

Religious Life and Work.

When to become a Christian.

"MOTHER," a little child once said, "how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be, darling, before you love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother. "But you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again. "But tell me what I want to know," and she climbed into her mother's lap, and put her arms about her neck.

The mother asked again, "How old will you have to be before you do what I want you to do?"

Then the child whispered, half-guessing what her mother meant, "I can now, without growing any older."

Then the mother said, "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child whispered "Yes." Then they both knelt down and the mother prayed, and in prayer she gave to Christ her little one who wanted to be His.

Taken from the Street.

MANY a boy is ruined by bad company who might have been saved by attention and hearty sympathy—kind and shape an entire life. A kind look at the right moment may save an entire life.

Nearly a century ago a warm-hearted Irish minister stopped in a village street to watch a group of boys play marbles. One of them, dirty and ragged, amused him by his ready wit. The minister talked with the boy, and invited him to his house. In spite of dirt and rags, he felt drawn to him by admiration of his brightness. The boy had not been to school, and the minister agreed to give him private lessons. Progress was so rapid that he was soon sent to a neighbouring school, and held his own with the best scholars.

Many years after, the boy, grown to manhood, and recognised as a brilliant lawyer and a leader in Parliament, found one day an old gentleman in his room. He recognised at once the friend of his boyhood, and rushing to his arms, said—

"This room is yours; you gave me all these things. You made a man of me."

The minister listened with delight to the brilliant conversation of his protégé, but his tears flowed freely in the evening as he sat entranced by the eloquence of Curran in the House of Commons. He felt that boys were worth saving.

A lady in company was once speaking of the pleasures of going to the theatre. First there was the pleasure of thinking of the scenes which were to be acted before going, secondly the pleasure of witnessing them when there, thirdly the pleasure of remembering them after they were over. An old gentleman who heard the remarks observed, "There is one pleasure you have forgotten." "What is that?" inquired the lady. "The pleasures of thinking of the theatre when you come to die." "Oh!" said the lady, "I never took that into calculation." Is not this the way with millions in their enjoyments of this life? The reflections of the dying hour are never thought of. A prop of the above—a Christian lady who has long since entered into her rest, was on one occasion induced to go to a Sydney theatre, but the thought came over her that she would not like to die there, and such an impression was produced that never after was she seen within the walls of a theatre.

Humility is the first lesson we learn from reflection, and self-distrust is the first proof we give of having obtained a knowledge of ourselves.

A cheerful happy temper keeps up a kind of daylight in the mind, excludes each gloomy prospect and fills it with a perpetual and steady serenity.

BOYS! Read "The Australian Young Folks' Illustrated Magazine." The best monthly paper for boys. Full of interesting stories and sound reading to make the mind healthy. Prize stories for boys. If you have not seen a copy send at once to the Manager for one. Subscription, 3 months, 6d; 6 months, 1/3; 12 months, 2/6 in advance. Subscriptions may be sent in stamps. Office, 176 Pitt-street, Sydney.

THE family friends are ARNOTT'S MILK ARROWROOT BISCUITS, useful for both young and old.—ADVT.

GIRLS! Read "The Australian Young Folks' Illustrated Magazine." The best monthly publication for girls. Full of interesting stories and beautiful sentiments. Prize stories for girls. If you have not seen a copy, send at once to the manager, 176 Pitt-street, Sydney, and secure a copy. Everybody is in love with it. Subscription, 2/6 per annum in advance. Stamps taken.

FOR Wild Ducks, Hares, Rabbits, and Australian Wild Game, go to C. CAMROD, 120 King Street.—ADVT.

ACCOUCHERS AND LADIES' NURSES.—Miss E. L. FORWARD, 52 Young-street, Redfern, having successfully studied the profession, is prepared to take cases.

Children's Column.

JENNY'S GERANIUM;

THE PRIZE FLOWER OF A LONDON COURT.

CHAPTER VII.—Continued.

"Come inside," he said, kindly; and Jenny, with some feeling of terror, gazed upon the handcuffs, the pistols, and outlasses which were ornamentally arranged on the mantelpiece, staring her in the face as she entered.

"I want to see father, sir," she said, simply, as if every one there knew him, and as if he were the only one there.

"What is his name?" "John Sandford, sir. He was brought here almost insensible last night, and I am so anxious to know how he is. Oh! what's that?" cried Jenny, starting. "That" referred to a tremendous outcry which that moment resounded through the office; the outcry consisting of screams, oaths, kicks at doors, all sounding up from below, as if evil spirits were imprisoned, and were struggling to get free.

"That is our Sunday music, my dear," said the policeman; "we call that our morning hymn. Not quite so good, though, is it, as 'Awake, my soul, and with the sun,' to the tune of the 'Old Hundredth'?" The noise still continuing, and noticing the child's pale and frightened face, he added, "You needn't be afraid,—they can't get out; they are the prisoners in the cells."

"And is father—one of them, she was going to say, but she could get no farther, and broke out sobbing.

"Now, don't go fretting your little heart to pieces, there's a good child. And if you will be advised by me, you will go home and rest quietly till to-morrow. Your father is no worse than the rest. Most of them have the horrors this morning, and he has his share."

"But can I not see him?" "You can, if you press it, for that matter; but really you had better not; it will make him worse, and you no better."

Jenny thought the matter over for a minute or two. Then she said, sadly, "I think you are right, I had better not see him;" and, having been shaken kindly by the hand by the good-hearted policeman, she sorrowfully walked home.

Patience, Jenny; it will be a long Sunday, a very long one; but certainly the most eventful that has ever dawned on thy brief life. Go home, and let the blooming flower bring a ray of hope into thy desolate heart, a ray that shall have some promise in it, though feeble and glimmering as the light of stars.

CHAPTER VIII.

FLOWER SEED IN CHALLENGER'S COURT.

Sow on in faith! Sow the good seed! another after thee Shall reap. Hast thou not garnered many fruits Of others' sowing, whom thou knowest not? The seed thou sowest, is it thine to say, 'I will or will not sow it,' as it falls Rife with all blessings from that fruitful cross, That tree of life, rich with His blood?

In the afternoon, Mrs. Peters made her appearance in Challenger's Court, accompanied by Mat Freeman, dressed in his Sunday best, his black coat being adorned by a flower from his much-prized garden. As he walked with a rueful face up the court—for it was a great deal worse than he had expected to find it—the navy's appearance might have been taken as a sturdy protest against the filth and squalor by which he was surrounded. More than one of those who were lounging at the open doors and windows looked at him as if he belonged to another sphere, and half envied his bright and healthy face. Mat said nothing, but nodded here and there to anyone who gazed particularly hard at him.

Mrs. Peters went from house to house ready to read words in season from the Book, and by-and-by both she and Mat were seated in John Sandford's room, listening to the sad story which Jenny had to tell. As she told it, Mat gazed tenderly at her, as he did upon the flowers in the garden at home. Even in this hour of sorrow, Jenny with a grateful heart thanked him many times for the geranium, and tried to tell him what a joy the flower had been to her amid days of darkness.

"That I can well believe," said the workman; "I never knew grandmother go anywhere, Mrs. Peters, without doing some good; and if that flower of yours, Jenny, does not win a prize in three weeks' time, my name is not Mat Freeman. But I am not in the mind to talk much about flowers this afternoon, although I can't help saying," said Mat, with a bright, confident smile, "that if a flower were in every window in this abominable court, it would do some good."

"I suppose Challenger's Court is worse than the one you used to live in," said Mrs. Peters.

"A great deal," said Mat, heaving a big sigh. "I don't know how you feel, Mrs. Peters, and Maggie, and Jenny, but I feel as if I was going to be choked. I can't say what that great man the Apostle Paul felt, when his spirit was stirred within him as he saw Athens wholly given up to idolatry, but in my small way I feel something like him in looking upon this horrible court. I tell you what," said Mat, suddenly, "I must go out and sing; yes, I must." His listeners regarded him with surprise.

(To be continued.)

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The Australian Record.

SYDNEY, SATURDAY, AUGUST 22, 1891.

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

The Week.

Requests. Mr. Gladstone is reported to have said of bequests, "What is wrested from me by the grip of death I can in no sense be said to give." The statement is perfectly true. While the bequest may benefit many philanthropic institutions, yet it can bring no comfort, and is no sacrifice to the testator. Post mortem gifts are merely a parting with what can no longer be retained. An esteemed member of our Church died some time ago, much poorer than many expected, but the secret of it was that during his life time and often in an unostentatious way, he had distributed the wealth entrusted to him in relieving distress, and helping forward Christian work. This is giving indeed, and such as is likely to be returned with a blessing on the head of the giver.

Sunday-school Magazine. We are glad to hear that the editor anticipates a brighter future for this publication. Should an arrangement be now making prove successful the printing will henceforth be done in Sydney, relieving him of that portion of the work which has hitherto caused him much anxiety and trouble. As an outcome of the new arrangement the Editor looks forward to a marked increase of support to the magazine, as he is continually receiving testimonies of its helpfulness and value. We earnestly trust that his brightest hopes will be realised.

Race Meetings. We have on several occasions directed attention to the gatherings of race-going people at the Redfern Station. Lately there was a large crowd blocking up the passage to the trains, smoking and expectorating on the pavement, making the surroundings anything but pleasant, especially to ladies. In addition to this the language used is not of the choicest description. The attention of the station-master was directed to the by-law prohibiting smoking on the railway premises, but the reminder appeared to be ineffectual. The convenience and comfort of regular passengers ought certainly to be more consulted than that of the race-going fraternity.

Larrikinism. A wave of crime appears to be settling on a portion of the community. We allude to assaults on females. Several cases of this character have occurred lately at Stanmore, and in dealing with the ruffianly perpetrators of them, the magistrates should act with firmness. The practice of flogging for brutal and unprovoked assault had the effect some time after the act was brought into operation of stamping out this crime, but latterly one would judge that it was a dead letter when so many escape a punishment they much deserve and fear. Admitting the administration of the lash, is a relic of a barbarous custom, yet it has been found to be the only cure for cowardly miscreants not deserving the name of men. If they inflict pain let them receive it, and sharply too. There is almost a reign of terror at Stanmore among the females in passing certain localities, and this state of things cannot be tolerated.

Labour Members. It is a matter of congratulation that several of the members of Parliament in the interests of labour are Christian men. No one who heard the addresses of Messrs. Sharp and McGowan, M.L.A., at the opening of the Labour Home, Harris-street, last week, could fail to see an indication of this. We have little fear for legislation when godly men have to do with the affairs of the State.

Promotion. We are pleased to hear of the promotion of Mr. C. Delohery, to the position of Stipendiary Magistrate. This gentleman has been in the Civil Service for over a quarter of a century, has passed through the various gradations of office, advancing step by step until he reached the present honorable and responsible position. Faithful service has met in this instance with due reward. This is an encouragement to young men to perseverance and efficiency in the discharge of their duties. Mr. Delohery takes a warm interest in parochial affairs at St. John's, Darlinghurst.

Cottage Hospitals. In our last issue attention was directed to the advantage of establishing local benevolent asylums. The idea of decentralization as regards philanthropic objects appears to be gaining ground. The hospitals now carrying out their useful and beneficial work are insufficient to meet all the requirements. It is not surprising, therefore, that there should be an awakening interest in several localities as to the necessity of founding Cottage Hospitals for the relief of the sick in the localities where they are domiciled. Already several are in existence, and during the week arrange-

ments have been made for the establishment of one in the Western suburbs. We hail these signs with pleasure, as they are an evidence of brotherly solicitude for the sick and the needy.

Sunday Amusements. The case of Walker v. Solomon will be fresh in the minds of our readers. The defendant was convicted, and the conviction upheld by the Full Court that it was an offence to charge for admission to places of amusement on a Sunday. For some time this acted as a check, but latterly we have noticed what may be considered as an evasion of the law. Prices are not charged at the door, but it is left to the audience to give as they are disposed. So far all is well. But when it is affirmed that 3d obtains a particular seat and 6d a superior one, is not this making a charge? On the face of it it appears to be what has already been stated, an evasion of the law.

