R. Martin, from Brisbane diocese, has been nominated as curate of St. Luke's, Liverpool-cum-Holsworthy. Three clergy have left the diocese for work elsewhere: Rev. H. C. G. Hawke, for work in connection with the Cathedral Choir School, Melbourne; Rev. T. R. Regge (who has till lately been doing acceptable services as locum tenens at St. Paul's, Burwood) has gone to Newcastle diocese; and Rev. Copland King, to be a missionary in New Guinea. The positions vacated by resignation of clergymen are Marrickville, Macdonaldtown, and Kurrajong. The vacancies have been filled by the appointment of the Rev. A. E. Bellingham, B.A., of Cambridge, the Rev. F. M. Dalrymple, and the Rev. Maurice Gray. The number of persons confirmed since my arrival at Sydney at the end of September last is about 2000. (Cheers.) As usual, the number of female candidates considerably exceeded those of the male sex. The numbers were approximately 747 males, 1266 females—a proportion of about three to five. I hope that the clergy will not fail to urge upon the attention of all young people in their parishes the deep practical significance of the public profession of Christian faith made at confirmation, and of the blessing of God therein solemnly invoked and solemnly notified.

MOORE THEOLOGICAL COLLEGE

I am most thankful to state that Moore Theological College has been reopened. In April last I issued a circular appeal for a guarantee fund. A generous response has been promptly made, and the trustees have been enabled to appoint the principal, and to ask him to begin work. A prospectus giving useful information about the course of study, qualifications for admission, etc., has been issued, four students have entered, and the course of instruction has commenced. I trust that this renewal of special educational opportunities for the specific training of those who contemplate taking up the work of the Christian ministry will receive God's blessing, and that the college will commend itself to increasing sympathy and support from Churchmen generally. In my circular appeal I used these words: "I am desirous that the work of reviving the college should be begun in humility and earnestness, with the hope of gradual development. A high ideal should be kept in view, but we must neither be rash nor over- sanguine in our endeavours to rise toward it. Patient and hopeful perseverance in doing that which is once seen to be right and requisite will never fail, in God's good time, of larger fruit than was at first contemplated." The humble beginning has now been made; the high ideal is before us; will not all Churchmen help the upward endeavour? The view which we should take of this important topic of the supply and training of clergy should be earnest, not careless; practical, not merely theoretical; generous, not niggardly. It is easy to

describe our need, easy to require all sorts of excellences in our clergy, and then to turn round and complain because we cannot find at once, or always, or in all, what we wish that all always possessed. Some remarks which I made at a Church Congress at Plymouth 15 years ago are not inapplicable here and now. Allow me to quote them. I said: "If as Churchmen we wish to secure a larger band of clergy, we must let practical considerations be paramount. As in general politics, the statesman's view always modifies and is wider than the view of the mere doctrinaire specialist, although that special view is taken into due account by the statesman, so in the matter of Church organisation and administration we must be prepared to modify pet theories; and, although doing our best to uphold high ideals, we must often let relative expediency decide a matter where we cannot attain the absolute good to which we aspire. I say this because there are persons who seem to expect that every clergyman must be excellent in all departments of clerical work; and when they find that 'the Christian, the scholar, and the gentleman' are not always so perfectly represented or harmonised as they could wish in an ordained man, they proceed to despair of the Church, or to complain of bishops, or of examining chaplains, or of the theological colleges. We want as much earnest Christianity as possible, we want as much intelligence and learning as possible, we want as much social power and pleasantness in the ranks of our clergy as is practicable; but because oftentimes we fall below our ideals and our hopes, do not let us so much murmur or condemn, as increase our prayers and efforts for improvement, and make the best use of all the material we can get and can put into reasonable shape and efficiency." The great aim of a theological college should be to put into this "reasonable shape and efficiency" all the material forthcoming. Its aim is to supply a definite basis of ministerial culture, to train ministerial character, to evoke and give solidity to ministerial aspirations. It adds the specialist element to the general training which a man has received either at a university or otherwise before his admission as a theological student. I trust that friendly and mutually profitable relations will be developed between Moore College in its new phase and St. Paul's College as the Church of England College at the University. Now, I do most earnestly ask all Churchmen to aid in this "upward endeavour" which Moore College as re-established is intended to pursue.

THE STATUS OF CLERGY.

If the organisation of our Church is to be thoroughly effective we must secure a succession of competent men to work it, and this means earnest, broad-minded co-operation with the view of raising the status, educational and financial, of the clergy, of whom men demand so much. I repeat the appeal which I made last November to parents to direct the attention of their sons to the Christian ministry as being a noble profession, though not a lucrative one. I repeat my appeal to Australian men "to think of ministerial work as a noble occupation, and not the less so because it involves sacrifice of worldly prospects and worldly wealth." I repeat my appeal to Churchmen generally to take to heart the matter of securing adequate remuneration for clerical work, such as may prevent the profession being regarded as one into which it is imprudent to enter, and in which it is difficult to live. How are we to obtain these "competent" clergy? To describe what we want is, as I have said, not difficult. We want clergy characterised by earnestness, by culture, by missionary zeal, by the patience which befits a pastor, and is not needed by him, by sympathetic kindness, by the straightforward boldness which will never compromise known truth, together with the charitable and tolerant spirit which will not needlessly or inopportunistically denounce those deemed to be in error. We want men who (whether they become to be known as High Churchmen, or Low Churchmen, or Broad Churchmen, or by any other terms which come into use) will hold fast, and be able to maintain the essentials of the Christian faith, and to make the Church felt as an intellectual, a moral, and a spiritual force amid the vagaries, and vacillations, and mixed enthusiasms of the restless modern world. We want, in short, in the truest and most comprehensive sense of the term, an educated clergy. But how are we to obtain them? By prayer? Most certainly; for it is the Spirit of the Lord alone who can impel the hearts of men in the right direction, and we remember the Master's saying, "Pray ye the Lord of the harvest that He send forth labourers." But we should remember also other words of His—"The labourer is worthy of his hire." The Lord's Spirit must impel; but the Church at large must encourage and support. Pray we must, and the more earnestly, because worldly influences are so strong; but while we pray that the labourers should be set forth by the Lord, we must take care that our apathy and indifference, and absorption in worldly interests and amusements do not keep us back from assisting to do the Lord's work by making proper provision for the training and the support of the ministers of God's word and sacraments. To the laity of the Church of England in this diocese I look for attention, sympathy and aid, in reference both to clerical education and to clerical stipends. To candidates for the ministry and to the clergy I would say that the clerical office is not one which can be rightly sought, or rightly discharged, without a genuine willingness to endure hardness, to practice self-restraint, to subordinate all self-seeking to the one object of endeavouring to promote true religion in those among whom they are called to minister.

GENEROSITY V. PETTY PERSONAL PIQUE.

Proceeding to speak generally of the relations which

should exist between fellow-churchmen throughout the diocese, clerical and lay, and should give tone to all our Church work, I will venture to say that we sometimes stand in need of more magnanimity and more generosity. Do not petty personal questions and quarrels sometimes interfere with the orderly and continuous growth of Church life far more than they ought to do? "Grudge not (murmur not) one against another, brethren, that ye be not judged; behold, the judge standeth before the doors," is an odd but not an obsolete exhortation. In some circumstances complaints and counter-complaints must arise, and must be settled as justice demands. But a greater spirit of mutual forbearance and patience, and of straightforwardness in dealing with one another, whenever difficulties occur, would do much to remove causes of offence, and to prevent disputes from becoming acrimonious. Hasty and impatient criticisms, whether oral or in print, imputing bad motives to those who differ in principles or policy from ourselves, seizing at some opportunity for cynical, or censorious, or sarcastic remarks concerning persons or institutions, might surely be avoided both in meetings and Church newspapers. Difference of view, controversial argument, advocacy of opposite or different lines of Church policy, and so forth, are legitimate and necessary outcomes of Church development; but we should endeavour to put away, both from our minds and from our mouths (shall I add from our pens also), petty personal pique, and deal in a large-minded way with the matters in which we wish to vindicate what we believe to be truth, and to expose what we consider erroneous.

"RAINY SUNDAYS."

Generosity, in the financial conditions which accompany diocesan administration and parochial organisation, is also much wanted. I am far from saying that it is not often fully and freely given. But it must be both maintained and extended if the Church is to be sustained in active efficiency. It must be not merely the generosity which flows forth when all conditions are favourable, but a generosity which will be patiently exercised when circumstances are for a while untoward—e.g., not to be a particular person, but to the exigencies of the Church, whether in its local or its larger aspect, a generosity which will keep things going when administration is difficult. If every parishioner or member of a congregation would consider it a privilege as well as a duty to give something regularly to Church funds, and would make this a first charge upon his incomes—how much better and brighter would be the financial outlook in many parishes. "Rainy Sundays" is a phrase which comes to one's mind when one is pleading for the increase of a generous disposition in the interests of the Church. There is a passage in St. Paul's First Epistle to the Corinthians which is often applied to the weekly offertory in our churches. It is this:—"Upon the first day of the week let each one of you lay by him in store, as he may prosper." May I say that I think this may be applied with greater appropriateness to a weekly offering, thoughtfully and regularly made, in our houses, and so ready for God's service at all times, whether we offer it in the Church or no. The practical inference is obvious.

FINANCE.

On the subject of finance I have to say that, whilst I carried into effect the first part of a resolution passed at the last session of synod, requesting me to bring the subject of systematic giving under the notice of the clergy and churchwardens of every parish, I have been unable to make arrangements for summoning that conference of clergy and laity for the discussion of the question of Church finance which I was requested to do in the closing clause of the resolution. My intention is to take up this subject as soon as possible after the meeting of the General Synod at the end of next month. The topics on which information and discussion should be invited are, I think—the tenure of Church property; the administration and distribution of diocesan church funds; the amount and incidence of church debts. A tabulated view of church collections, classified under the heads—(a) local, (b) diocesan, (c) extraneous purposes, would also be useful. I shall endeavour to procure from the secretaries and treasurers of the various funds for Church purposes such statements as may facilitate subsequent discussion.