Youthful Depravity. Sad news comes to us from Hobart of the execution of a lad only 19 years of age for murder. He had previously been in gaol, and had served a sentence of two years. Canon Finnis, who attended him, described the young man's ruin to drink and the want of proper gaol classification. How many lives have been sacrificed to drink, how many promising youths have blighted the hopes of fond parents by indulging in it. Would that this dreadful curse were removed from our midst. Again, the want of proper classification in our prisons is a blot upon our legislation. Young criminals are huddled together with those older in vice, so that at the expiry of their sentences they leave gaol far worse than when they entered its walls. Within our own knowledge many might have turned out better men but for this unrighteous association with hardened criminals.

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. 23.—11 a.m., The Primate; 3.15 p.m., Canon Kemmis; 7 p.m., The Precentor.

ANTEEMS.

11 a.m., "I waited for the Lord."—Mendelssohn. 3.15 p.m., "Judge me O God."—Mendelssohn.

Wed., " 26.—7.30 p.m., The Precentor, "The Reformation in Germany." (Continued).

DIOCESAN.

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.

" 24.—All Saints', Woolahra, Rev. H. L. Jackson, M.A. Subject, "The Camel Driver of Mecca." 2nd part.

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."

Thurs., " 27.—St. John's, Darlinghurst, E. I. Robson, Esq. Subject, "Life and Times of Julian the Apostate."

Sun., " 30.—Confirmation, Nowra, the Primate.

Tues., Sept. 1.—Confirmation, Kangaroo Valley, the Primate.

Wed., " 2.—Confirmation, Burrawang, the Primate.

Thurs., " 3.—Robertson, the Primate.

Fri., " 4.—Confirmation, Mittagong, the Primate.

MONSIEUR FR. PERIER, Professor of French, has adapted to his edition the "Mastery System," as the most expeditious mode of gaining colloquial French, with a correct pronunciation. Bright and easy method. 13 DARLINGHURST ROAD.

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THE family friends are ARNOTT'S MILK ARROWROOT BISCUITS, useful for both young and old.—ADVT.

Melbourne Age, September 25 says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clear lines every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

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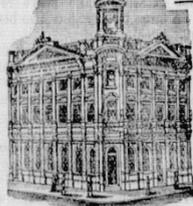
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Jottings from the Bush.

"All in the Name of the Lord Jesus."

I AM glad that the Cardinal gave that lecture on "The Rights and Duties of Labour." I confess that I am still so imbued with the spirit of schism (through which there often exists a deeper gulf between Christian bodies than between Christians and unbelievers), that I am too much inclined to find fault when I read anything which the Cardinal says.

It is disappointing that a more liberal support is not being extended to the excellent Labour Home of the Rev. J. D. Langley, which is a practical effort to benefit the class who want to work if they can only get work.

I am very glad that the report of the Committee appointed by the General Synod concerning Divinity Examinations and Degrees, will suggest a scheme for establishing an Australian Examining Body, with power to confer Degrees and Certificates of Divinity.

The following words from the Bishop of Ripon's paper in the New Review on "The Science of Preaching" give advice which we clearly would do well to take to heart:—"The eternal rule of hard work applies to preaching. If there be one principle which the preacher above all other men needs to remember, it is that the sweat of the brow is as needful for him who labours to feed others as for him who labours to feed himself.

The following extracts are also worth quoting:—"The hard work which is requisite goes far beyond the range of the week or the framework of the single sermon. The work is the work of constant study and of the accumulation of material far beyond the bare requirements of the sermon.

study must vastly exceed the seen work. . . . If "this one thing I do" is the word of the Apostle, it may serve as a motto for the preacher, whose wisdom it will be to teach one thing at a time, and whose desire will be to make that one thing plain.

COLIN CLOUT.

Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Correspondence must be Brief.

THE REV. D. E. EVANS-JONES AND THE REV. J. VAUGHAN.

To the Editor of the Australian Record.

SIR,—I will not say anything about the utterances of either of these clergymen. Probably each now wishes that he had expressed his opinion in a somewhat different form.

THE REV. C. F. GARNSEY AND CHURCH OF ENGLAND HIGH SCHOOLS FOR GIRLS.

SIR,—The Rev. C. F. Garnsey informed the members of the Synod the other day "that he had been asked to recommend schools for girls belonging to the Church of England and had been unable to do so, and in some cases these girls had been sent to Roman Catholic schools."

The following words from the Bishop of Ripon's paper in the New Review on "The Science of Preaching" give advice which we clearly would do well to take to heart:—"The eternal rule of hard work applies to preaching. If there be one principle which the preacher above all other men needs to remember, it is that the sweat of the brow is as needful for him who labours to feed others as for him who labours to feed himself.

A CLERGYMAN.

"APOSTASY FROM THE FAITH."

SIR,—It appears to me that in relation to the unhappy incident in the late Synod, we have to think rather of principles and tendencies than of men.

I consider with you, Sir, that the motion ought not to have been introduced into Synod, for the reason which you have given, and I have absolutely no sympathy with the utterances which have caused so much pain.

unfortunately adopted the theory, which may be summarised in the words: "No Bishop, no priest, no Sacrament, no Church?" Prudential considerations of one sort or another may lead those who hold this theory from pronouncing a verdict which shocks—as you have pointed out—the moral sense of society, upon those who are outside that Episcopal Churchdom which, according to this theory, is the body of CHRIST, or the one Catholic Apostolic Church.

"Christ has gone up: yet ere He passed From earth in heaven to reign, He formed one holy Church to last Till He should come again.

His Twelve Apostles first He made His ministers of grace; And they their hands on others laid, To fill in turn their place.

And, first the Church's grace to own, First called by human hands, Matthias wins the creator's throne As 'mid the Twelve he stands.

So, age by age, and year by year, Christ's grace is handed on; And still the holy Church is here, Although her Lord is gone."

Those to whom Christ's grace, first ministered by the Apostles as the first intermediaries between sinners and the Saviour, and then "handed on" by the Episcopal hands of those who "filled in turn their place," has not been given, cannot of course be part of "the Holy Church" which "is here" only because "age by age and year by year Christ's grace is handed on" in this fashion.

The Dean of York, one of the keepers of the spiritualities of the Archbishopric of York (the Archbishopric see being vacant) formerly prorogued Convocation of the Northern Province until Monday, August 31st. The ceremony took place immediately after morning service in the Chapter-house of York Cathedral.

Consumption v. "Microbe Killer." "Jessville, Missenden-road, Camperdown, 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.

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General Synod, 1891.

The following list contains the names of those who have been appointed by the various dioceses to represent them in the General Synod at the session which is to begin on September 22 next:—

DIocese OF SYDNEY.

The Very Rev. the Dean W. Gregory Walker, Esq., Chancellor; Hon. S. A. Stephen; Mr. Justice Foster; Rev. Canon King, M.A.; John Kent, Esq.; Edmund Burton, Esq.; G. Lyons, Esq.

DIocese OF TASMANIA.

The Ven. Archdeacon Hales F. Belsted, Esq.; W. Tarleton, Esq.; Bernard Shaw, Esq.; R. J. Lucas, Esq.; J. C. Ferguson, Esq.; James Bernard, Esq.

DIocese OF ADELAIDE.

The Very Rev. the Dean G. W. Hawkes, Esq.; J. C. B. Moncrief, Esq.; C. B. Young, Esq.; J. H. Packard, Esq.; H. E. Downer, Esq.; G. Lyons, Esq.

TO FILL VACANCIES.

The Rev. P. R. P. Dodd S. Dixon, Esq.; A. Boulton, Esq.

DIocese OF MELBOURNE.

The Ven. Archdeacon Langley Mr. Justice Hodges; The Ven. Archdeacon Herring Sir George Verdon; The Rev. Canon Carlisle F. R. Godfrey, Esq.; The Rev. Canon Chalmers, B.D. Henry Henry, Esq.; The Rev. Canon Handfield W. E. Morris, Esq.; The Rev. Canon Potter F. S. Grimwade, Esq.

DIocese OF NEWCASTLE.

The Rev. Canon Selwyn Hon. A. J. Gould; The Rev. Canon White Fred. White, Esq.; The Rev. Canon Tyrrel Edw. Parnell, Esq.; The Rev. R. E. Goddard Major Bolton; The Rev. John Shaw Edward White, Esq.

DIocese OF PERTH.

Names not yet sent in.

DIocese OF BRISBANE.

Right Rev. Bishop Dawes G. L. Hart, Esq., Chancellor; The Rev. Canon Heath T. M. King, Esq.; The Rev. Canon Matthews A. R. H. Peitchee, Esq.; The Rev. Canon Robinson; The Rev. Manley Power; The Rev. F. T. Whittington.

DIocese OF GOULBURN.

The Ven. Archdeacon Pownall, B.D. A. H. Simpson, Esq., M.A., Chancellor; The Ven. Archdeacon Drault A. M. Betts, Esq.; The Rev. Canon Soares T. H. Mate, Esq.; The Rev. G. Spencer F. Campbell, Esq.

DIocese OF GRAFTON AND ARMIDALE.

The Ven. the Archdeacon of Armidale Fred White, Esq.; Chas R Blaxland, Esq.; The Ven. the Archdeacon of Grafton E. C. Blomfield, Esq.; The Rev. W. J. K. Piddington.

DIocese OF BATHURST.

The Very Rev. the Dean Hon. G. H. Cox, M.L.C.; The Ven. Archdeacon Campbell Hon. W. H. Sutor, M.L.C., M.A.; J. Rathborne, Esq.; The Ven. Archdeacon Bentzen J. C. McLachlan, Esq.; The Ven. Archdeacon Wilson.

DIocese OF BALLARAT.

The Ven. Archdeacon Beamish H. D. Cane, Esq.; D.D. Hon. S. Winter Cook, M.L.C.; The Ven. Archdeacon Cooper G. A. Lyon, Esq., M.A.; The Ven. Archdeacon Green, M.A. J. H. Jackson, Esq.; L.L.D. John Robson, Esq.; The Rev. Canon Flower, M.A. C. J. Webb, Esq.; The Rev. Canon MacMurray, M.A.; The Rev. Canon Mercer.

DIocese OF NORTH QUEENSLAND.

The Rev. Canon Edwards Hon. W. Applin; The Rev. Canon Tucker R. Gray, Esq.

DIocese OF RIVERINA.

Names not yet sent in.

The following are the ORDERS OF THE DAY and MOTIONS placed on the business paper for the first day of meeting, September 22, 1891:—

ORDERS OF THE DAY.

- 1. Rev. A. W. PAIN:—That a Select Committee be appointed to consider the amendment of Determination I, Session 1872, so as to make it harmonise with subsequent legislation, and specially so as to make it clear what objections to the confirmation of the election or nomination of any person as Bishop may be held to be valid, to report during the present Session. That the Committee consist of the following members:—
2. Archdeacon COOPER:—That a Select Committee of twelve, consisting of six representatives of the Diocese of Sydney and six representatives of other dioceses, be appointed to consider what amendment or amendments, if any, is or are advisable in Determination I, Session 1881, and report to this Session.
3. Bishop of ADELAIDE:—That a Select Committee be appointed to consider and report, if possible during the present Session, whether it is not expedient to reduce the age of candidates for deacon's orders from 23 to 21 years of age.

4. Canon SELWYN:—In view of the resolutions passed by this Synod at its Session in 1886, and the report adopted by it, together with the subsequent expression of opinion by the Lambeth Conference, with reference to the use of the title of Archbishop, this Synod considers that the time has come when such title and ecclesiastical rank should be assigned to the occupant of the See of Sydney, Primate of Australia and Tasmania, and Metropolitan of the Province of New South Wales; and that a Select Committee be appointed to draw up, for presentation to this Synod at its present Session, a Determination for the purpose of carrying out this resolution.
5. Canon FLWYER:—That a Select Committee be appointed to consider what can best be done to promote the scheme of Home re-union adumbrated at the Lambeth Conference of 1888, and to report to this Session.