MISSIONS TO THE HEATHEN.

On the subject of missions to the heathen I am glad to report that I had the satisfaction of baptising eight Chinese converts in St. Andrew's Cathedral on December 19, 1890; and that I recently confirmed seven of them at the little church at Botany. (Hear, hear.) On both occasions the candidates, so far as I could judge, took part reverently, intelligently, and earnestly in the service. This mission, at our very doors, needs more thoughtful recognition and more generous help. That the long-contemplated mission to New Guinea has, after much preliminary consideration, taken its initial step on the actual field, is matter for thankfulness. The energetic advocacy of Rev. A. A. Maclaren has procured large sums of money for what may be regarded as the plant of the mission; and it is to be hoped that contributions will be forthcoming annually to maintain what from the nature of the circumstances must be, at any rate at first, an expensive enterprise. Mr. Maclaren, with Mr. Copland King as assistant missionary, started for New Guinea at the end of July. A service of farewell was held in the Cathedral at the beginning of July, before the missionaries left Sydney for Brisbane and Queensland.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

I have not had the time at my disposal to consider as I should like to have done the reports on education, which will be presently laid on the table; but I believe they are of a fairly satisfactory nature. The draft report which I have seen of the committee on the subject of religious instruction in Public schools is encouraging and important. If we can maintain parochial schools, or start new ones which can be maintained, it is well; but if, from untoward circumstances or limited means, we cannot get the whole of the loaf, which we should like to have, it is not only folly, but culpable negligence, the educational system in this half, fortunately, the educational system in this colony enables us to secure. I hope that the clergy will continue to be zealous in this matter of providing, as far as may be, for religious instruction in the Public schools, that they will stimulate helpers to increase the more subscriptions will be forthcoming to increase the funds at the committee's disposal. My chaplain, the Rev. J. Chaffers Welsh, whom I have appointed to be an inspector of religious instruction and mission work in the diocese, reports that the work being done by the agents of the special religious instruction committee is of a most valuable and encouraging nature, and is welcomed by the Public school teachers. Mr. Welsh also states that the clergy have very generally expressed their willingness that he should inspect and examine their Sunday schools. I beg to direct your special attention to what the trustees of the clergy superannuation fund say in the 11th and 12th sections of their quinquennial report.

BUSINESS OF THE SESSION.

The business paper for to-day has the usual formal statements with which the business of each session commences. May I remind you that, dry and formal as those statements may seem, they signify much useful work and duties, and of the claim which those duties make upon the time and attention of those who are commissioned to take up the various lines of work indicated. The proposed ordinance is short and simple, and needs no comment from me. There is one paragraph in the report of the Standing Committee to which I will draw your attention, with the hope of stimulating members of the synod to immediate action in the matter. The paragraph I mean is that relating to the publication of "a complete volume of the ordinance of synod and other important documents." I think that there ought to be no difficulty in raising the £20 10s there asked for, and I invite members of the synod who have not contributed any aid to the publication in question to do their best to complete the sum required. Such a volume ought to be published, and will form a valuable book of reference.

COUNCIL OF THE CHURCHES.

Another point which I wish to bring before the synod for some expression of opinion, before I give a definite answer to a proposal made to me of an important nature, is this:—"The honorary secretary to a 'Council of the Churches,' which was temporarily formed last year for the purpose of taking action regarding the observance of the Lord's Day, has proposed an enlargement of the scope of that council's operations. To that council the Dean, when he was administrator of the diocese, nominated three clergy and three laymen as delegates to act in concert with ministers and members of other denominations. The result of their action was that a test case was taken before the Supreme Court against the opening of theatres on Sundays, and was won, and a Sunday Law Amendment Bill was opposed and quashed. The proposal now emanating from the council is that a "standing council of the churches" should be appointed with enlarged powers to represent the united opinion, when such can be obtained, of the Protestant denominations on questions of public social morality, such as gambling, impure literature, &c., and so, where practicable, to exercise an influence upon those in authority. The secretary of the council (Rev. J. Walker, Moderator of the Sydney Presbytery) urges that the effect of having such a council would be useful in several ways, viz., in moulding public opinion, in approaching the Government, in making public morality a prominent question at Parliamentary elections, in bearing testimony to the essential unity of various sections of the Christian Church, and in practically drawing Christians together. The idea is *prima facie* a rather fascinating one, and certainly deserves consideration; but we cannot blind our eyes to certain difficulties in the way of carrying it out. For instance, the churches, so designated, are unequal, both numerically and in what may be termed social weight; the questions which could be properly referred to the council for consultation and subsequently official action are but few; and it might be the case that, instead of unity being promoted, our diversities of ecclesiastical principles and methods would only have additional prominence given to them by the existence of a body purporting to be a standing council of the churches, yet only able to act on rare occasions. At the same time, it is well to contemplate the possibility of appointing representatives of the Church of England who might, when occasion offered, be delegated by the Bishop to take counsel with representatives of other Christian denominations in such matters as might be deemed to call for continued action. Friendly relations with other denominations of Christians ought certainly to be cultivated as much as possible; not, of course, by obliterating the distinctive lines within which we feel it our duty to define our churchmanship as regards

church government and order of public worship, but by gratefully recognising all that we hold and prize in common touching the essentials of Christian teaching, and the endeavour to bring to bear upon the social problems around us the force of Christian ethics, and by consequent co-operation when the opportunity offers.

THE PRIMATE'S KNOWLEDGE OF THE DIOCESE.

Let me now revert to the thought with which I commenced this address. My knowledge of the diocese is much more definite and real than it was last November, but I am aware that my acquaintance with many details that should be known, and some difficulties that should be met, is still somewhat fragmentary and superficial. Be assured that I shall spare no pains to learn what will enable me to do my work thoroughly. Only give me your prayers, your confidence, your co-operation. Do not expect or demand too much from me, but believe that I wish and strive to be in all ways fair, and just, and helpful to all. I rejoice to know as your Bishop that, while there are not a few things that must cause anxiety, there is much, very much good work for the Church being done in the diocese, from our Cathedral in Sydney to small outlying mission churches in the bush. The pleasant, and I trust profitable, conference of clergy lately held in this place pointed our minds to the thought of a variety of method and work in the unity of spirit and faith; and the sermon with which that conference was inaugurated struck, sweetly, the right key to which we should tune our life. Let our motto still be, many members, one body, one spirit.

THE POSITION OF BISHOPS COURT.

One more thing I have to say. I have felt that the position of Bishops Court is in several ways inconvenient for a Bishop's residence—not only inconvenient to myself, but to others. A most generous act of kindness on the part of Mr. F. H. Danger will enable me for the present to take up my residence at Greenknowe, in Macleay-street; and I hope this will lead to a little more social intercourse with the clergy and others. If the move should eventually lead to my settling in Sydney itself, I shall hope that it will be with good results. And now I commend your work in this last session of the eighth synod of the diocese of Sydney to the guidance and blessing of the Holy Spirit. Amid all that is difficult, and trying, and disappointing, God is our refuge and strength; and for all that is hopeful, and gladdening, and inspiring, we praise His holy Name; we thank Him, and we take courage.

FIRST DAY, TUESDAY.

APPOINTMENT OF COMMISSARY.

The President appointed the Very Rev. the Dean as his commissary. The following letter was read by the President:—"Government House, British New Guinea, February 18, 1891. My Lord Bishop,—Your kind and courteous letter of November 26 has given me real pleasure. I should be very glad if you would have the goodness to convey to the Diocesan Synod my sincere thanks for the kind encouragement given me by that body. It is with great hope for the future that I see the earnestness with which the diocese enters on this work. The work has my warmest sympathy; and let me assure your Lordship that no effort will be wanting on my part to advance and facilitate it in every way I can—a course which is demanded by duty, and which is in entire harmony with personal inclination. Your Lordship's obedient servant, WILLIAM MACGREGOR."

"Norfolk Island, June 6, 1891. The most Rev. the Primate. My Lord,—I have to acknowledge with most grateful thanks the receipt of the resolution passed by the Synod of the diocese of Sydney, sympathising with me in my illness. It has been a great comfort to me to receive such expressions of kindness and recognition of my work. I can only wish that I had deserved them more. I am, etc., J. B. SELWYN, Bishop."

The Dean of Bathurst, Dr. Marriot, also wrote requesting the Synod to introduce a scheme for superannuating the clergy of the Province, and making provision for their widows and orphans.

COMMITTEE OF ELECTIONS AND QUALIFICATIONS.

The following were appointed members of the Elections and Qualifications Committee on the motion of the Rev. A. W. Pain:—The Revs. S. Hungerford, J. Vaughan, H. J. Rose, H. W. Mort, Messrs. E. Deas Thompson, P. L. Shepherd, M.L.C., Dr. Kyngdon, A. L. Bray and Joseph Cook.

The Ven. Archdeacon King brought in an "Ordinance to regulate the period during which committees of the Synod and Auditors shall hold office," and it was read the first time.

Mr. G. H. Cox, M.L.C., was appointed chairman of committees.

COOGE MISSION DISTRICT.

The House resolved itself into committee of the whole and the Rev. W. Hough moved:—"That this Committee requests the assent of the Synod to the formation of a new mission district, St. Nicholas', Coogee." The motion was agreed to.

STANDING COMMITTEE.

Mr. F. W. Uther and the Hon. S. A. Stephens were, on the motion of Dean Cowper, elected members of the standing committee.

TRUSTEES. The Rev. A. W. Pain and Mr. John Kent were re-elected trustees of the clergy superannuation fund, and the Rev. Joshua Hargrave and Captain Deane were elected clerical and lay trustee respectively of the clergy widow and orphan fund.

APPOINTMENT OF COMMITTEES, &c.

The following gentlemen were appointed as the diocesan corresponding committee:—The Very Rev. the Dean, the Ven. Archdeacon of Cumberland, Canon Moreton, Rev. H. Wallace Mort, A. Killworth, R. A. Woodthorpe, J. D. Langley, W. A. Charlton, W. Hough, C. Baber, D. Rutledge, Messrs. Deas-Thompson, H. B. Cotton, W. Crane, M. Albery, C. B. Brownrigg, Dr. Kyngdon, T. J. Jaques, J. W. Allpass.

The undermentioned gentlemen were elected as a panel of triers:—The Rev. T. V. Alkin, G. N. Ash, A. R. Bartlett, S. H. Childs, J. Dixon, D. Ewan Evans-Jones, Thomas Holme, Thomas Kemmis (Canon), J. H. Mullens, H. J. Rose, T. B. Tress, R. S. Willis, Messrs. J. W. Allpass, E. Burton, H. B. Cotton, William Crane, Captain Deane, R. Harper, G. R. Harrison, J. T. Jaques, A. R. Minter, J. Plummer, E. S. Robson, Hon. S. Stephen.

Mr. F. W. Uther was elected a lay representative of the Provincial Synod.

The Hon. S. A. Stephens was elected a lay member of the Cathedral Chapter.

Mr. F. W. Uther and Mr. J. St. Vincent Welsh were elected lay members of the council of the Sydney Church of England Grammar School, North Shore, and the Hon. P. G. King a lay member of the council of the King's School.

Canon Kemmis having obtained leave brought in the following new rule relating to the Clergy Widows and Orphans Fund for the Diocese of Sydney:—"In the event of a clergyman ceasing to hold an appointment, but retaining the Bishop's license, having been a subscriber for less than 10 years, and having paid all previous subscriptions he may upon attaining the age of 65 years, retain his interest and membership in the fund without further subscription, and shall be exempt from the payment of the parochial contribution required under rule 7. Provided always that no increase shall accrue to his widow subsequent to the date from which he takes advantage of this rule."

A petition from Mr. Thomas Moore was presented by the Rev. Canon King, and at a later stage in the evening was referred to the standing committee for consideration and report.

The following ordinances were read the first time:—(1). To authorise the sale of certain land in the parish of St. Anne's, Strathfield, and to provide for the application of the proceeds thereof. (2). To authorise the sale of certain land in the parish of St. John, and also certain land in the parish of Prospect and to provide for the application of the proceeds thereof.

THE LABOUR QUESTION.

Mr. E. H. KNAPP moved:—"That this synod, recognising the danger to the moral, social and religious progress of the people through the strained relations between capital and labour, earnestly recommends the executives of the Post-Office and Shearers' Unions to hold a conference, with a view of arriving at a settlement of the previous serious difficulty. Mr. W. CRANE seconded the motion.

The PRESIDENT asked whether, in view of the fact that a conference had been decided upon, there was any good in pressing this motion.

The Ven. Archdeacon GUNTHER suggested the alteration of the clause by omitting all the words after "capital and labour" and inserting in lieu thereof "expresses its satisfaction."

Continued on page 12.

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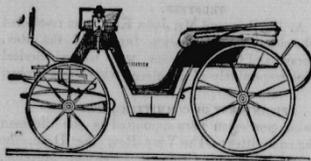
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A LECTURE on the above subject, by the Rev. Dr. HARRIS, Headmaster of the King's School, has been published by the Church of England Newspaper Company, and may be obtained at the Church of England Book Dept, 176 PITT STREET, and from all Booksellers.

MR. P. STANICH, Aurist, from the Imperial and Royal University Clinics for Diseases of the Ear, Vienna and Germany, can be consulted daily.

MR. HARVEY L. BARNETT, (Royal Academy of Music, London), PROFESSOR OF THE

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Table with 4 columns: Date (June 1889, June 1890, June 1891), Paid-up and Contributing Shares, Deposits and Savings Bank Accounts, Advances on Real Property.

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MAJOR DANE'S LECTURE, "Camping and Tramping among the Ruins of the Seven Churches of Asia."

ON THURSDAY, 13th INSTANT, at 7.45 p.m., Y. M. C. A. HALL, PITT STREET.

TICKETS—3s., 2s. and 1s., at Paling's, Nicholson's, Elvey's and Y.W.C.A., Wynyard Square.

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COMPARATIVE STATEMENT OF INCOME.

Table comparing income for the month ending 31st July 1891. Columns include Receipts for the Month, Subscriptions, and various church funds.

AUGUST, XXXI Days. Evening Lessons.

Table with 4 columns: Morning Lessons, Evening Lessons, and Bible verses for August 1st to 31st.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, AUGUST 8, 1891.

C.E.T.S.

WITH pleasure we note the services and meetings conducted in connection with the Church of England Temperance Society in the Diocese of Sydney during the past week have been the most successful of any held for years past.

The Church must save the children! A Sunday-school or a Temperance Society in connection with the Church is regarded by many a communicant as a mere appendage.

Agents for WALKER, of London, Pipe Organ Makers. American Organs by "ESTLEY," 250,000 have actually been made and sold.

Society, her clergy must proclaim and live the Gospel of Temperance. Our Church officers must free themselves from the accused thing. Parents must not place temptation to drink in the way of their children. Like the Rechabites of old, the children must be trained to say, "We will drink no wine, not because we think it a sin, or that we will enjoy robust health, or live longer lives, or have clearer heads and lighter hearts, but because our fathers commanded us." Then God's word would be heard through the land. Thus saith the Lord of Hosts, the God of Israel, "Because ye have obeyed the commandment of your Father, and kept all his precepts, and done according to all that he commanded you, therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever."

Who will help in this great work? Every communicant member of the Church should engage in it. There should not be one at ease in Zion. Those who like the drink should abstain, because they are in danger. Those who do not care for it, but simply take it because it is one of the foolish customs of the day, would have to exercise very little self-denial to give it up. For the sake of others, and especially for the sake of the young, should this denial be exercised. St. Paul would not even "eat flesh while the world standeth," if he thereby would to offend a weak brother. He made this declaration in consequence of some converts to heathenism having conscientious objections to eating flesh which had been offered in sacrifice to an idol. If then the apostle would abstain from what was good in itself for the sake of others, surely it cannot be wrong, for the same reason, to abstain from that which is pernicious. "What he aimed at," says one, "was by any means to promote the interests of religion and the good of the Church. And he had rather forego all the common comforts and enjoyments of life, than that religion should suffer." "Such was St. Paul's respect for expediency," says another eminent divine, "by which we mean, not a selfish or political, but Christian expediency, or what is best and most expedient for the good of human souls, that on his mind—and on every mind such as his, of highest spiritual philosophy and patriotism—is an expediency which acts with all the force of a most urgent obligation, and hence the noble declaration regarding what in itself he held to be a thing of indifference. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Abstinence from intoxicants may not be obligatory, but it is lawful—it is expedient. God nowhere requires us to partake of intoxicating liquors, but He commands the practice of abstinence. Who then will help? We hope that many will respond and say I will, by the help of God. We hope that the ranks of abstaining clergy, churchwardens and Sunday-school teachers may be largely increased, and that noble work will be done this year by the Church of England Temperance Society.

WORKING AND FACTORY GIRLS' CLUB.

THE letter of Mr. Justice Stephen, which we printed last week, reached us after our article, which appeared at the same time, was written. A letter from such a source must merit our serious and cautious consideration, and we should have dealt with it exhaustively in this issue had we not received a communication from the secretaries of the C.E.T.S., which we publish in another column, which seems to us to be an effective reply to His Honour, and to fully justify our former articles. Still, we beg leave to assure the Judge that we had no intention of reflecting on him personally.

An error has crept into several press reports respecting the gift of a piano which has lately been added to the furniture of the Church Home. Through the goodness of Miss Whiteside it was presented to the C.E.T. Society for the use of the Church Home. The Council of the C.E.T.S. gratefully accepted the handsome gift, and it will doubtless add to the comfort of the inmates of the "Home."

The Forster Memorial.

IMPRESSIVE SERVICE AT ST. PAUL'S CATHEDRAL.

SIX THOUSAND WORKMEN PRESENT.

LONDON, Monday.—The Archbishop of Canterbury delivered an eloquent sermon in St. Paul's Cathedral yesterday, on the occasion of the unveiling of a memorial tablet to the late Mr. W. E. Forster. Six thousand workmen were present.

The *Standard* says that the spectacle was not only a most impressive one, but it was a sign that the Church of England was abandoning the false dignity she had assumed in the past. She was now embracing popular movements, and so allying herself with the true democratic spirit of the times. In this way she was checking the determined inroads of Roman Catholicism and Non-conformity.—*Daily Telegraph.*

We are pleased to notice that our old friend, Mr. A. A. BRETZ, has commenced business at "The Cafe Australia," 112 King Street. Mr. Bretz is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gensler's Cafe, in this city. The "Cafe 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. Bretz himself.

Australian Church News.

Diocese of Sydney.

Woolloomooloo.—A local option meeting was held at St. Peter's School, Woolloomooloo, on Friday night, the 31st ult. Rev. T. B. Tress occupied the chair. Messrs. E. J. H. Knapp, F. E. M'Lean, and the Rev. R. Bavin addressed the meeting in support of the following resolutions, which were carried unanimously:—"That this meeting affirms the right of the majority of Parliamentary electors to veto the liquor traffic in their own electoral districts; and urges upon the Government the importance of dealing with this great question." "That the foregoing resolution be communicated to the Premier, and be also embodied in a petition for presentation to Parliament."