MOTIONS.

- 1. Rev. A. W. PAIN:—That the special report of the Executive Committee be adopted.
2. Bishop of ADELAIDE:—That this Synod is of opinion that on the death or resignation of the Bishop of Sydney the necessary connection of the Primacy of the Church of Australia and Tasmania with the See of Sydney should cease.
3. Canon GREEN:—That a select committee be appointed to take into consideration the desirability of amending Determination II, Session 1881, with a view of bringing it into greater harmony with ancient precedents and canons of the church.
4. Canon CHALMERS:—1. That in the judgment of the General Synod, the terms of the oath required to be taken at the consecration of Bishops and set forth in the Ordinal, are appropriate only to the relations of a Bishop to the Metropolitan of his own province, as such oath is not required to be taken by an Archbishop on the ground that he is Metropolitan of a province.
2. That it is therefore inconsistent with the spirit and intention of the Ordinal of the Church that the Primate of the Dioceses in Australia and Tasmania, or the Metropolitan of any province of the Anglican Church in Australia and Tasmania should at his consecration take an oath of obedience to any other Metropolitan or Archbishop.
3. That, in order to prevent any misapprehension as to the ecclesiastical status of the said Primate or Metropolitan, and to bring them with the terms of the rubric which follows the "oath of due obedience" in the Ordinal, it is expedient that they be distinguished by the title of Archbishop.
4. That, while affirming the above particulars as its deliberate judgment, the General Synod declares its most earnest desire that the union and communion of the Anglican Church in Australia and Tasmania, with the ancient and honoured See of Canterbury, should by every lawful means be maintained and strengthened.
5. Bishop of BALLARAT:—That at the end of Section I, Determination I, Session 1872, the following words be added:—"Provided always that no election or nomination of a Diocesan Bishop be submitted to the Bishops of the Province or of Australia and Tasmania as the case may be for Confirmation unless and until the Metropolitan or Primate or senior Bishop as the case may be shall have been satisfied that the See to which a successor is appointed has become actually, formally, and definitely vacant."
6. Bishop of BALLARAT:—That a Select Committee be appointed to consider what provision can be made for the case of Bishops who may become incapable of administering their Sees.
7. Archdeacon FARR:—That the President be requested to direct that the alternative form of Funeral Service and the forms of service for the occasions referred to in Appendix XI sub-section A (1) and (2) and sub-section B (1) Synod Report 1886 p. 104 be laid upon the table for consideration and adoption by this General Synod.
8. Bishop of PERTH:—That the House of Bishops be requested to consider certain objections and suggested amendments in regard to the Forms for "Special Services" authorised for use in the Dioceses of Australia and Tasmania.
9. Dean of HOBART:—That this Synod records its firm conviction that any extension of divorce such as has been allowed under the Victorian Act is inconsistent with the Divine law.
10. Rev. GEORGE SPENCER:—This Synod, recognising the importance of the works of mercy carried on by Deaconesses and Sisterhoods in various parts of the Anglican Communion, considers that the Australian portion of this Communion needs such workers; and that it is desirable, under proper safeguards, to encourage the formation in Australia of Deaconess Institutions, and the employment of Deaconesses in Australian parishes and parochial districts, as well as the establishment and work of Sisterhoods in Australia, or of branches of existing Sisterhoods.
11. Rev. GEORGE SPENCER:—1. This Synod is of opinion that the time has come when an attempt should be made to provide for the Australian portion of the Anglican communion a comprehensive catechism, suitable for the purpose of grounding senior scholars in day and Sunday schools, and candidates for confirmation, in the principles of the Christian faith, and the distinctive teaching and usages of the Church of England. 2. That the catechism should contain a summary of the doctrine of the Church expressed, as far as possible, in the words of authoritative documents already existing; a summary of Christian duty; some explanation of the services and ceremonies of the Church; a historical sketch of the position and claims of our communion; and an

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

13. Archdeacon GREEN:—That this Synod approves of the Draft Bill for additional services and a revision of the rubrics agreed to by the Canterbury Convocation in 1890, and respectfully requests the Primate to advise the Archbishop of Canterbury of this, its opinion, and its hope that the measure may as soon as possible be introduced into the Imperial Parliament.

13. Bishop of TASMANIA:—That a sub-committee consisting of be formed to take into consideration the formation of a "Church Telegraphic Code," the centre of which should be in the Church House, Westminster, for the use of the Bishops and Clergy of the Anglican Church throughout the world.

14. Canon SELWYN:—In view of the opening that seems in the providence of God to be afforded for carrying the message of the Gospel to the inhabitants of New Guinea, this Synod considers that the time has come when all agencies hitherto formed for this work should be consolidated and united under one responsible Head; and that the practice of the Church which in time past has been so signally blessed of God over the whole world, should be followed now and here, and a Bishop should be chosen and consecrated and sent, to take up this as his special work; and that at his disposal and under his control should be placed all the offerings of the churches of Australia and Tasmania; and that in him should rest the choice and appointment of all the workers under him in this great mission field.

REPORT OF THE EXECUTIVE COMMITTEE TO THE GENERAL SYNOD. SESSION, 1891.

The Committee has to report as follows:— The Hon. Edward Knox, one of the members of the Committee appointed at last Synod, having resigned his office, The Primate appointed W. Gregory Walker, Esq., to fill the vacancy.

The Committee has held three meetings. The attendance has been as follows:—The Most Rev. the Primate, 3; the Ven. Archdeacon King, 2; the Ven. Archdeacon Pownall, 1; the Ven. Archdeacon Campbell, 1; Rev. Canon Selwyn, 2; Rev. A. W. Pain, 2; Hon. G. H. Cox, 1; Hon. Edward Knox, 1; Hon. W. H. Sutor, 1; Thomas Robertson, Esq., 2; Hon. A. J. Gould, 1; W. Gregory Walker, Esq., 1.

Determinations of Session 1886. The determinations of Session 1886 were communicated to the several Dioceses, and a return of the acceptance, or otherwise, of these Determinations by the various Diocesan Synods will be laid upon the table.

Annual Proceedings of Diocesan Synods. The Committee has obtained, as far as possible, the Annual reports of the several Diocesan Synods. Members desiring to refer to these Reports may do so on application to the Secretaries of the Synod.

Synod Roll. The Executive Committee has, in compliance with the request of the Synod, considered the question "whether the Synod Roll in its present form, unsigned, and unattested, would be conclusive evidence in a Court of law, to show what members have a right to sit in the General Synod" and now reports that the names of the Clerical and Lay Representatives of every Diocese are forwarded to the Executive Committee, and the documents containing them are duly signed and attested by the Bishop of every such Diocese. From these documents the Synod Roll is compiled by the Executive Committee and contains no name which is not so attested. The Committee is therefore of opinion that the Minute Book in which the Synod Roll appears affords conclusive evidence "to show what members have a right to sit in the General Synod."

Report of Proceedings. The Committee has also considered "the practicability of obtaining in future Sessions a fuller report of the proceedings of the General Synod than usually appears in the daily papers." A special report upon this subject will be made to the Synod.

Elections. It will be necessary at this session to make the following elections:— 1. Four members of the Committee of Appeal. (Determination II, 1872.) 2. Executive Council of Board of Missions. Five Clerical and Five Lay Members. (Determination I, 1886.) 3. Executive Committee of General Synod. Five Clerical and Five Lay Members. (Minute 76, 1881. Minute 40, 1886.)

Resolutions of Diocesan Synods. The following resolutions passed by the Diocesan Synods of Sydney and Adelaide and the Church Assembly of Ballarat respectively have been communicated to the Executive Committee.

Diocese of Sydney.

7th August, 1891. That the General Synod be requested to amend Determination I, Session 1872, so as to make it harmonise with subsequent legislation and specially so as to make it clear what objections to the Confirmation of the election or nomination of any person as Bishop may be held to be valid.

Diocese of Adelaide.

7th May, 1890. 1. That this Synod is of opinion that on the death or resignation of the Bishop-elect of Sydney the necessary connection of the Primacy of the Church of Australia and Tasmania with the See of Sydney should cease.

2. That in the opinion of this Synod it is desirable that in view of the scarcity of Candidates for Holy Orders, the General Synod should be asked to consider whether it is not expedient to reduce the age of Candidates for Deacon's Orders from twenty-three to twenty-one years of age, provision being at the same time made for the more thorough training of the Candidates.

Diocese of Ballarat.

6th May, 1890. That this Assembly is of opinion that Determination I, passed by the General Synod at its Session in 1881, and duly accepted by this Diocese in that same year has been proved by experience to be unsatisfactory in its working in respect of Section 3 of said Determination which prescribes the method of electing a Bishop of Sydney, and desires with deep respect to convey to the General Synod, by the hands of its duly appointed Representatives, the expression of its earnest hope and prayer that the Synod may take such steps as in its wisdom it may deem desirable to amend the said Determination in respect of the Section referred to.

The Balance Sheet of the Committee, showing amount due Bank £3 9s 4d.

Aunt Malviny on Deaconesses.

It's a thousand pities that people ez knows 'riginal Greek can't agree better ez to what it means. They get common folks drefful mixed up 'bout things. Now here's all this deaconess talk; it's so twified with diff'rent meanin's to the same words that it's pretty nigh ez upstiffin' as "Revision." The great hitch seems to be along o' the early Church. They say if the Church of to-day ain't patterned after the early Church, 'twont do at all. But if we can't find out exax'ly what the style of the early Church was, what are we goin' to do 'bout it? An' the learned men don't 'pear to ketch on to the same idee. One man studies up all the dockymints, an' he sez there was deaconesses in the early Church. 'Nuther man studies up the very same dockymints, an' he sez there wasn't. Ez fur pore Phebe, it's mighty hard to diskiwer what she was! In one week's paper she 'pears to be a sure-nuff deaconess; the nex', she's nuthin' but a ord'nary church member, who was runnin' over to Rome fur a spell, an' mos' likely tuk the letter along.

It always was powerful puzzlin' to me how men who go to the same Seminaries, have the same professors, an' lar out of the same books, can make sech diff'rent meanin's out of the same words, an' each one be so cook-seure that he's right. Besides the 'riginal Greek trouble, some of the good brethren don't agree ez to whether the minin ought to be made deaconesses even if the early Church had 'em, an' they argy a spell 'bout that. It's plumb curious, too, how the same argymints are made to work both ways. For instance, one man's piece sez: "wimin could do that kind of work splendid, because they've done so well in home and foreign missions." Nutner sez: "'tain't right that wimin sh'd be brought forrard, an' have offices in church. Sh'll spoil 'em fur what they're doin' an' jest see how they work in home and foreign missions!"

Then one writer holds the 'pinion that ez wimin do so much of the Church work, 'tis but right that they sh'd have some 'official persition.' There sh'd be some way to give 'em credit fur what they do, an' goes on with a lot of sech pleasant talk, that makes you feel like stoppin' some day to shake hands with him. But in the nex' paper along comes 'nuther man jest ez gallant, an' soft-spoken, an' t'puder of folk's feelin's an' he sez: "wimin mustn't have emy of the official duties. They're not fitted fur sech burdens." He's perfectly willin' they sh'd run the mission'ry societies, an' the dorresses, an' the church aids, an' do the hefty part of Sunday-school teaching, an' fill up the seats in churches an' prayer meetin', jest leavin' a few spaces here an' there fur the male seck, an' be leavin' to come to the fore with fairs an' festivals fur money-raisin' when the men can't git no more money out of folks, he's willin' fur 'em to do these little things, an' a few others, but no woman sh'd be able to assume the duties of a deaconess." Now ain't he a proper kind an' consid'rate?