Mount Victoria.—The Primate has appointed the Rev. Palmer-Law to the *locum tenency* of Mount Victoria, for six months, the Rev. Hornby-Spear, Incumbent, having obtained leave of absence through ill-health.

The Cambridge School.—The first lecture of the fourth series of the St. James's lectures was delivered on Sunday afternoon last in St. James's Church by the Rev. Dr. Harris, the head-master of the King's School. The subject was, "The Cambridge School, and their gift to the Church." The Rev. Dr. Harris said, about 45 years ago three boys at King Edward VI.'s School, Birmingham, were studying under Dr. James Prince Lee, an exact old-fashioned scholar. They learned much from their teacher whose favourite book was the Greek Testament, but they learned more from one another, and they bound themselves—this trio of ardent students—to keep through life one word as their motto—a word from St. Paul's Epistle to Philippians, iii, 14, meaning "reaching forth" unto those things which are before—the eager attitude of the runner straining onward to the goal. These three all went to Cambridge; all became scholars, teachers, theologians, bishops. They were Joseph Lightfoot, who died Bishop of Durham, December, 1889; Brooke Foss Westcott, who was his successor in that see, and Edward White Benson, Archbishop of Canterbury. All three had been true to their motto in their search after truth: they never believed that they had grasped the whole truth; the infinity of knowledge and experience was a postulate with them. Without any intention to formulate a system, without any exclusiveness, nor any flimsy eclecticism, the first two, with other Cambridge men like-minded, had done much to mould English theological thought. The third, almost always preoccupied with engrossing practical work as head master of a large school, and afterwards as Bishop of Truro, and now Archbishop of Canterbury, had had less opportunity of directly influencing thought, but his charge of 1888 showed him to still carry the motto in his heart, for he beckoned the church onward to the vast field of social activity as pre-eminently the church's work in our time. The strongest brain was that of Lightfoot, and his work was monumental. The most subtle, the most varied, the most sympathetic, was Westcott. Dr. Harris then went on to deal with the works of Dr. Lightfoot and Bishop Westcott. He said Dr. Lightfoot's first considerable contribution to theology was his edition of St. Paul's Epistle to the Galatians, followed at intervals by similar editions of the Epistles to Colossians, and Philippians, and Philemon. Besides the ripe scholarship and deep theology of these volumes, they each contained several essays on wider subjects of study and thought than could be treated in the commentaries themselves. The essay on "The Christian Ministry, or Seneca and St. Paul," was a precious contribution to the history of the first age. The absolute impartiality of the author and his desire to get at the truth were conspicuous—indeed, the characteristic attitude of Dr. Lightfoot as to disputed questions; his suspension of judgment in the first place; then exhaustive examination of evidence; then a carefully-reasoned conclusion; and the spirit in which he had worked was that of reverence and charity. An apologist for the faith he undoubtedly was; but the acrimony of polemics, the eagerness to score a point, the severe judging of those who differed from him, were wanting from his works, and one learned not only theology, but a lofty courtesy from his way of conducting controversy. His most openly controversial work was "Essays on the work entitled 'Supernatural Religion,'" called out by the author's attack on Professor Westcott, whom he, writing anonymously, accused of deliberate falsification of the evidence. In these essays Dr. Lightfoot's superior scholarship and knowledge had done good service in arresting a dangerous misconception. As an apologist for the Catholic faith Dr. Lightfoot felt himself to be ultimately defending the cause of humanity and of righteousness. It was no wonder, then, that his work was, as far as he could make it, in the minutest detail careful, accurate, and thorough. He argued points of doctrine or history in detail, because after all it was in detail that any system must be shown to be false or known to be true, and no detail was unimportant if the spiritual life of men and nations was in any way involved therein. Without these wider aims and necessities he could never have turned his large and active mind to the elaborate discussion of details as he had done. The result, besides arresting the negative tendency of criticism, was in his works on St. Paul's Epistles and the Apostolic Fathers a monument of learning and of thought which not only Anglican Churchmen prized most highly, but which had regained for English theology the respect of Continental

scholars. Dr. Lightfoot planned a complete edition of St. Paul's Epistles. He only executed the commentaries on the Galatians, Philippians, Colossians, and Philemon, but he turned aside to what he felt was in these times a still more necessary work—the examination of the authorities at the end of the first and the early part of the second century; and his work had been to show that on the whole the fabric of the Catholic Christianity was not built upon the sand, but rested upon the solid rock of historical truth. The Apostolic Fathers St. Clement, St. Ignatius, St. Polycarp, which was in five volumes, would be, for some time to come at any rate, his own best monument. Dr. Lightfoot was not only a student and a scholar, but he was a great bishop. In December, 1889, Bishop Lightfoot died. He was succeeded in the great see of Durham by his schoolfellow, college friend, co-professor, and brother in spirit, Dr. Westcott; and long might he be spared to interpret to our generation the doctrine of St. John to be a witness of the Word of Life. His commentary on the Gospel of St. John in the "Speaker's Bible," notably the introduction, was full of profound thought. This he followed by an exhaustive commentary on the Epistles of St. John, and still later on the Epistle to the Hebrews, which implied the doctrine of the Word. A constant stream of a more popular writing had flowed from his pen, of which "The Gospel of the Resurrection" was perhaps the most valuable. The method of Dr. Westcott was the same as that of Dr. Lightfoot—the historical method: examine the facts.

Campbelltown.—Archdeacon Gunther lectured at Campbelltown on Thursday evening, the 23rd ult., on the "Church of England in Australia." The chair was taken by the Rev. T. V. Alkin, M.A. The lecturer described the important events during the episcopate of Bishop Broughton, the lecture being one of a course. The lecturer thought that, if in the retrospect there were saddening aspects, there were also many bright aspects. He eulogised the work of Bishop Broughton, and traced the beginnings of most of the organizations of to-day to his foresight. The work then carried on among the classes and the masses, and also among the aborigines contrasted favourably with that carried on at the present time. Speaking of the want of clergy, he emphasised the need of having men in touch with colonial life—broad and tolerant, catholic, and self-denying—men ready to defend evangelical truth and apostolic order—that of the historic Church of England. He considered that clergy and laity should encourage suitable candidates for the ministry, and that the authorities might well lower the age for ordination to the diaconate, establish a society for the increase of the ministry, and add to our Litany (as is done in the Episcopal Church in America) a petition that God would send forth labourers into His harvest.

Marrickville.—A tea and public meeting to celebrate the inauguration of St. Clement's Parochial Church was held in the Excelsior-hall, on Thursday evening, the 23rd ult. The Rev. Arthur E. Bellingham, B.A., presided, and there were also present on the platform: The Revs. Canon Moreton, John Vaughan, R. Dalrymple and Dr. Gill (Congregational), with several members of the parochial council. The chairman spoke of the work done by the council in the short time that had elapsed since their election at the Easter meeting, and as an earnest of what had been done showed that £100 had already been paid off the debt. Addresses were given by the Revs. Canon Moreton and John Vaughan. The choir of St. Clement's sang several pieces during the evening.—A meeting was held at St. Clement's on Tuesday evening last, for the purpose of electing a representative to the eighth Synod in lieu of Mr. Leslie S. G. Robertson, resigned. There was a fair attendance, and Mr. W. Mayes was elected.

Gordon.—On Wednesday, 22nd ult., the Rev. F. B. Boyce delivered a lecture on "A Visit to Paris." The Rev. E. Crisford presided, and a hearty vote of thanks was awarded the lecturer at the close.

C.E.T.S.—The hon. Organising Secretary, Mr. Courtenay Smith, is visiting Cooma, Goulburn, Murrumburrah, and Harden, forming and strengthening branches, and giving lantern lectures.

Holy Trinity Mission House.—An excellent concert was given in the parish schoolroom last Monday. The proceeds were for the new piano.

Trafalgar House.—A drawing-room meeting was held at Trafalgar House, Princes-street, on Tuesday afternoon. The gathering was composed wholly of ladies, and was convened in the interests of the Deaconesses' scheme, in order that Mrs. Archdall and Mrs. Uzzell should explain the lines upon which it is intended the institution shall be worked—the methods, etc., etc. Afternoon tea was handed round, and all felt that a profitable hour had been spent. There were present:—Mesdames Archdall, Uzzell, King, Tress, Debenham, C. Ward, Holdsworth, M. Courtenay Smith, and several other ladies both from North Shore and Gladsville.

Holy Trinity.—A concert was given on Monday night in the schoolroom, which was highly successful, both as to the attendance, and the performance. The concert was got

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Correspondence.

THE C.E.T.S. AND THE WORKING AND FACTORY GIRLS' CLUB.

To the Editor of the *Australian Record*.
The letter of Mr. Justice Stephen which appeared in your issue of last Saturday is so full of inaccuracies that we are constrained, in justice to the Church of England Temperance Society, to set your readers right upon the matters at issue between the Society and the Working and Factory Girls' Club.

1. It is evident that His Honour does not understand what the "Women's Union" is. For his information and that of others who may be equally in the dark, we would say that the W.U. is the C.E.T.S. represented by earnest women, who are specially enrolled for such temperance work as lies peculiarly within their province. It is connected organically with the C.E.T.S., every member of the Union being necessarily a member of the Temperance Society. This is clear, from the following clause of the constitution of the "Women's Union":—"Members (of the W.U.) shall be women who are duly admitted upon signing one or other of the declarations of the C. E. T. Society, and such membership shall be held to be a membership of the C. E. T. Society."