The wimin, themselves, don't seem to be sayin' nothin'. They jest set back an' look on. I guess it's 'bout this way with 'em; if the Church wants 'em to do deaconish work, some sisters will be found willin' an' able to do it, an' if it don't want 'em to, why, it's no odds; there's plenty also fur 'em to fill up their time with.

Well, well, I s'pose it'll be fixed up. Some 'riginal-minded man from a college or siminary, or some wheres,

will git up in the confer'ance an' propose a sort of in-between way out of the muss that nobody else's ever thought of, an' everybody'll be drefful pleased, an' the men'll come home with their arms round each other's necks.

Some folks thinks there'll be right smart fightin' 'bout deaconesses, an' mebbe a split in the Church, but I aint a mite afraid of it. I think the Church grows mellow as it grows older. Gits more sense every year, too. Tain's half as ready to git mad an' fly to pieces ez it use to be.

I think all these "burnin' questions" 'bout revision, an' deaconesses, an' supervisson, or interference or whatever 'tis, an' 'bout whether we had'n't better have some half-edicated ministers fur the Churches ez can't pay much fur their preachin', all sech questions have jest come up at this time so ez they can git theirselves settled, an' out of the way before the new century comes in. Then our Church'll be all in spandy trim to start in an' help git the world ready fur the millenyum.

JEANNOT'S TO-MORROW.

"I will plough my field to-morrow," said Jeannot. I must not lose any time, as the season is advancing; and if I neglect to cultivate my field I shall have no wheat, and, as a consequence, no bread." To-morrow arrived. Jeannot was up by daylight, and was about going out to get his plough, when one of his friends came to invite him to a family festival. Jeannot hesitated at first; but on reflecting a little, he said: "A day sooner or later makes no difference for my business while a day of pleasure once lost is always lost." He went to the festival of his friend.

The next day he was obliged to rest himself because he had eaten a little too much, and drank a little too much, and had a headache. "To-morrow I will make up for this," he said to himself.

To-morrow came; it rained. Jeannot, to his great grief, was unable to get out all day. The following day it was fine, and Jeannot felt himself full of courage; but unfortunately his horse was sick in his turn. Jeannot cured the poor beast.

The following day was a holiday, and he could not, of course work. A new week had commenced, and in a new week a great deal of work may be done. He began by going to a fair in the neighborhood; he had never failed to attend it, and it was the finest fair held within ten miles. He went afterwards to a christening of a child of one of his nearest relations, and afterwards to a burial. In short, he had so many things to occupy him that when he began to plough his field the season of sowing was past; thus he had nothing to reap.

When you have anything to do, do it at once; or if you are master of the present, you are not so of the future, and he who always puts off his business till to-morrow runs a great risk of never being able to finish anything.

IFS AND BUTS IN CONVERSATION.

What contrasts in character we see sometimes in one day, after little groups of visitors have called. Some appreciate everything—see what it is to be admired and approved in every little picture, in every trifling household alteration, and every added touch of grace and beauty in house and garden, making the memory of their visit a quiet little benediction, and helping on the endeavours of some in rather unpretending homes to make the best of things. But others seem afraid lest their powers of criticism and the individuality of their opinions and judgments should not have free play and be made properly manifest. "Yes, very pretty," they say; "but wasn't the place more comfortable before?" "Yes, nice little sketch enough; but doesn't the sky spoil it, do you think?" "Yes, I fancy it is an improvement to the place; but do you think you will ever see your money for it again?" Poor souls! they do not seem to know it, but their conversation is full of "ifs" and "buts!" Having interlarded their entire talk with them, they leave you in an unpleasant mood, unless you have great firmness of judgment as to what is right and good yourself. I remember a young lady of my acquaintance who was out on horseback, and who met on their way one of this class. She received, as she thought at first, a pretty compliment: "You look nice on horseback, my dear," an old friend said to her; "but then all ladies look nice on horseback." Thus it is we find strange mysteries in life. There are some people who seem to think it not good for you to be too comfortable in mind, and evidently believe that a mosquito or two—small ones—can do no harm to anyone; but only help to keep alive your mental activities, and preserve you from too great contentment and quite unnecessary pleasure.—The Quiver.

It is reported that proposals have been made to the Dean and Chapter of Salisbury to sell the historic fortress and site known as Old Sarum. The Dean and Chapter are believed to be not unwilling to entertain the request, but have asked the Town Council for an expression of opinion on the point.

The Bishop of Exeter has had an interview with the Committee of the Church Missionary Society, in regard to his impending journey to Japan to visit his son, the Bishop in Japan. His Lordship hopes to spend six weeks in Japan, and to be back in his own diocese at the end of the year.

Diocese of Sydney.

Parramatta.—Under the auspices of the Lay Helpers' Association the Rev. J. Dixon, of Balmain, delivered a lecture on Tuesday evening on the subject of "Church Finance," in St. John's Hall. The lecturer dealt with parochial funds rather than diocesan, special reference being made to the methods of working. The lecture was much appreciated by those present, and a wish expressed that it might be printed. On the motion of Mr. Harper a hearty vote of thanks was passed. Archdeacon Gunther occupied the chair, and in his opening address gave a suggested programme for a conference on church finance. A new departure was taken after the lecture, the audience being invited to ask questions of the chairman and lecturer, and discuss suggestions brought forward.

Strathfield.—On Tuesday, August 19, a meeting was held at the Council Chambers, Strathfield, to further the object of building a permanent church for the district. The chair was taken by the Most Rev. the Primate, who was supported by the Incumbent (Rev. H. J. Rose), the Rev. Canon King, the Rev. T. Harrison, the Rev. George Littlemore (minister of Trinity Congregational Church), Mr. Allred (acting for the Secretary), and Mr. J. Docker (Honorary Treasurer). A short prayer-meeting having been held in the church, the meeting commenced with a brief address by the chairman, after which apologies were read from the following gentlemen, expressing sympathy with the parish in the great work it had undertaken: the Archdeacon of Camden, Rev. Canon Moreton, the Rural Dean (Mr. Baber), Rev. E. C. Beck, Dr. Kyngdon, Mr. H. W. Hammond, and others. The report of the Building Committee was read and adopted, and a resolution was passed unanimously pledging the meeting to support the Committee by its sympathy, its prayers and its monetary aid. In the course of the evening it was stated that the sum of £350 more was required in order to put the finances upon a satisfactory footing. Refreshments were handed round during the evening, and the various competitive designs were inspected. A limited competition had been held with the result that the Committee, acting on the recommendation of an eminent architect, appointed Messrs. Sulman and Power architects of the Church.

A hearty vote of thanks was, on the motion of Mr. Macphail, accorded to the Primate for presiding. In putting the motion, the Incumbent spoke of the readiness on all occasions and at whatever sacrifice of convenience the Primate manifested to co-operate in parochial work.

A number of representative men, on the invitation of the Bishop of Durham, have been conferring at the Palace, Bishop Auckland, on the difficult subject of national insurance. Certain resolutions in favour of the scheme of compulsory assurance were agreed to.

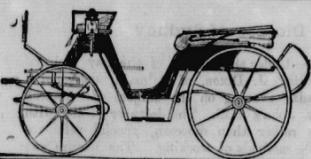
On a special Sunday in July by the kindness of the Dean of Westminster the offertories were given to the St. Andrew's Waterside Church Mission. The preacher, Dr. Troutbeck, strongly urged the claims of the Mission on the Church. The service was rendered the more interesting by the presence of the Brighton and Hastings Naval Artillery Volunteers. The offertories amounted to £27 10s 1d.

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TERMS and PROSPECTUS ON APPLICATION. Special arrangements for Sisters. Trams stop at the school entrance. Duties resumed on February 2nd, 1891.

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THE MISSES HAYLES - PRINCIPALS. The College is situated in the favourite locality of Potts Point.

The Australian Anglican Church Directory. FIRST ISSUE, 1st AUGUST, 1891.

TWO SHILLINGS and SIXPENCE. The first and only Directory giving information of the 13 Dioceses of Australia.

Every Clergyman, Churchwarden, Trustee, Patron, and Synod Representative should have it for reference.

Copies may also be had at the Church Book Depot, Pitt-street, Sydney; from H. Collard, Central Arcade, George-street, Sydney; from appointed Agents in each diocesan centre throughout Australia; and through all Booksellers.

Socialism & Christianity.

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 Depot, 176 PITT STREET, and from all Booksellers.

M. B. 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 Organ, Pianoforte, Singing and Harmony, Address: OLIVE ST., PADDINGTON.

Mr. Barnett visits:—Hunter's Hill, Wednesdays and Saturdays; North Shore and Neutral Bay, Tuesdays and Fridays.

TWO YEARS' RESULTS. TWO YEARS' RESULTS.

THE HAND-IN-HAND Mutual Permanent Investment & Building Society. Head Office: PITT AND BOND STREETS.

W. FRASER MARTIN, Esq., President. CHAS. DAVIS, Esq., Vice-President. Capt. J. VINE HALL. J. C. LOW, Esq. H. P. TIDSWELL, Esq. Balm: Local Board of Advice, J. P. FRANKI, Esq., J. P. S. H. HYAM, Esq., J. P. ALFRED HANCOCK, J.P. Local Manager.

Table with 4 columns: Date, Paid-up and Contributing Shares, Deposits and Savings Bank Accounts, Advances on Real Property.

Shares Paid-up, £20 each; Contributing 1s per fortnight. FOUR YEARS' RESULTS. FROM THE SOCIETY'S BOOKS:

A Four years since took up 20 Contributing Shares, and paying 20s per fortnight, has paid in 4 years .. £104 0 0

Entrance Fees 1 0 0 Pass Book and Rules 0 1 0

His shares have to-day a CASH VALUE of £125 15 4d, and are carrying Compound Interest. .. £200 0 0

B Four years since took 10 Paid-up Shares £200 0 0 Entrance Fees 0 10 0 Pass Book and Rules 0 1 0

He has received in Cash, 473 6s 8d. He still holds his 10 Paid-up Shares, and his shares carry 7 per cent Interest, paid half-yearly, and ANNUAL BONUS.

The SURPLUS UNDIVIDED PROFITS, after providing Interest and Bonuses, have MORE THAN TRIPLED during the past year.

Send or Call for Latest Balance-Sheet. ROBERT W. J. HARLEY, Manager. Pitt and Bond-streets, Sydney.

MUNN'S MAIZENA. THE Finest Preparation of Corn Flour made. Unequaled for Purity, Freshness, and Excellence of Quality. Awarded 20 First-class Medals.

ASK YOUR GROCER FOR IT. Guide to Contributors.

- The Church Society—Hon. Secs.: Rev. J. D. Langley, Robert Hills, Esq.; Organising Sec.: Rev. S. S. Tovey, the Chapter House, Bathurst-street. The Diocesan Educational and Book Society—Hon. Secs. and Treas.: Rev. J. D. Langley, George Wall, Esq. The Board of Missions—Hon. Treas.: James Plummer, Esq., 422 George-street. Hon. Sec.: Rev. A. Yarnold; Organising Sec.: Rev. C. E. Amos. The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton. The Centennial Fund—Hon. Treas.: T. A. Dibbs, Esq.; Organising Sec.: Rev. J. Dixon, the Chapter House, Bathurst-street. The Committee on Religious Instruction in Public Schools—Hon. Treas.: F. W. Uther, Esq., 359 George-street; Hon. Sec.: Rev. A. W. Pain, Darlinghurst. The Church Buildings Loan Fund—Hon. Treas.: T. A. Dibbs, Esq.; Hon. Sec.: Rev. J. Hargrave, St. David's, Surry Hills. The Clergy Widows' and Orphans' Fund—Hon. Treas.: Captain Dean, R.N., Queen-street, Woolahara; Hon. Sec.: W. Blair, Esq., 176 Pitt-street. The Clergy Superannuation Fund—Hon. Treas.: T. A. Dibbs, Esq.; Hon. Sec.: J. Vickery, Esq., Waverley. The Church of England Temperance Society—Hon. Secs.: Rev. T. B. Tress, C. B. Brownrigg, Esq., Courtenay Smith, Esq. The Church Home—Hon. Secs.: Rev. T. B. Tress, Miss G. A. Edwards. The Church Missionary Society—Hon. Secs.: Rev. F. B. Boyce, C. R. Walsh, Esq.; Hon. Treas.: R. Hills, Esq., Bridge-street. Church of England Mission to Seamen—Hon. Sec., Ven. Archdeacon King; Hon. Treas., Robert Hills, Esq. Holy Trinity Mission House, Miller's Point—Hon. Sec., Rev. C. J. King; Hon. Treas., Courtenay Smith, Esq. Malleson Mission—Hon. Sec., Rev. F. Wallace Mort; Hon. Treas., E. H. Rogers, Esq., Ashfield.

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

A QUALIFIED and accredited Clergyman seeks a cure as Locum Tenens or Sunday duties. "M. M." Record Office.

Young People's Scripture Union. THE ANNUAL MEETING

will be held in the Y. M. C. A. HALL, PITT STREET, SYDNEY,

SATURDAY AFTERNOON, 29th AUGUST, at 3.30 o'clock.

Chairman - Rev. J. D. LANGLEY.

Speakers: Rev. D. H. DILLON and Rev. F. DUESBURY.

Organist assisted by members of the Y.M.C.A. Choir.

Your attendance is desired, and you are requested to invite your friends to come.

E. M. HASSALL, Hon. Secs. S. SINCLAIR.

BRITISH PLATE & SHEET GLASS Oil and Colour Importers, JAMES SANDY & CO. Wall Papers—Newest Designs. 330 & 271 GEORGE STREET SYDNEY.

AUGUST, XXXI Days. Thirteenth Sunday after Trinity. MORNING LESSONS. 20th, 2 Kings 5; 1 Corin. 4 to v 18; 2 Kings 6 to v 24; Matt. 27 v 57 or c 7. 21st, Gen. 25 v 10 to v 18; 4 v 18 & c 5; Deut. 18 v 15; Jeremias 39. 22nd, Jeremias 38 v 14; -6; Mark 1 to v 21. 23rd, -51 v 54; -1 v 21. 24th, -50 to v 21; -7 to v 25; -2 to v 25. 25th, Bookiel 1 to v 15; -3 to v 15; -2 to v 25. 26th, -2; -3 to v 15; -8; -3 v 13. 27th, -3 v 15; -9; -8; -3 v 13. 28th, -3 v 15; -9; -8; -3 v 13. 29th, 2 Kings 9; 1 Corin. 10 & c 11; 2 Kings 10 to v 32; Mark 4 to v 23 or 2 Kings 13.

The Australian Record. "SPEAKING THE TRUTH IN LOVE." SATURDAY, AUGUST 22, 1891.

RELIGION AND PUBLIC HEALTH.

THE address delivered by his Lordship the Bishop of Newcastle on Sunday afternoon last, in St. James', was most valuable and timely.

Religion and health are closely allied, and compliance with natural laws may lead to something higher.

Drainage and sanitation are most important subjects, and some persons may regard their consideration on Sunday by a Bishop of the Church of England as being, to say the least of it, an innovation as novel as it is refreshing.

It is one of the subjects which we often look at and as frequently turn away from, not because we do not deprecate the violation of those laws, which are so many safeguards for public health, but because the situation seems so hopeless, and the clauses of effectual relief so dimly remote.

The houses in which many are forced to reside are miserably small, badly constructed and ill ventilated; and supposing that those who reside in them are persons of excellent moral training, with fixed habits on the side of virtue, temperance, and self-restraint, it requires no vivid imagination to picture the miseries of their condition.

In a street not far away, there is a "terrace" of cottages, each containing three rooms and an outbuilding called a wash-house; in several of these there are five to seven persons huddled together.

Let us suppose they are godly people, they can never secure even the briefest space for retirement and devotion. They live continually in the presence of others.

Young girls are tortured by an existence without privacy, and there is not a chance that a pure instinct or a maidenly modesty will long survive where the conditions are so antagonistic to virtuous sensibility.

True; some do escape—they are but few—but they have suffered mentally and morally in their brave fight against adverse conditions.

No wonder it has been said by one who has gained much experience of these classes, that there are men, women, and children, who are gradually losing all traces of the humanity with which God endowed them.

The instincts that are enervated and most brutal—those that ally them most closely to the savage and the animal—these are the only instincts that in a little while survive.

If these things are so, and we think there is evidence, both in the city and suburbs, which will prove, even to the most sceptical, that the words are true, it is well that the Church should direct attention to the evils which exist and rouse the public conscience.

that the Church's duty is to preach the Gospel, administer the Holy Sacraments, and that she has nothing to do with the houses of the poor, and the unsavoury subjects of drainage and ventilation.

We wonder if such critics have read the Holy Scriptures. We remember hearing an eminent preacher once say that if the State would only adopt the Poor Laws of the Bible, there would be no need for Boards of Health, Relieving Officers, or the Parish Workhouse.

And we are inclined to think the same with reference to the laws of sanitation, &c. And our blessed LORD and SAVIOUR put forth His hand and touched those who were diseased and gave them new life, and new hope.

The pictures we get of CHRIST and His relation to social and domestic life show that He purified, ennobled and sweetened them by His presence and His power.

Why should the poor be compelled to live under conditions which are degrading and demoralizing? Is not God the Father of all His children; is not humanity meant to be in CHRIST a loving, self-forgetting brotherhood?

Surely, then, the Church should use her influence and power in seeking to lift men up, and to cry aloud and spare not against those evils which degrade and destroy.

No doubt scores who live around need to be instructed in those laws, obedience to which is absolutely necessary to the preservation of health and of purity.

No agency can do this better than the Church. She can go with all the sympathy which true religion possesses, and offer her guiding hand and cheering word.

Other organizations prompted by humanitarian principles or a philanthropic spirit may approach them, but no persons are quicker to detect than those the difference between real sympathy and respectful condescension.

They know the difference between charity so called, and the inculcation of those truths the knowledge of which has much to do with the happiness and healthfulness of life.

Christians we must recognise that the most helpful, moral and social education has come from the life of JESUS CHRIST, then we ought to have more contact with him, and to have more sanctity in our lives, and every day to be more like him.

Salvation is not a mere condition, it is a life. It is a self-love which is a luxurious indulgence, and it is a luxury which is not to Him. CHRIST was here to rebuke our selfishness and to show us the way to the life of our social and national life.

The members of His Church, through which the throbbing tide of sympathy and renewal must flow. They cannot remain careless of the well-being of others with which their life is related.

The parted ends of our social nerve must be brought together by the Church of the living God. This is the reason why the Church should deal in a practical way with those social problems, which are the burning questions of the day, and the Bishop of Newcastle on Sunday last gave a valuable contribution in this direction—a contribution which deserves a more wider recognition and acknowledgment than by the circle he addressed.

We hope this is but an instalment of service, and that the subject will arrest the attention of legislators, capitalists and the Church, so that by quick sympathy, robust intelligence, and a persistent will, the good work may be carried on and life made sweeter and homes made happier, than they can be under present circumstances; and above all, that men may be led to feel the Church is not indifferent to the disabilities under which they labour, but that she would seek to remove them and direct their steps in the way which will lead them onward to the enjoyment of purity, the possession of health, and the knowledge of that CHRIST who was anointed to preach the Gospel to the poor.

Australian Church News. Diocese of Sydney.

Camden.—We are informed that the parish of Camden which has for some months been without a regularly appointed clergyman has now been provided for by a temporary arrangement.

The Rev. Cecil King will take charge of the parish for twelve months, and the Archdeacon of Cumberland will reside with him.

The parish of Holy Trinity, Sydney, will in the meantime be placed in the care of the Rev. J. Chaffers-Welsh, as locum tenens.

Archdeacon King will devote himself more especially to his additional duties, and will also undertake a certain amount of Sunday-school inspection.

Mrs. Chaffers-Welsh will still act as inspector of religious instruction and mission work. Five Dock and Drummoyne.—The efforts made during the past twelve months by Church of England residents of the borough of Drummoyne to secure separation from the parish of Five Dock have resulted in the following letter being received by the chairman of the separation committee:—"Bishops-court, Sydney, August 15, 1891.—Dear Sir,—I can only say, in reply to your note on the 11th inst., that on due consideration of all the circumstances before me, I do not think the 'emergency' contemplated in the ordinance has yet arisen. I ask you, and those who think with

PALING and Co., 356 George-st., Sydney.

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

you, to believe that I am trying to be fair to all concerned, and while I recognise that Drummoynne may be likely to make good his plea for separation in a year or two, I think it unfair to the parish of Five Dock and Drummoynne, as it at present exists, to subdivide it. I counsel patience and an honest endeavour to make the best of a state of things which cannot be entirely satisfactory. Yours, Wm. Sz. SYDNEY.

St. Mary's, Balmmain.—Dr. H. Payne Scott, of Macquarie-street, delivered a lecture on Tuesday evening in St. Mary's Hall, in aid of the parochial fund. The subject was "A peep into the Celestial Worlds," illustrated with large magic lantern dissolving views of the planetary system, comets, fixed stars, clusters and nebulae. The hall was well filled. The chair was taken by the Rev. Mervyn Archdall.

Lay Helpers' Association.—Under the auspices of the Lay Helpers' Association, the Rev. Canon Kemmis delivered a lecture in the Chapter House on Tuesday evening. The subject of the lecture was "Church and the Apostolic Ministry." Mr. Joseph Page presided, and those present included the Rev. C. Garnsey, A. Styles, G. N. Wood, Dr. Pocock, Messrs. Fitzmaurice, Crane, and Hartley. The lecturer invited attention to the last Lambeth Conference, which he described as the grandest gathering the Church of England had witnessed for centuries. The beneficial results arising out of that memorable event in the history of the Anglican Church was touched upon, and the Rev. gentleman emphasised the need existing in some quarters at the present day of correct Scriptural teaching upon such subjects as that which formed the title of his lecture. The Church was not a republic, nor a voluntary association of those who agreed in certain tenets; it was the body of Christ Himself, and so the Bible taught. It was holy because imbued with the instruments of holiness, making men holy, because Christ its founder, and because it was catholic, because not intended for any particular people, as being built on the foundation of the apostles.

Recitals at the St. Mary's, Balmmain, on the 19th inst., the first anniversary of the Juvenile branch of the C.E.T.S., connected with the Eveleigh-street Mission Room was held, and was largely attended. After a good tea had been partaken of, Dr. Morgan presided at the open meeting, and an interesting programme was gone through. The Rev. Stanley Wilkinson stated that 191 members had been enrolled, and in a brief speech, reported on the work of the year. Prizes were distributed, and soon after a very pleasant evening was brought to a close.

Appointment of Deaconess.—An interesting ceremony was performed in the chapel at Bishopscourt, on Friday, Aug. 7th, when the Bishop set apart Miss Stiles to fulfil the office of a deaconess in the Church. The service which was solemn and impressive, consisted of suitable introductory sentences, the Lord's Prayer, a special psalm (cxliii.) and lesson (John xiii. 1-17), Creed, and an address by the Bishop. This was followed by the order of service of Admission authorised by the late Primate. The Bishop was assisted by his chaplain and the candidate was presented by the Rev. G. D'Arcy Irvine, in whose parish she is licensed to work.

Appointment.—The Most Reverend the Primate has appointed the Rev. D'Arcy Irvine to be Rural Dean of the Rural Deanery of Richmond.

Sunday-school Institute.—The annual teacher's examination will be held on August, 24th and 25th. Any teachers intending to enter who have not already sent in their names, are requested to do so at once. Address Rev. E. C. Beck, Mossman's Bay.