2. Mr. Justice Stephen has been misled with regard to the establishment of the Working and Factory Girls' Club. The institution of the Club in its present form was first suggested by the Clerical Secretary of the C.E.T.S., who prepared the constitution, which, after amendments made by the committee of the Women's Union, was adopted. The following extracts taken from the minute book of the C.E.T.S. prove this. On the 4th of September, 1889, the Rev. T. B. Tress brought up a draft constitution for the W. and F. Girls' Club, when it was moved by Dr. Harris and seconded by Dr. Crago, "That the proposed resolution of the Rev. T. B. Tress, with the draft constitution be forwarded at once to the Secretary of the Women's Union, with a request that he will bring it before the committee of the Women's Union for their consideration."

On the 11th of December, 1889, the constitution was again considered by the committee of the C.E.T.S. The minutes of that meeting state "that Rev. A. G. Stoddart read a draft amended constitution," after which Rev. T. B. Tress moved, "That in the opinion of this committee it is desirable that the Working and Factory Girls' Club should be adopted as a separate branch of its work, and that the following be the constitution of the Club"—

"This constitution is the one under which the Club has been working ever since, and which has never been cancelled nor amended."

3. The learned Judge describes the relationship between the Club and the C.E.T.S. as "formal, vague and undefinable." He characterises the connection as "fruitless." The facts which we have stated show, at any rate, that the connection was one which was created by a compact deliberately entered into by two parties, viz., the sub-committee of the Women's Union, which had the management of the W. and F. Girls' Club before it became a separate agency on the one hand and the committee of the C.E.T.S. on the other. Admitting for the sake of argument that the relationship was "vague," "formal" and "fruitless." Will His Honour or any other reasonable person contend that one of those parties can, without the slightest reticence to the other, put an end to it. The idea is monstrous. It is on this that the C.E.T.S. feels aggrieved. If the committee of the Club had approached the Council with a proposal that the constitution should be cancelled, possibly that body would have acceded to it; but to have an agency filched from them by those who happen to be in possession, and thus able to defy them, is what they can hardly be expected to submit to without protest.

4. Capital has been made out of the non-interference of the C.E.T.S. on the affairs of the W. and F. G. Club. This non-interference has been construed into indifference, and upon it a charge has been levelled against the Society of taking no interest in the Club. This we consider unfair and disingenuous. Turning to the minute book we find the reports of the Club recorded, and at times there was discussion upon the work which showed very real interest and appreciation. We venture to give some extracts from one or two of these reports. In the minutes of a meeting held on the 8th of January, 1890, we find the following:—"The work is in every way satisfactory. On December 21st, the Hon. Treasurer generously gave the members a Christmas treat, consisting of a harbour excursion and picnic. During Christmas week the Club was full, and many of the old boarders spent their holidays there. At the meeting of the Executive Committee (i.e. of the Club) on December 30th the proposed constitution for the working of the Club was adopted. The following gentlemen were nominated to act as a Council in connection with the Committee:—Mr. Justice Stephen, Mr. Knox, Mr. R. Hills, Mr. C. S. Wilkinson, Mr. H. Hammond, and Dr. Harris. It was decided that these names be nominated to the Central Committee of the C.E.T.S. for election."

"It has become necessary to take steps at once to extend the work, and to take larger premises. The acting treasurer, the Rev. A. G. Stoddart, reported a balance up to December 30th of £50 19s. 11d., and paying rent and all expenses a balance of £32 12s. remained. The receipts of the week ending January 6th was £6 6s., there were nine boarders in the club."

up by Mrs. Courtenay Smith, in aid of the fund for the piano, which has recently been purchased for the Trinity Mission House for destitute and unemployed men. The vocalists were the Misses Wright, Layman, and Mantou, and Messrs. Burness, O'Donnell, and Thompson—also valuable help was rendered by a party of gentlemen, forming a glee union. Miss Adams gave two brilliant pianoforte pieces. The debt on the piano has been reduced to about £5 through the above performance.

Diocese of Newcastle.

Aged and Infirm Clergy.—This matter has now reached the stage at which it is necessary to decide upon the office with which business shall be done. The indefatigable promoter of the Superannuation Fund, the Rev. R. M. Walker, has, at the instance of the Bishop, forwarded to each intending member the relative offers of three assurance offices, whose claims it has been decided to consider. The circular concludes thus:—"May I ask the favour of your consideration, and an early reply giving the name of the society you are in favour of?" As all intending members have a common interest in this matter, the above is a most commendable course to adopt though it must necessarily entail a large amount of labour. The "Mutual Life" apparently offers the most favourable terms.

Diocese of Bathurst.

Coonamble.—The Rev. J. A. Cooper, the new incumbent of St. Barnabas' Church, preached on Sunday last for the first time, morning and evening, to large congregations.

Diocese of Brisbane.

Brisbane.—A meeting was held in the Centennial Hall on Monday evening last, under the auspices of the Bible in State Schools League. The Bishop of Brisbane occupied the chair, and there was a large attendance. On the platform was a number of prominent ministers of different denominations, and also the Colonial Secretary. Three resolutions affirming the desirability of Bible teaching in state schools, and pledging the meeting to support the Bible in State Schools League were adopted almost unanimously, with considerable enthusiasm. A small section of the audience voted against the resolutions, and during the meeting created some disturbance. They, however, were cried down, and the business of the meeting was concluded without any serious interruption.

New Mission to the Aborigines.—The Rev. J. B. Gribble, F.R.G.S., who for the past thirteen years has greatly interested himself in the welfare of the aboriginal tribes of New South Wales and Western Australia, arrived in Brisbane on Saturday last, his object being to secure land in the district of Bellenden-Ker on which to establish a new mission settlement, such institution to be founded on the same principle as those of the Warregesda mission, on the Murrumbidgee River, which was formed by Mr. Gribble in 1880, and which has been successful in a very high degree. The reverend gentleman came to this colony fully credentialed by the Southern Bishops, and will carry out his scheme under the auspices of the Australian Board of Missions. On a suitable position being selected, the missionary will as soon as possible gather together the native children for instruction, and as at Warregesda, from such a small beginning it is hoped an extensive settlement will grow. The mission being formed, Mr. Gribble will then raise the necessary funds for its expansion by lecturing and preaching throughout the colonies. The new Bishop of Northern Queensland, who has just sailed for England, is deeply interested in Mr. Gribble's new enterprise, and on his return will render all the assistance in his power. Mr. Gribble is a benefited clergyman as well as a missionary to the aborigines, his parish being that of Adelong, in the diocese of Goulburn. His parish is to be cared for by a *locum tenens* during his absence on this special work. The rev. gentleman preached in St. John's Pro-Cathedral and at All Saints' Church yesterday, taking for his text Acts xvi. 6. He gave the following reasons why the people of this continent should help the native tribes of Australia:—(1) Because of the close relationship existing between them and ourselves; because of their numbers, which is estimated at about 200,000 in the whole of Australia; and (3) because of their susceptibility to improving influences. Under the last head the preacher answered the objections—their unwillingness to settle, their lack of intellectuality, and their moral obtuseness. He gave most interesting instances to prove that the aborigines are capable of settlement, education, and conversion. Another reason furnished was the wrongs which they had suffered at our hands, calling loudly to us to remove the repulsive blot, neglect, and oppression which had so long sullied our fame as a community of Christians. In reference to his mission to the North to select a position for the new mission station, he made an earnest appeal for the prayers and practical sympathy of the congregation. Aug. 3rd.

WATCHES, CLOCKS, and JEWELLERY.—A. T. DOWS, having taken the premises situated above the Church Book Depot, 176 Pitt-street, Sydney, is prepared to execute orders with despatch and at reasonable charges, consistent with good workmanship. Repairs a speciality. References permitted to Manager, "Australian Record." A. T. DOWS, Watchmaker and Jeweller, 176 Pitt-st.

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Again in June 1890 we find the following report, "Rev. A. G. Stoddart reported that the Club had been removed into the new premises and that the Committee having decided to call for tenders for the erection of a new kitchen, one had been accepted for the sum of £122."

On the 10th of September, 1890, Mr. Stoddart reported that "a lease for 10 years had been secured. A building fund had been started commencing with £60 for the purpose of erecting a hall for entertainments."

On the 10th of October Mr. Stoddart again reported that funds were coming in for the building, and that the hall was to cost £200.

It seems to us more than strange that in the face of all this, Mr. Justice Stephen, an office bearer in the club, and one who was actively engaged in the work, should not have known until recently that the Club and the C.E.T.S. had any connection with each other. It indicates that whilst no blame can be attached to him, some officials of the Club must have studiously avoided acknowledging the true position of the Club in its relation to the C.E.T.S.

One word with regard to the non-interference of the C.E.T.S. The policy of the council is to regard those who manage its agencies as loyal and honest fellow-workers, and to give them a free hand for carrying on the work. They have no wish to interfere so long as the work undertaken is carried on faithfully. This charge snacks, we fear, of insincerity, for at the annual meeting of the Club, His Honor stated that the Committee passed the resolution declaring the independence of the Club, because they have heard that some one was going to interfere with them.

5. Reference is made in the letter with which we are dealing, to the money which the Club received. Again we are compelled to point out to His Honor the mistake which he has fallen into. This can best be done by reproducing an extract from our minute book, "At the meeting of the C.E.T.S. Committee held July 18th, 1889, the Treasurer (Mr. W. L. Decker) made a statement respecting the sale of work. He reported the receipt of £349 14s. 3d. On the motion of Mr. Tozer, seconded by Rev. T. B. Tress, the sum of £70 was voted to the Factory Girls' Club."

The Council regret that the hasty and ill-judged action of the Committee of this Club should have created a difficulty which is likely to cause serious trouble. They have been advised on undoubted authority that the institution belongs to the C.E.T.S. so long as the constitution is uncancelled, and that the committee of the Club is acting illegally. This is bad enough, but in our opinion it is worse that an institution which is attempting to carry on a work of philanthropy should disregard the most elementary canons of justice and honour.—We are, Sir,

THOMAS B. TRESS, Hon. Clerical Sec. C.E.T.S.
CHRISTIE B. BROWNING, Hon. Lay Sec. C.E.T.S.