St. Barnabas.—A concert was recently given in St. Barnabas' schoolroom by the children attending the Sunday school, under the conductorship of Mr. R. Barton, choir-master. After an overture (Neapolitan) by Messrs. J. and G. Vaughan and E. and H. M. Gee, the following rendered some songs:—Misses Brissett, Eva Hall, Ethel Hull and Master Hart; a duet by Miss Eva Hall and Master G. Vaughan; recitations by Misses M. Queen and Bullow. Piano solos were given by Misses Outten, Johnson, Heany, Carpenter and Master Monk. A dialogue by Masters Thomas, Carter and Austin was greatly appreciated. Several part songs were given by the choir. The Rev. William Martin, B.A., congratulated Mr. Barton on the proficiency attained by the children.

St. David's, Surry Hills.—A conference for the Promotion of the Spiritual Life, will be held (D.V.) in St. David's Church, Arthur-street, Surry Hills, on Tuesday, 25th, Wednesday, 26th, and Thursday, 27th August, 1891. Subject: "The Service of God." Holy Communion at 11 a.m., Tuesday, 25th. The following is the programme:—Tuesday, 25th August: Afternoon Sitting, 3.30 to 6 p.m.; chairman, the Most Rev. the Primate. Subject: "The Preludes to Service." Speakers: Rev. T. B. Tress, Conversion; Rev. E. G. Oranswick, Salvation; Rev. J. Vaughan, Forgiveness; Mr. W. Crane, Adoption; Rev. Stanley Wilkinson, Separation; Rev. Dr. Lasseron, Readiness. Speakers on the general subject: Rev. C. J. King, Mr. W. R. Bowers, Rev. W. N. Fraser, Mr. W. A. Varley, etc. Evening Sitting, 7.30 to 9.30 p.m.; chairman, the Very Rev. the Dean of Sydney. Subject: "The Principles of Service." Speakers: Rev. J. Hargreave, Truth; Rev. J. H. Mullens, Reverence; Rev. Henry Martin, Obedience; Rev. F. R. Elder, Consecration; Rev. E. A. Colvin, Ability; Rev. G. H. D'Arcy Irvine, Love. Speakers on the general subject: Mr. J. Cooper, Rev. T. B. Tress, Rev. J. D. Langley, etc. Wednesday, 26th August. Afternoon Sitting, 3.30 to 6 p.m.; chairman, the Venerable Archdeacon King. Subject: "The Pattern of Service." Speakers: Rev. T. Dixon, Dependence; Rev. M. Archdall, Lowliness; Rev. J. G. Southby, Prayerfulness; Rev. S. Fox, Honouring the Word; Rev. A. E. Bellingham, Action under Pressure; Rev. R. J. Read, Fearlessness. Speakers on the general subject: Mr. Dibley, Rev. F. M. Dalrymple, Mr. H. S. Cooper, Rev. E. Crisford. Evening Sitting, 7.30 to 9.30 p.m.; chairman, Mr. Justice Foster. Subject: "The Pathway of Service." Speakers: Rev. J. D. Langley, After Christ; Rev. A. Kilworth, Upright; Rev. D. H. Dillon, Spiritual; Rev. T. Jenkyn, Constant; Mr. John Kent, Thorough; Rev. W. Martin, Zealous. Speakers on the general subject: Mr. Courtenay Smith, Rev. F. W. Reeve, Mr. Tozer, Rev. H. I. Richards, etc. Thursday, 27th August: Afternoon Sitting, 3.30 to 6 p.m.; chairman, the Venerable Archdeacon Gaucher. Subject: "The Privilege of Service." Speakers: Rev. J. Chaffers-Welsh, Honor; Rev. J. W. Debenham, Protection; Rev. F. B. Boyce, Favour; Rev. Canon Moreton, Peace; Rev. W. A. Charlton, Joy; Rev. J. H. Price, Rest; Rev. J. N. Manning, Fellowship. Speakers on the general subject: Rev. B. Stephens, Mr. L. Kay, Mr. Johnson, etc. Evening Sitting, 7.30 to 9; chairman, Rev. Joshua Hargrave. Subject: "The Prospects of Service." Speakers: Rev. J. D. Langley, Rejoicing with Christ; Dr. Rutledge, Perfect Service with Christ; Rev. T. B. Tress, Everlasting with Christ. The Conference to be open for testimony and praise during the remainder of the evening. During tea hour (6 to 7.30) opportunity will be given for the discussion of the following:—On Tuesday: "Woman's work in connection with the spiritual life." On Wednesday: "Foreign missions in connection with the spiritual life." On Thursday: "Spiritual life among the young."

Diocese of Newcastle.
Committee Meeting.—The committee appointed to devise means to secure the co-operation of a larger number of parishes in the Diocesan Scheme of Religious Education, met on the afternoon of the 14th, at St. Peter's parsonage, E. Maitland. The Bishop presided. A resolution to the following effect was passed by a majority:—"That it is desirable to draw out or introduce a uniform set of lessons for use in the various Sunday-schools in the diocese."
Addresses to Substitutes.—Clergymen undertaking other clergymen's duties in their absence have an undeniably difficult post to fill but a safe rule to act upon would be to set their faces against receiving addresses. I do not say in every case, as some addresses may be both loyal to the incumbent and appreciative of his substitute, especially when accompanied by a donation. Otherwise, they strike me as merely a cheap way of getting a shot at an absent brother.
Gresford.—A meeting of parishioners was held on Monday, August 13, to organise a suitable welcome to the Bishop on his visit to the parish in the first week in September.
Branxton.—The Bishop will hold an "Arbor Day" at Branxton on the 18th, when memorial trees will be planted round Branxton Church, which has just been well fenced round. Another capital idea of the Incumbent of Lochinvar.

Diocese of Goulburn.
Albury.—The assistant minister of this parish, Rev. W. J. Ellis has organised a "Boy's Club" which now consists of 220 members, and could be raised to 300 if space could be afforded. The boys assemble a few nights a week in the schoolrooms, and after a very short opening service, practice gymnastics, and have other innocent amusements. It is hoped, in time, to get spiritual good from this organization.

Diocese of Bathurst.
Nyngan.—Over a hundred gentlemen met last Thursday for the purpose of forming a literary and Parliamentary Debating club. The Rev. A. N. Barton was unanimously elected speaker. Funds are now in hands for the purchase of library books for the Sunday-school. Arrangements have been made to open the library on 23rd inst. Last Sunday night, the Rev. A. N. Barton preached a special sermon on the Christian evidences. A very large congregation was present. Nyngan now has a large choir conducted by Mr. Edington (late of Orange). Since accepting control, Mr. Edington has effected very noticeable improvements in the rendition of the musical portion of the services. The parishioners intend to further his efforts by supplying the church with a new organ, and a scheme has been devised, having this object in view.

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The Cadets' Church Parade.
SERVICE IN ST. ANDREW'S CATHEDRAL.
 (BY OUR OWN REPORTER).

The church parade in connection with the Public Schools Cadet Force was held on Sunday last under most favourable conditions. The weather was so genial as to be more suggestive of a spring than of a winter's day, and the muster of cadets was very good. The several corps fell in at various places, and marched to the Governor's Domain, where Colonel Paul, commanding the Public Schools Cadet Force, assumed command of the whole brigade. The commanding officer was assisted by Major Dettman, Major Strong, and Captain Mulholland. There were also on duty: Warrant Officer Murphy, Quartermaster Sergeant Hagney, and Staff Sergeant M'Creedy. The details in connection with marshalling the corps were performed in a soldier-like manner by Warrant Officer Murphy, and were watched with evident interest by His Excellency, Lord Jersey, who was accompanied by the Ladies Margaret, Mary, and Beatrice Villiers, and attended by Mr. Goschen, private secretary. The assembling of the cadets commenced at 2 o'clock, and the marching out of the Governor's Domain took place at a quarter to three. The parade was confined to metropolitan and suburban corps, and in connection with it acceptable service was rendered by the Railway Commissioners in conveying the lads to the vicinity of Government House.

Long before the hour for service the vicinity of the Cathedral was crowded by friends of the cadets, but only the regular attendants at St. Andrew's were allowed to enter and take seats prior to the arrival of the cadets. Shortly after three o'clock the lads arrived at the Cathedral, the whole of the main portion of which had been reserved for them. It was not until half-past three that the doors were thrown open to visitors, and then a considerable amount of confusion prevailed owing to the manner in which those entering scrambled for seats or for positions of vantage.

On the entrance of the choir the lads seemed in many instances to have lost control of themselves, as they climbed upon the tops of the seats and trod upon one another in their attempts to gaze at the chorists. Throughout the service a continued buzzing sound was kept up, and many of the boys showed a great want of respect and proper behaviour. This is scarcely to be wondered at when it is considered that they were left entirely to themselves. Prior to the service I asked to be directed to a position where I should be able to hear the Bishop of Bathurst distinctly, and in reply I was informed that I might sit anywhere and would be sure to hear him. This may be the fact on ordinary occasions. In fact, the Bishop possesses such a magnificent voice that it might easily fill a far larger building, but on Sunday last his voice was not powerful enough, and hundreds departed having heard very little of the address. It would be a good thing in the event of another Church Parade being held, to enlist specially for the day the teachers who are not cadet officers, and leave them in charge of 50 to 100 lads. This would probably lead to better behaviour.

The Bishop—who took for his text 2 Timothy, ii. 3: "A good soldier of Jesus Christ"—said that he must heartily congratulate all those who had taken up the matter of the Church Parade on the wonderful success that had attended their efforts. It had been his high privilege to occupy the pulpit on many so-called great occasions in Cathedrals and Cathedral-like churches both at home and here, but he had never taken part in a gathering which was of a more interesting character than this. They were celebrating a movement which was eminently practical. At the same time their presence in that church indicated a desire on the part of many that those who desired to be helpers and defenders of their country might also recognise themselves as good soldiers of Jesus Christ. He had stated that this movement was a practical one. It was no new one, but was over 20 years old, or, if they included the King's School, it was 30 years old. But it was in 1887 that the present more general plan was originated. In October, 1889, after careful consultations with military officers of standing, with teachers and inspectors, the re-organisation was completed, and all lads in the colony between the ages of 12 and 18 could now be included in it. Its practical character was evidenced by its minimising public expenditure, as it provided, at reduced cost, prepared material to recruit the ranks of the existing defence forces. It also provided physical training for young men and boys and a pleasant recreation for leisure hours. It encouraged a spirit of patriotism, and made each cadet realise that he could promote the interests of his country. No wonder the movement was a success, and that it was extending itself to a cavalry cadet corps, school and senior, an ambulance corps, and that other branches were receiving attention. The Bishop then went on to describe the virtue of the words of the text. An old soldier, he was

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in what some people might call old-fashioned arms, but he had almost done with them, for he was in sight of his last battlefield. Before he went to that he wished to give advice to one who was very dear to him, and the best advice he could give was that he should be a good soldier. The Bishop described the conditions of a good soldier. He must be prepared to take his share of suffering, and not to shrink from hardships; give his attention to his duties, and try to please his captain. But whilst, said the Bishop, we speak to you of your duties in these worldly matters, we take you to higher ground when we urge you to be good soldiers of Jesus Christ. In that service you must be prepared to encounter hardships. It was no easy matter to be a good soldier here, for the cross of Jesus must be carried sooner or later, and to do this not mere physical courage was needed, but the courage that braved opinion and dared to put down the wicked thing. Paradise in the Koran was prefigured "under the shadow of the crossing scimitars," and the Christian soldier must fight, and fight hard, too, if he wished to win his way to heaven. He must give his earnest thought and endeavour to try to please Him who had enrolled him as a soldier. This would have been hard indeed had not Christ realised it in His own person, and thus shown what sin was, and how to contend with it. And this, he would tell them, gave the highest type of manliness. Up to a certain point this might be attained without it, but manliness of the highest type was to be found in that life which had close relationship with Christ. Fidelity, courage, energy, decision, strength, and gentleness all found force, incentive, and stimulus here. Accept His love, His help and support, and then they would give an irresistible argument to the world at large on behalf of the true source of goodness and truth, viz., that of the noble life and noble deeds of a Christian soldier.

Religion and Public Health.

The Bishop of Newcastle, lectured in St. James' Church on Sunday afternoon last on "Religion and Public Health." There were about 150 persons present. The Bishop at the outset expressed his pleasure at being asked to contribute something towards the course of sermon lectures arranged in connection with the church. The idea was an admirable one, for religion rightly viewed had concern with the whole field of human intercourse—with education, commerce, science, amusement, and literature. The day of philanthropy in individual cases only was almost over, and in its place was springing up an interest in large and comprehensive schemes, the tendency being to make religion related with present day evils. What they required nowadays was to connect religion with their whole lives, and use it as a means for making human life happier and better. The Church presented herself as an organ for accomplishing such results. Acts of Parliament might be passed and bye-laws framed, but what was wanted was a pure influence, an influence which the Church could exercise in a moral and spiritual way which was truly her own. She could, with her wonderful organism and ramifications exercise a vast amount of influence in regard to public health, amusements and the other departments which were met with in their daily and hourly intercourse. Until very recent years there had been in regard to public health a lamentable want of attention and a vast amount of ignorance. Old writers and preachers, whilst making prominent allusion to the want of public health, seemed to take it as a matter of course, apparently thinking it incapable of remedy. In the large cities of England, and the back parts of the diocese of Newcastle (N.S.W.) many of the houses were constructed in a condition admirably adapted to make the occupants sick. There was an utter want of ventilation, the roofs and doors and windows were low, in fact the very principles on which health was maintained did not appear to be understood. Natural science, a subject at one time almost ignored, was now coming to the front, and as a consequence the principles on which human life should be conducted were far better known. Previously a superstition existed which regarded the neglect, torture and self-mortification of the body as a positive religious duty. Such an idea could not have been drawn from the Old or New Testament. In the first named they found that Moses adopted the very best means of sanitation at his command with a view to making his people a strong and healthy people, and in the New Testament, care of the body was strictly enjoined, and baptism mentioned, which in itself suggested cleanliness. It was necessary that the body should be cared for in temporal things in order that the spiritual might have fuller sway. But to be practical about the subject. He would, in the first place, have lectures on public health, for with so many social gatherings among people for various purposes, such lectures would find a very useful place in the curriculum. Of course it would be requisite to make them interesting, or people might be reluctant to attend. He had advocated such a course in North Queensland, and found his medical friends quite ready to take it up. Practical demonstrations of the proper uses of the various foods might also be given, for to the utter ignorance of the poorer classes as to what food should be used for different purposes, he attributed their use of drink to overcome the exhaustion which arose from the use of food totally incapable of contributing to their strength. There were also the two great conditions, hereditage and environment, to be considered, and in connection with the last named, it would be well if some such law as that passed in Queensland, limiting the area on which a house might be built could be brought into opera-

tion. Another valuable point was the necessity for teaching elementary physiology in State schools, whereby the children might become better acquainted with the delicate and beautiful mechanism of the human body. Such teaching would, in his opinion, do away to a great extent, if not absolutely, with the fighting that now took place, for persons would then more clearly see the wrong done in damaging so valuable an organism as the body. Gymnasiums might be established for the benefit of those whose occupations did not allow of sufficient physical exercise in other ways, and the clergy could do a great deal in that respect. Ambulance classes would also prove a great benefit, and as a complete outfit necessary for a course of lectures could be obtained for £8 8s, the cost was trifling compared with the immense advantage that would accrue. By knowledge thus acquired, signal service could be rendered, and life often saved. He was sure the medical men would gladly aid in such a project, which could be carried on in connection with the hospital system in the colony. As the Government largely subsidised those institutions they should see that such classes were established. In a new country like this, he did not know whether baths and washhouses could be constructed with advantage, as in England, but he thought it would be well if there were some conditions under which women not favourably situated at home might do their washing more effectively. He would say, therefore, for the purpose of rendering the body as effective as possible, they should do everything for its preservation, and everything that might minister to its own purposes. Mr. Jackson was doing useful service in bringing forward in his church matters relating to the health and other conditions of the people, and in that manner was carrying out the work of the Lord Jesus Christ.

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The Home.

NEVER A WORD OF PRAISE.—THE WIFE'S COMPLAINT.

Farmer Bell did not believe in mental or moral sugar-plums in his own family circle. He was quite willing to commend friend or acquaintance, but he had a theory that his own family would be best improved by a Spartan discipline. The children must learn to do their duty without praise, and as for his wife, she had toiled for fifteen years without having once been told that she was a satisfactory housekeeper.

A HINT.

Here is a little verse, which, though not intended as a puzzle, has a moral so good that we have copied it for your benefit. It was quoted by a great speaker when making an address on the subject whether or not it would be possible to close the public-houses. He said, "This is a difficult question, but will we not do well to remember that—"

"There is a little public-house, Which everyone may close; It is the little public-house Just underneath the nose."

TRY SOLOMON'S METHOD.

"Have you ever studied the art of self-defence?" said a young fellow to a man of magnificent physique and noble bearing.

The elderly man looked at his questioner with a quiet smile, and then answered thoughtfully: "Yes, I have both studied and practised it."

"Ah! I said the other eagerly. "Whose system did you adopt?"

"Solomon's!" was the reply. Somewhat abashed, the youth stammered out: "Solomon's! And what is the special point of his system of training?"

"Briefly this," replied the other, "A soft answer turneth away wrath."

For a moment the young man felt an inclination to laugh, and looked at his friend anxiously, to see whether he was serious. But a glance at the accomplished athlete was enough; and soon a very different set of feelings came over the youth as his muscular companion added, with a solemn emphasis, "Try it."

The recommendation is worthy of every one's serious consideration. There must be times in the lives of all when we need a system of self-defence; and to go into training on Solomon's methods will avert many a painful conflict. He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

A MOTHER'S KISS.

"Why didn't you strike her back, you silly thing!" Such were the words which caught my ears, and made me raise my eyes from my work to look at a little group of my pupils who were playing near the house.

A little girl was running away as fast as she could, whilst the others gathered round little Amy, who was looking at her small, fat hand with the sort of indecision, and at the same time striving to repress the evident desire to cry.

Amy was a sweet little girl, the only child of a widow lady who had recently come to the village, and who attracted the respect and sympathy of all who had anything to do with her.

I waited with interest to hear the little one's reply to the question of her irritated companion, "Why did you not strike her back?"

"Because—because mother would not have kissed my hands this evening if I had struck anyone." And she sobbed aloud, softly rubbing one little hand, red from the blow received. It could be seen the blow had struck the heart as much as the hand.

"Will not kiss your hand to-night! What do you mean? What a funny idea!" said the children in chorus.

"Mother always kisses them when they have done nothing naughty during the day. To give a blow would be naughty; the mother of that little girl who struck me won't kiss her hands this evening, will she?"

And Amy lifted her innocent eyes to her schoolfellows' faces, while they caressed and comforted her.

I went out to speak to her. Stroking her head, I said, "Will you take me to your mother, my dear?"

"O ma'am," cried all the other children, "if you only knew! Caroline struck Amy such a hard blow because she refused to go with her. Wasn't it bad?"

Of course I admitted it was very bad, and then went with my little conductor to her mother. I related the garden scene to her, and begged of her to enlighten me as to what the child had said.

The mother smiled, replying, "Perhaps it is childish on my part, but ever since she was a tiny baby I have liked to kiss her little hands as well as her rosy lips. I used to put the little pain on my mouth and kiss it till she smiled. I have continued this habit; every night, on undressing her, if I omit to kiss her hands, Amy knows that they were not clean from somenauhtiness. If they had been raised in anger against her nurse, or some little friend, mother could not kiss them. And this was a serious matter to my darling, I assure you. And the same with her lips, if, knowingly, a bad word escaped them, or if, in the course of the day my dear child had told an untruth, I could not kiss her lips. I always kissed her forehead and cheeks, but she cared much more for my kisses on her lips and hands. Little by little the offence disappeared, and every evening she would say, 'Clean hands, mother, clean hands! Mother, kiss baby to-night!' And even now that she is five years old I continue the practice, because I think it helps her to become good. I much desire that my little Amy should grow in truth and kindness, and that every word and act should be pure; and I rejoice if, by the kisses of her mother, God has given me a means of education pleasing to Him. And I mean to follow the same plan until my child is able to walk alone under God's eye."

So, thanks to the prospective reward, the blow had not that day been returned, and the rosy lips had abstained from hard words.

Dear mothers, are you thus leading your children in the paths of goodness?

Religious Life & Work.

WANTED OBEDIENCE.

Professor Faraday understood and made use of the habit of unquestioning obedience which a man acquires in the army. When he was preparing to lecture on natural science at the Royal Institution, he advertised for a retired sergeant to help him with his experiments. Being asked why he sought for a military man, he explained that some of the materials that would be used were dangerous, and therefore he wanted an assistant—not one who would follow his own ignorant judgment, and blow up himself, the professor, and the audience, but one who would do exactly what he was told, and nothing else. If obedience has a marketable value in almost every calling and profession in this world, why should we think, as we sometimes do, that anything will become a substitute for it in our heavenly calling? To obey is better than sacrifice. God will have nothing short of prompt, implicit obedience from His children.

A BRAVE FIGHT.

We have just heard of the death of an officer who was the truest, but most unostentatious, Christian we ever knew. Three years ago a fall from his horse brought on an internal cancer. He kept the fact a secret from his wife and family, who thought that his ailment was dyspepsia. After his death, however, entries were found in his diary:—"Another day of terrible suffering. Oh, God, give me patience, and enable me to save my family sorrow by always being cheerful in their presence." "Oh, take me, if it be Thy will, and comfort those I leave." Pain almost intolerable, but not so great as that which my Saviour bore for me." At last he went to a great London physician, who told him that he only had a few weeks or months to live; "and for your sake," he added, "I hope that it may be weeks rather than months, for the pain will be terrible." The brave colonel received the announcement calmly, and even thankfully; went home and set his house in order in the most practical manner. Having arranged everything so as to save other people trouble, he took to his bed, and never rose from it, except once more, which was the Sunday before his death. That evening he got up, came down, and sang favourite hymns with his children, whom he had sent for from school to bid them good-bye. All this time, without a word of complaint, he was suffering horribly. In that same night he died, thereby ending the bravest fight a soldier ever fought.

A WHOLE HEART.

"My son, give Me thine heart." That is what God asks for; there is nothing more that we can give, there is nothing less that He will take. If God would take bits of the heart, I suppose all the world would be offering Him something, be it more or less. Alas! many, I fear, would be like the South Sea Islanders, who had a god named

Hiro. He was the god of thieves, and they invoked his aid when they went to steal. But when they were successful, and had a grand feast on the pig which they had stolen, they used to fling the god a little piece of the tail, and say, "Here, good Hiro, this is for you." There was about as much on the tip of that tail as, I expect, many a one would give to God of his heart if He would accept little bits. Very different from all this was what a little girl did. After a prayer-meeting one evening, many old and young people were telling what God had done for their souls. Among the rest a little girl jumped up, her face beaming with happiness, and, straining her childish voice to speak as loud as she could, she said "I have given my heart to Jesus—every bit of it." God wants us to serve Him with all our heart, and soul, and strength. "Praise the Lord," says David, "O my soul, and all that is within me, bless His holy name." Even in human love we are not content with a part of the heart; we must have the whole, where the relation is to be the closest and for life. The closest of all relationships is that of a human heart with God—and which bit of that heart is to be left out, and whose is it to be?

HAVING TO PUT UP WITH PLEASURES.

Lord Houghton said to himself, "Having no duties to perform, I am obliged to put up with pleasures." People are said to be "in easy circumstances" and "well off," when they have not to work for their living; but this is a very questionable advantage. The "pains and penalties of idleness" soon teach us that we are really badly off, and in by no means easy circumstances, when we have nothing to do. But, indeed, it is impossible to have nothing. Now, as it is not every one who can invent useful work for himself, it is far happier for us to have some necessary employment. Recreation after work is good, but "a life of pleasure is a life of pain."