ST. CLEMENT'S, MARRICKVILLE.

Sir,—Referring to the letter in your last issue under the above heading, I would like to add one thing which appears to have been forgotten by your correspondent, viz., "that St. Clement's is essentially a poor parish." Now, our people have responded well to the call made on them, but without substantial help from outside we can do but little. Surely, there are Churchmen (whom God has honoured by giving much riches) who can and will for love to the Master help us liberally in this our time of need. We look confidently for such help because we are asking for it through the Lord Jesus. Yours, etc.,

28th July, 1891. ANOTHER PARISHIONER.

THE REV. J. B. GRIBBLE'S MISSION TO THE FAR NORTH.

DEAR SIR,—On the eve of my departure for the far north of this land, to plant the Gospel standard amongst the long neglected aboriginal tribes, may I ask through your columns for the earnest prayers and sincere sympathy of the Lord's people, especially those who for many years back have supported me in my work of faith, and labour of love on behalf of our poor blacks.

I go forth on this new mission with the hearty approval of my own Bishop (who through a long series of years has proved himself a true friend to the cause of Aboriginal Missions) and the sincere good will and God speed of the Primate, and Bishops Stanton and Barlow. While the Board of Missions have most kindly granted me their essential moral support.

Beyond such recognition and help, I go to my own charges trusting in God to supply all the need and "Looking unto Jesus," while remembering His words: "Inasmuch as ye did unto one of the least of these My brethren, ye did it unto Me." For the information of your readers, I would say in conclusion, that the Rev. J. Hargrave, of St. David's, Surry Hills, will gladly receive and acknowledge contributions for the Bollenker Ker Mission. Yours, &c.,

Sydney, July 29th. JOHN B. GRIBBLE.

BETHANY.

Sir,—I desire to inform your readers that the trained nurse, to whom I referred in my last letter, has been accepted as a member of this institution. This is a distinct answer to prayer. I trust brethren will still continue to ask our Father for a trained teacher. Six ladies have now been received. Some money has been sent us, and we shall be thankful for any assistance which other friends may feel it their duty to forward.—I am, sir, yours faithfully,

MERVYN ARCHDALL.

Diocesan Synod.

Continued from page 7.

faction and thankfulness that the executives of the Pastoralists and Shearers' Unions have decided to hold a conference with a view of arriving at a settlement of the present serious difficulties."

A considerable amount of discussion ensued in the course of which the opinion was expressed that the question be not entertained and eventually the president having passed the question "That this question be entertained" it was negatived.

The Synod adjourned till 4 o'clock on Wednesday.

SECOND DAY—WEDNESDAY.

The President took the chair at four o'clock. Replying to questions asked by Mr. W. H. Rowsell, the President stated that papers respecting the administration of the funds of the diocese through a central office or registry had been examined. The question was a difficult one to deal with, and the matter now stood for further consideration. In reply to a question by Mr. Andrew Menzies, he said that he did not feel justified in complying with the request that Rookwood be constituted a mission district.

COMMITTEES AND AUDITORS OF THE SYNOD.

The Venerable Archdeacon KING moved,—"That an ordinance to regulate the period during which committees of the Synod and auditors shall hold office" be read the second time.

The motion was agreed to. In the absence of the Chairman of Committees (Hon. G. H. Cox) Mr. John Kent was elected to the position *pro tem*.

The ordinance with some slight verbal amendments was carried.

CLERGY WIDOWS' AND ORPHANS' FUNDS.

Canon KEMMIS moved the second reading of the "Rule to amend rules for the management of 'The Clergy Widows' and Orphans' Fund for the Diocese of Sydney.'"

The new rule evoked considerable discussion, but was ultimately amended as follows:—"In the event of a clergyman ceasing to hold an appointment as incumbent, curate, or chaplain, but retaining an Episcopal license, having been a subscriber for not less than 10 years, and having paid all previous subscriptions, he may upon attaining the age of 65 years, retain his interest and membership in the fund without further subscription, and shall be exempt from the payment of the parochial contribution required under rule VII. Provided always that no increase shall accrue to the pension payable to his widow subsequent to the date from which he takes advantage of this rule."

The rule as amended was reported to the House and adopted.

SALE OF CHURCH LANDS.

The Rev. H. J. ROSE moved the second reading of an ordinance to authorise the sale of certain land in the parish of St. Anne's, Strathfield. He explained that it was necessary to sell the land in question in order to provide funds for the purchase of a more central site upon which to erect a church for Strathfield and Homebush. The ordinance, with some slight verbal alterations, was, after lengthy discussion, read a second time, and the third reading made an order for the following day.

The Rev. J. HOWELL PRICE moved the second reading of an ordinance to authorise the sale of certain land situate within the Parramatta Domain, in the parish of St. John; also certain other land situate at Toongabbie, in the parish of Prospect.

After considerable discussion had taken place, in the course of which several speakers pointed out the necessity for careful consideration being given to the diverting of trusts.

The Hon. S. STEPHEN directed attention to some mistakes in the drawing up of the ordinance which would prove fatal to its passage through the House, and suggested that progress be reported and leave obtained to sit again on the following day. He further offered to amend those portions of the ordinance which were deemed irregular.

THE CATHEDRAL CHAPTER.

The Rev. Canon KING moved the second reading of an ordinance to amend and regulate the Constitution of the Chapter of St. Andrew's Cathedral. He pointed out the absolute necessity for equality in the number of clerical and lay representatives, and contended that under the existing state of affairs the clergy were in a minority.

He moved the following resolution:—"That the provisions of the said Cathedral Ordinance of 1868 and of the said Cathedral Ordinance Amendment Ordinance of 1876 and of the said Cathedral Chapter Ordinance of 1885 and of the said Cathedral Chapter Amendment Ordinance of 1887 so far as the same are inconsistent with this ordinance shall be and the same are hereby repealed. The number of clerical members in the said Chapter, exclusive of the Dean, shall never be more or less than nine. Should at any time this number fall short, then one or more additional Canons shall be elected to fill the vacancy or vacancies. From and after the passing of this ordinance, the acceptance by a canon of any office to which a seat in the Chapter is annexed shall ipso facto vacate his canonry."

The Ven. Archdeacon GUNTHER opposed the second reading of the ordinance as he was of opinion that the

Bishop constituted one of the clerical members and consequently balance of power had been preserved. He considered that the appointment of additional Canon should be referred to the standing committee.

The Very Rev. the Dean, Mr. S. A. Stephen, Canon Moreton and the Rev. F. B. Boyce approved of the course suggested by the Archdeacon of Camden, but ultimately the second reading was carried, and the house resolved itself into committee to consider the ordinance in detail.

The President said he very much regretted that the second reading had been passed and trusted that unless the ordinance was altered, it would be voted against at a later stage.

The Hon. H. E. KATER pointed out that some members of the committee had been dealing with clause 2, while clause 1, was the one before them. This was decidedly irregular. He thought they might very easily pass clause 1, and then when clause 2, came before them they had the power of so mutilating it as to render the ordinance useless.

Archdeacon Günther, Mr. Rowsell and Canon King having spoken, the Rev. F. B. Boyce trusted that the matter would be referred to a select committee as had been suggested by Dr. Corlette.

Mr. W. CRANE deprecated hastiness in such an important matter. He had voted for the second reading, reserving to himself the right of judging from information given during the discussion. From what had been said, he had arrived at the conclusion that it was necessary for many of the committee to make themselves better acquainted with the Chapter and its functions before proceeding to vote.

The first clause having been passed, the Hon. H. E. KATER moved that the chairman should leave the chair, report progress, and obtain leave to sit again.

The Synod having resumed, the ordinance was on the motion of the Hon. S. Stephen, referred to the standing committee for consideration and report.

CHURCH SOCIETY.

On the motion of the Rev. J. D. Langley, the following gentlemen were appointed the committee and officers of the Church Society for the ensuing year:—Committee, Messrs. G. W. F. Addison, Edmund Burton, James Plummer, his Honor Judge Wilkinson, Captain Deane, R.N., Messrs. James Green, F. W. Uther, James Vickery, Ernest Broad, W. E. Wilson, Evan Prosser, Robert Chadwick; hon. clerical secretary, Rev. J. D. Langley; hon. lay secretary, Mr. Robert Hills.

The Synod adjourned until 4.30 p.m. on Thursday.

Zenana Mission. Child-widows.

The Young Women's Christian Association invited a large number of ladies and gentlemen on Monday last, to meet Mrs. Longhurst, the superintendent of the Zenana mission in Madras. This lady has just arrived from Melbourne, and is making a tour of the colonies, for the purpose of advocating the needs of Zenana work, and more especially of the child-widows of India. She and her co-workers want a training home for these poor young creatures, and Mrs. Longhurst hopes to take back, for this purpose, the sum of £5000. The Y.W.C.A. held the meeting in the large hall of the Y.M.C.A., where the committee received about 300 friends, the various churches being well represented. It is well that the Young Women's Christian Association, should show a sisterly interest in all undertakings which have for their object the well-being of women to whatever church or nation they may belong; a wide sympathy with Christian enterprise will not only have a beneficial effect upon the members of an association, but will tend also to cement the bond between Christians, by whatever name they may be known.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this. New PUBLICATIONS.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No Home will be complete without it. PRICE STORIES for Boys and Girls. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

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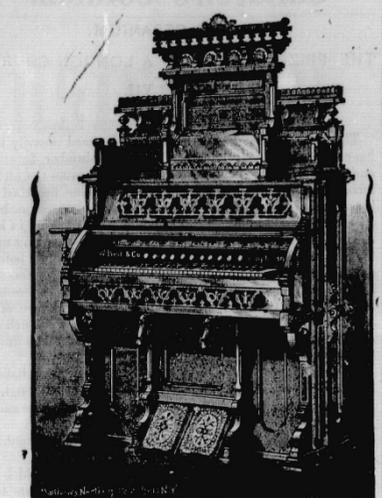
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Jottings from the Bush.

"All in the Name of the Lord Jesus."

About the attendance at the consecration. I did not blame anyone for the fact that St. James' Day fell on a Saturday, but remarked that it caused a smaller attendance of the country clergy. I do not at all agree with those who are careless whether the sight-seeing Church people are induced to attend. I do not imply any reproach by the term "sight-seeing," and I do not consider that absence of interest in Church ceremonials is at all a matter to be satisfied at. I did not suggest what were the reasons for the poor attendance of the laity—for it was poor, without doubt—but I hope that every effort will be made to increase the attendance on the next occasion of such a function. The same observation may be made concerning the attendance at the service at the opening of Synod. Publicity and attractiveness are both necessary. Why should not a sermon be preached at the opening of each Synod? Why should not the service be so shortened that our memories of it should not dwell so exclusively on its lengthiness? As I have sometimes said that when the apathy or nigardliness or "cantankerousness" of the laymen in a parish is blamed, it is often as much the fault of the parson as of his people (and I by no means consider myself to be an exception to this rule), so I believe that the authorities in charge of a disorderly commemoration, or of a scantily-attended Cathedral service ought not only to grumble at the people, but also set to work to make radical changes in the programme.

What are the proper functions of our Synods? We all agree that they meet to do Church business, but we hold very different opinions as to whether they are performing their duty in passing vague resolutions on the topics of the day. For my own part, I would be quite content that the Synod should debate these topics after the approved debating society fashion, if only these subjects were all postponed to the second week, when those who consider them to be a waste of time could absent themselves. But business first and pleasure afterwards! The argument of those who advocate such notions is that "it has a good influence on the public." But are we met to "play to the gallery?" And does not this "playing to the gallery" fall in its effect at least one time out of three: for example in both this Sydney Diocesan Synod, and that of last November? Let us have conferences of laity and clergy, if it is thought that clerical conferences do not sufficiently represent the Church: such conferences might do great good. But don't let us turn our Synods, assembled for work, and already lasting too long, into debating societies for discussing semi-political questions. If we do, we may expect to come to what a small boy anticipated the other day when he discovered that the Synod "voted":—"Do they use eggs?" said he. You see he lives in a labour constituency where voters are accustomed to silence an opponent by arguments more powerful than speech, and where, during the late election, eggs increased in value with their age. I should like to see a picture, by Harry Furness, of the grave and reverend seigniors of our Synod employed in throwing eggs at a speaker who would insist on introducing "fancy notions." But at present those grave and reverend authorities might put it down effectually, if they spoke against the practice with the power which their words carry.

COLIN CLOUD.

The New Children's Paper.

Obliged as we still are to withhold the first instalment of the new story, we are glad to be able to tell our young readers of a new publication in which they will find a good deal to interest them. We refer to a monthly magazine entitled *The Australian Young Folks' Illustrated Magazine*, the first number of which was issued on July 1st. A specimen copy has been placed in our hands, and we have been informed that more specimen copies can be placed at our disposal in the event of our wishing to distribute them.

The magazine, which is to appear monthly, is nicely got up, and full of interesting matter. We are glad to recommend, not only to our young friends, but also to parents who may like to know of something suitable for home reading with the little ones. We hope that it will always be characterised by a thoroughly sensible and wholesome tone, and, if so, its circulation will increase rapidly.

The price is 3s per annum. Our country readers must write direct to "The Editor of the *Young Folks' Magazine*, 176 Pitt-street, Sydney," enclosing remittance. Those who belong to the congregation can (so far as our supply goes) obtain a specimen copy by applying to the incumbent of St. James' after any of the services.—*St. James' Calendar*.

LADIES.—Why waste hours preparing for the weekly wash, or to the wash tub till your bodies ache and your hands get ruined, when a piece of EASY CARE 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 lye, no worry. Simple directions on each bar. Soother for tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.

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Children's Column.

JENNY'S GERANIUM;

THE PRIZE FLOWER OF A LONDON COURT.

CHAPTER VII.

Continued.

The clock of St. Paul's Cathedral boomed heavily the hour of eight as Jenny awoke from her slumber, feverish and unrefreshed. Almost with her waking, came the bitter recollection of last night's history, and she breathed a heavy sigh. Maggie had been up some time; she had spread a humble breakfast-table and was now sitting in her clean white cap, which Jenny took a pride in "getting up" for her, and her Sunday dress. Her Bible was open before her, and her fingers were silently gliding over the embossed letters, and her spirit was being refreshed with the consolations of the Divine Word. She looked at the picture of a saint in such a locality as Challowers Court was inexpressibly touching.

"Well, Jenny," she said, her quick ear immediately catching her sigh: "I didn't like to wake you, although it has gone eight; but now get up, and come and have some breakfast."

"Oh, Maggie, how good you are to me! What should I do without you?"

"Nay, I ought rather to say that; for what should I do without you? You keep my place tidy, and I can tell that it is so, though I cannot see; you keep my accounts for me; you—"

"Oh, Maggie, don't go on. Ever since poor mother's death you have been a mother to me; you have helped me to get a living, you sell my things for me; you do everything for me. I feel as if I ought not to take your breakfast, for you know how all my little money went last night; and what shall we do to-morrow?"

"Now, Jenny, Jenny," said the widow, tenderly, "have I not often begged you not to meet the sorrows of to-morrow before they come? Depend upon it, to-morrow will have strength to bear its own burden, whatever it is. I have found this true throughout a long life. Trouble has always been greater when I have been thinking about what it will be, than when I have had really to bear it."

"I wonder how poor father is this morning," said Jenny, sorrowfully, when, after a little while, she was sitting at the table, sipping the nice herb tea, which was one of Maggie's Sunday luxuries; "Souchong" and "Congou" were quite beyond her reach.

"Not half so bad as he ought to feel, and as I should like him to feel," answered the widow. "There, there, child," she went on, in a more soothing tone, "I know you are crying, but I don't mean anything very bad; only it vexes me to think what fools men make of themselves; he doesn't deserve to have a child."

"Oh, Maggie, he used to be so good," said Jenny, with a sob. "He was so different when he lived in the country, and before he took to drinking."

"Well, my dear, it is very sad; but I know you tell your troubles to One who is able to help you. You must tell Jesus all about it."

"I do, I do," said Jenny, fervently.

"And so do I; I never cease to pray that your father's heart may be changed, and that he may come to himself. You know we are taught to believe in the power of prayer under all circumstances. Our heavenly Father has ways which we know nothing of by which to bring about what is impossible to us."

"What can I do more than I do? I often ask," said Jenny, in a despairing tone. "Of course, if I were older, my example in not taking the dreadful drink might be of some good. But what does a man care about what a child like me does?"

"Well, Jenny, you are doing two good things; you are setting a good example, and you are asking God to bless it—there you must leave it. But now, child, put away the things, and let us have our reading."

"It was a beautiful sight, one that God's angels looked down upon with pleasure that holy Sabbath morning, to see the blind widow and the orphan child kneeling together in that close back room, wrestling in prayer, and gaining glimpses of the better land as they did so. Such sights, thank God! are not uncommon in the foulest courts of the metropolis."

At the appointed time Jenny conducted Maggie to her accustomed place of worship; as for herself, she felt that there would be no Sabbath for her that day. With a heavy heart she wended her way to the police-station to learn news of her father. On the road she met troops of well-clad children trotting, with smiles on their faces, by the side of their parents to the house of God. The church bells were ringing, the multitudes were preparing to keep holy day in the sanctuary, and the child's heart bitterly marked the contrast between her lot and those who were about to take part in the solemn assembly. Arrived at the station-house, she made known her errand to a policeman who was standing at the door. Her woe-begone face, her wasted figure, and threadbare appearance, said plainly at once, "I am a drunkard's child," and the policeman regarded her with looks of pity.

(To be continued.)

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Diocesan Synod.

Opening of Labour Home.

Apostasy from the Faith.

The Australian Record.

SYDNEY, SATURDAY, AUGUST 15, 1891.

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

The Week.

Madam Sarah Bernhardt. In the course of an excellent sermon on Sunday last the incumbent of All Saint's, Petersham, referred to this talented actress, but deplored in unmistakable terms that the plays she made so realistic were of a character tending to lower the tone of morality. It remains to be seen, the preacher said, the amount of harm that may be done by representations of what was improper and unchaste. The incumbent is seldom given to denunciations, and it was gratifying to hear him speak out on this occasion so boldly in condemnation of the plays selected by this actress.

Local Benevolent Societies. The Benevolent Society is doing an excellent work, and is under excellent management. Every case relieved is carefully enquired into by the Inspector appointed for the purpose. Yet many poor people would be helped if the old Society were to establish branches in different localities. To some living at a distance from the Asylum it is not an easy matter to carry the provisions to their homes. Some have to take the food so generously supplied in the trams, and a case came lately under notice where a poor woman had to borrow money to pay her fare. By the establishment of local branches this would be prevented, and committees to manage them in connection with the Benevolent Asylum might readily be found in every district.

Christianity. The various Protestant denominations at Bowral work harmoniously together, and mutually rejoice in any good work done for the Master. In the *Bowral Church News*, edited by the Incumbent of the parish, the Wesleyan body in that locality is congratulated on the fact "that they will soon have a good large Sunday-school for their children to be taught in, while the infants will have a building all to themselves." This is Christianity; happy locality, free from party strifes and sectarian prejudices.

Employment of Children. A deputation waited upon the Premier last week respecting the employment of Italian children. It consisted of Italian gentlemen, and the statements made by them were a surprise to the Premier, who expressed himself as pained by hearing them. It was asserted that the children in question were merely the slaves of kidnapers, who treated them in the harshest manner, and often sent them to bed supperless. The Premier stated his intention of having full enquiries made into the matter. While on the subject, the employment of children generally, and of those especially selling newspapers, requires the strictest investigation. These poor children, male and female, of a tender age, some not more than eight or nine years, scantily clad, may be seen selling newspapers up to eleven o'clock at night, and even between five and six in the morning. Legislation is urgently needed in this direction.

The Conference. It is gratifying to know that the shearing difficulty has at last been arranged in conference between the Pastoralists and delegates from the Shearers' Union. The wisdom of holding such a conference so ably argued by Dr. Garraan, is now apparent. Confidence has once more been restored, and an understanding arrived at satisfactory to both parties. Mr. Spence has pledged himself that there will be no departure from the terms of the agreement so far as the Shearers' Union is concerned.

Synod Notes.

Some discussion took place on a motion of the Rev. L. Parr,—"That Synod should for the future meet at 11 a.m. instead of 3.30 p.m.," and the mover made out rather a strong case with reference to country members. He, moreover, instanced the practices in other dioceses, also that of other conferences. On the other hand, much may be said on behalf of those engaged in business in and about Sydney, and who give up most of their time to Synod work. It is very noticeable that the country members, clerical and lay, are conspicuous by their absence after the first day's sitting. However, it is not improbable that the subject will be brought up on some future occasion.

It was a disappointment to many to notice the seat of the Chancellor vacant during the sittings. We cordially recognise the fact that the professional duties of an eminent barrister often render it impossible for him to spare time for attendance at the Synod several days in succession, but the house would have been benefited by his clear reasoning and legal knowledge on some questions submitted.

It is necessary that every member of the Synod should make himself acquainted with the Standing Orders, so that in case of an emergency there may not be wanting those competent to fill the position of Chairman of Committees. Rather unexpectedly, Mr. John Kent was called upon to fill this office which he did to the satisfaction of the Synod.

The absence of Mr. Justice Foster and Mr. Edmund Barton during the late sitting of the Synod was a matter of regret, especially when the cause was through indisposition. Both these gentlemen have always taken an intelligent part in the debates, and in legal technicalities their opinion is always valuable. We trust to hear of their speedy restoration to health.

The address of the Primate on the opening of Synod was eminently practical, and arrested the attention of the hearers. Some men seem to know everything by intuition to hear them speak, but the Primate, with becoming modesty, confessed that there was yet more to learn. We remember Sir Alfred Stephen, so long a respected Chief Justice of the Colony, remarking that he considered himself still a student of the law. This is the humility of great men, and is not such a feeling in accord with the saying of St. Paul—"Brethren, I count not myself to have apprehended," etc.

A little pleasant passage-of-arms took place between the Rev. C. F. Garnsey and Mr. Farr in the course of a debate on a motion moved by the last-named member. Mr. Garnsey twitted the layman on having been lately to Rome and having seen the Pope. Mr. Farr rose to the occasion, and in a voice which can always be heard, remarked, "Had Mr. Garnsey visited Rome and been treated as kindly as I was, he would never have left." The House, including the President, was convulsed with laughter, in which the incumbent of Christ Church joined as heartily as anybody.

A well-deserved compliment was paid to Mr. Vickery at the sittings of the late Synod, for his disinterested labors in connection with the Clergy Superannuation Fund and for the care and attention he had bestowed upon it. It is well to recognise and appreciate valuable and honorary services in any department of Christian work, but the best reward of all is, the consciousness of having done it for the Master's sake.

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., Aug. 16.—11 a.m., The Precentor; 3.15 p.m., The Bishop of Bathurst; 7 p.m., The Dean.

ANTHEMS.

11 a.m.—"It came even to pass.—*Osney*."

Sun., Aug. 16.—3.15 p.m., Cadet Church Parade. Wed., " 19.—7.30 p.m., The Precentor, "The Reformation in Germany." (Continued.)

DIOCESAN.

- Sun., Aug. 16.—Belmore and Moorefields, The Primate. Mon., " 17.—Confirmation, Cathedral, 11.45 a.m. Tues., " 18.—Woolloomooloo, The Primate. " " 18.—Burwood, St. Paul's. E. I. Robson, Esq., M.A. "Literature—Cheap, and Nice." " " 18.—St. John's, Parramatta. Rev. J. Dixon. Church Finance. " " 18.—Chapter House, Sydney. Rev. Canon Kemmis—"The Church and the Apostolic Ministry." Thurs., " 20.—Balmain, St. Thomas'. Rev. E. C. Beck. "The place of the Sunday School in the Parish." " " 20.—Manly (St. Matthew). Courtenay Smith, Esq.—Lantern Lecture. " " 20.—Rookwood, The Primate. Sun., " 23.—Cathedral, 11 a.m., The Primate. " " 23.—St. Bartholomew's, Prymont, 7 p.m., The Primate. Mon., " 24.—Gladesville, C.E.T.S., Devotional Meeting, Rev. J. Dixon. Wed., " 26.—St. Barnabas', Sydney. Rev. J. H. Mullens—"The Five Books of Moses." " " 26.—Surry Hills (St. Michael). Rev. A. Kilworth, B.A., LL.B.—"Christian Loyalty."

Brief Notes.

The Most. Rev. the Primate preached at St. Jude's, Randwick, on Sunday morning. The will of Dr. Magee, late Archbishop of New York, has been proved at £18,500.

A telegram has been received from Rev. James Chalmers at Cooktown, stating that he intended leaving that port on the 12th inst. for New Guinea, and that the native teachers were all well.

The subject of "Marriage with a deceased wife's sister," was brought up in the Presbytery of Sydney on Tuesday night. The previous question was put and carried. On Tuesday last the Rev. Dr. Corlette delivered a lecture in connection with the Lay Helpers' Association at St. Jude's, Randwick. Subject: "Methodism and the Church."

The Rev. gentleman also lectured in connection with the "Association" at All Saint's Petersham, on Wednesday evening.

H. B. Cotton, Esq., lectured at St. Philip's on the 11th inst. on "Modern Scepticism."

The Rev. Hugh Gilmore of North Adelaide, a Primitive Methodist Clergyman, well known on account of his advanced views, as "the socialist parson" lies dangerously ill with what is feared to be cancer of the stomach.

The Rev. C. T. Tucker, grand visiting lodge deputy for the Good Templars, commenced a two nights' mission at the Temperance Hall, Young, on Monday evening.

The monthly meeting of the Board of the Hospital for Sick Children was held on Monday afternoon. Mr. Justice Stephen presided.

On Monday evening a missionary meeting in connection with the Zenana Mission was held in the Presbyterian Church, Manly.

The anniversary of the Cleveland-street Wesleyan Church was celebrated on Tuesday night by a tea and a public meeting.

The Countess of Jersey has consented to become Patroness of the Sutton Forest and Moss Vale Ladies Working Society, formed by the acting incumbent Rev. A. G. Stoddart to raise funds for Church purposes.

The Petersham Branch of the Women's Prayer Union held their annual meeting on the 12th inst. in Brighton Hall, Petersham.

The Ladies Evangelistic Association held their usual monthly meeting at the Temperance Hall on Wednesday last.

The death is announced of the Dean of Bristol.

Obituary.

The death is announced of the Very Rev. Gilbert Elliot, D.D., Dean of Bristol. The deceased was educated at St. John's College, Cambridge, where he graduated B.A. in 1822, and was ordained a deacon in 1823, and a priest in 1824, when he proceeded M.A. He occupied three incumbencies successively till he was removed to Marylebone, from which in 1850 he was appointed Dean of Bristol, and he received from the Archbishop of Canterbury the Lambeth degree of doctor of divinity.

Consumption v. "Microbe Killer."

"Jesseville, Missenden-road, Campdenow, July 20th, 1891.

To the Microbe Killer Co. Gentlemen.—Some months ago I read your pamphlet, and was greatly interested in your discovery, particularly when I saw the cases of consumption mentioned. My stepson, Mr. J. A. George, was very ill at the time, suffering from hemorrhage of the lungs. As medical science could do no more for him, I felt there was no risk in suggesting to him to try this new thing. He did so, and the first week he gained two pounds in weight, and the second week an additional two pounds. Now his weight is about what it used to be before his illness; but the disease has not yet fully disappeared, the expectoration still going on. A few weeks after he commenced taking the MICROBE KILLER, he was able to return to his office, and ever since he has been doing the work he had been doing before his illness. When I saw what it had done for him and for several others whom I know, I determined to try it for myself. For 19 years or so I have been suffering from Asthma. I have taken three or four jars of it, and I can testify that my general health has greatly improved, for its value as a tonic can hardly be over-estimated. With regard to the asthma itself, it has not yet disappeared, but the attacks are not nearly as violent nor as frequent as they used to be. I did not expect in my case of such long standing, that it would be cured in a few days; besides you told me when I got the first jar that it would take a considerable time to give it a fair test. A proper test I should certainly give it, and I feel confident that, with God's blessing, the result will be gratifying to you, as well as to myself. Yours, faithfully, THOMAS JENKYN, Curate, St. Stephen's Newtown.

Pamphlets containing all information, posted free. Head-quarters (N.S.W.), 319 George-street, Sydney.

For Fresh Game of all kinds go to C. CARMOY, 20 King Street.—*Adv.*

J. HUBERT NEWMAN Photographer,

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained Under the Patronage of His Excellency the Governor. 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."

12 Oxford-st., Sydney