Poetry.

If We Would.

If we would but check the speaker, When he spoils a neighbour's fame, If we would but help the erring, Ere we utter words of blame: If we would, how many might we Turn from paths of sin and shame.

Ah! the wrongs that might be righted! If we would but see the way! Ah! the pains that might be lightened! Every hour and every day, If we would but hear the pleadings Of the hearts that go astray.

Let us stop outside the stronghold Of our selfishness and pride; Let us lift our fainting brothers, Let us strengthen ere we chide; Let us, ere we blame the fallen, Hold a light to cheer and guide.

Ah, how blessed—ah, how blessed! Earth would be if we but try Thus to aid and right the weaker, Thus to check each brother's sigh; Thus to talk of duty's pathway To our better life on high.

In each life, however lowly, There are seeds of mighty good; Still, we shrink from souls appealing With a timid "If we could." But God, Who judgeth all things, Knows the truth is "If we would."

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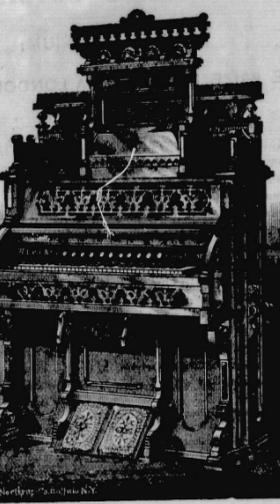
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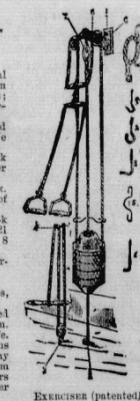


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Our Home Letter.

[FROM OUR OWN CORRESPONDENT.]

The public has been a little taken in by the announcement that Archbishop Magee's "fees" on translation came to £7000. This is a total for which his family is for the moment liable. But £1000 is the charge for delapidation against which he doubtless made provision; £1800 is a dummy sum called first-fruits; £3000 will be repaid; while fees proper amount only to £401. On the other hand His Lordship received £4000 during his short incumbency of the See of York, he is therefore neither better nor worse off than if he had remained at Peterborough.

The Church House is at last under weigh with its great hall, and the Duke of Connaught gracefully performed the opening ceremony. The corporation still require an immense sum of money to complete the scheme. Temperance workers will note with satisfaction that the Duke on this occasion, and the Lord Mayor, in entertaining the Bishops in the city, both laid great stress on the temperance work of the Church as a useful and interesting sign of its vitality.

Free education still occupies the time of Parliament and has reached its Third Reading. Payment has been extended to all children between 3 and 13, so that primary education may be said to be entirely freed. Rural schools will derive considerable advantage, while town schools and the North of England will be losers. The religious difficulty has been aired, but no case has been proved but that of a little boy, who turns out to have been under a school-board.

Meantime public attention has been diverted by the visit of the German Emperor. It is most gratifying that the two Sunday visits to the Naval Exhibition have been left out owing, it is said, to the Emperor's own desire not to run counter to religious public opinion. It is a severe blow also to that part of the press which never loses an opportunity of scoffing or abusing those who would have religion stand up against the secular innovations so popular with a certain class. The Emperor will certainly increase his popularity and not lessen his enjoyment. He is most indefatigable in his duties, riding, driving, flying hither and thither as no Royalty did before, and receiving a hearty welcome. The marriage of Princess Louise of Schleswig-Holstein was a brilliant affair, and the Archbishop delivered a brief homily to the royal couple, concluding with a touching reference to the Prince Consort's last words to his wife.

The new Dean of Worcester is to be Prebendary Forrest, D.D., Vicar of St. Jude's, South Kensington. When I first went to hear Dr. Forrest I walked across a potato-field to his church "from London." When I went again the tide of well-built houses had long submerged the field and swept far towards the west. For many years Dr. Forrest has been an acceptable preacher, and has advanced from being a decided Irish evangelist to be now broad in doctrine and moderately high in practice—having adopted the eastward position. His chief distinction besides being popular with a large and fairly fashionable congregation, is that he has for two years set the largest contribution for Hospital Sunday—this year amounting to £1300.

The Bishop designate of Lichfield is again a moderate High Churchman, and a hard-working parish clergyman. Canon Legge labours under the—shall I say—disadvantage of being the brother of a peer—Lord Dartmouth. He is not a man of brilliant gifts, but coming from a parish like Lewisham—almost a bishopric in itself—he will have had a good training.

Bishop Tucker has got, within fourteen days, forty offers of service, and we have good hope his moderate expectations will be realised. But the money also must be forthcoming, and I think in this peaceful subjugation of Africa we may look for help from Australia, both in men and in money. The plaintiff of Bishop Blyth has yet to be heard, but the Archbishop has fixed a new date to hear it.

Church progress in Wales is a fairly real fact. In 40 years 57 new churches have been built, 25 rebuilt, and 102 restored; schools have been provided in 150 parishes; parsonages in 133; all at the cost of £900,000. Attendance at national schools has grown in 20 years from 11,600 to 19,400, confirmees last year 19,818. Parishes having no resident Non-conformist minister have increased from 83 to 90, and burials by clergy were 3618 against 251 under the Osborne Morgan Act, thus implying that a greater number of people find they can do without the Non-conformist ministry.

Mr. Gladstone's presence at the meeting of the Colonial Bishops Fund was interesting, but the main point of his address went to show the debt we owed to the South African Church in showing us we need not be bound by the judgments of a past age. Throughout could be noted the bias of his mind towards the final reception of the doctrine of Disestablishment for the Church of England, which, if he lives long enough, he will doubtless endeavour to take in hand.

LADIES.—Why waste hours preparing for the weekly wash, or at the wash tub till your bodies ache and your hands get ruined, when a piece of EASY CHAIR MAGIC 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. Soothes irritable or 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; OR THE PRIZE FLOWER OF A LONDON COURT.

CHAPTER VIII.—Continued.

"But stop," he said, for he had started up to carry out his determination, "let's have a little prayer-meeting first. 'Where two or three meet together in My name,'" he added, reverently—you know the promise; and Challoner's Court, it seems to me, is just the place in which to plead the promise, and to expect the fulfilment."

Presently Challoner's Court witnessed a strange sight; four simple people, one of them blind and one of them a child, wrestling with God on behalf of the wretched people by whom they were surrounded! Mat had a remarkable "gift in prayer," and as his spirit was moved within him, the petitions he offered were as intense and earnest as strong feeling could make them.

Leaving his hat in the room, Mat Freeman went out, and, advancing midway up the court, began to sing at the top of his voice—

"How sweet the name of Jesus sounds In a believer's ear! It soothes his sorrows, heals his wounds, And drives away his fear."

The navy had a clear, melodious voice, and his singing soon attracted some notice. Heads were thrust out of the windows, slatternly women and unwashed men came to the doors, and a crowd of little children wonderingly gathered round him. Mat continued to sing as if simply for his own pleasure and profit. With closed eyes and clasped hands he went on with true heart paths in his melodious tones—

"It makes the wounded spirit whole, It calms the troubled breast; 'Tis manna to the hungry soul, And to the weary rest."

He sang the hymn through, and then, as if he saw no one in the court but his heavenly Father, knelt down on the flag stones, and poured forth a prayer to God for the salvation of all in that place. Then, planting himself against the blind wall of the court, he began to speak to the people at the doors and windows. He told them, in a simple pathetic way, his own history; what a drunkard he had been, what sorrows he had inflicted on his wife and children, what temperance had done for him. Mat had a forcible style of speech, and being thoroughly sincere and earnest, he was at no loss for words. Mrs. Peters was astonished at the attention paid to him, and at the impression produced by his telling anecdotes and solemn appeals.

"I tell you what it is, mate," said a rough costermonger, putting down his pipe, "you seem one of the right sort, you do; will you have a sup?" said he, handing out a pewter pot with liquor in it.

"No, no, mate, thank you," said Mat, kindly; "never another sup of that poison passes my lips;" and then he went on once more beseeching them to give up drinking, and not to ruin body and soul.

"Well, well; no offence, no offence," said the costermonger, "What you have been saying is very good, no doubt, and we will hear you again, master, if you don't mind coming to talk to us."

A few nodded their heads, as if assenting to this proposal, and Mat, with a thankful heart, promised compliance. Entering Jenny's house once more, before any one could speak, he said, while a tear started in his eye, "Oh, let us pray again for these poor sheep without a shepherd."

In the midst of her trouble about her father, Jenny could not help confessing that she had never spent so happy an afternoon. "You seem to have brought hope with you to this terrible place, Mr. Freeman," she said.

"Why, look you," said the navy, taking her little hand in his own giant grasp, "if that little flower of yours can live in a place like this, is it not a sign that God does not keep away from it! that is what a flower says to me in any place, however poor, Jenny."

"I certainly think, said Mrs. Peters, "that something may be done in this place by preaching, as well as by Bible-reading, and if you will—"

"Preach!" roared Mat, with astonishment, "I never did such a thing in my life; I never could; but God helping me, I will come and talk to these poor fellows as often as I can."

Mrs. Peters thought that such talking as Mat's that afternoon was the best kind of preaching, and it was with new hope that she contemplated her work in Challoner's Court now that she had promised his assistance.

"Keep up a good heart, Jenny, my child," the navy said, in bidding her good bye. "I shall now go off and see your father."

Jenny almost jumped for joy as Mat said this, and half wished to go with him.

"No, no," he said "I may have a few words to say to him that he had better hear by himself." And so he went away, while Jenny in simple faith remained behind, praying that God would go with him.

(To be continued.)

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Conference at St. David's.

Spiritual Life.

The Australian Record.

SYDNEY, SATURDAY, AUGUST 29, 1891.

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

The Week.

"Australian Record." The half-yearly meeting, held on Monday afternoon, was satisfactory financially and in the attendance of the shareholders, who evidenced by their presence increased interest in the paper. The business was shown to be in a very satisfactory condition, having largely increased during the past two years. The one drawback appeared to be the dilatoriness of subscribers and others in paying the amounts due from them. We wish some of those indebted to the Company had been present at the Conference held during the week, when one of the speakers referred to the immorality of owing money to religious newspapers, Synod expenses, etc. Perhaps the remarks might have been more effective than our many urgent appeals.

Glad News. It is always interesting to hear of any service done for our Master, and especially when it is out of the ordinary routine of Christian work. For some time past an interest has been aroused on behalf of the European wives of the Chinese living in our midst, and has resulted in twelve ladies volunteering to visit their homes with a desire of benefiting them spiritually and otherwise. The movement originated in the Diocesan Corresponding Committee of the Board of Missions. Visits have already been made in the city and suburbs. We cordially wish it every success.

Conference. Preparatory to the Conference, the Holy Communion was administered in St. David's Church, after which a devotional meeting was held. Allusion was made to a similar Conference held at the same place 12 years ago, which resulted in much spiritual good. The Primate's remarks in the afternoon on Conferences generally were practical and searching, and will, no doubt, receive the consideration they deserve.

Payment of Members. This subject has been on several occasions the subject of discussion. Mr. Dibbs is reported to have said that he would make regular attendance in the Assembly a condition of payment of members. No doubt the presumption was, when the Act was passed, that members would attend to their public duties and in this way receive a quid pro quo, failing to do this they are not in honor entitled to receive money for services not rendered. In no other Department of the Civil Service would such a thing be tolerated, and no Board of Directors would sanction it. We do not see why Members of Parliament should be treated differently from other bodies. But what about those who obstruct the public business? Should these men in fairness receive £300 a year? Certainly not. The Act needs re-modelling. Those who do not attend receive an amount equal to those who do, and those who obstruct the business the same as our wisest legislators. Should there not be a sliding scale?

Kateomba. We are glad to learn that affairs connected with the Church in this district are progressing favourably, and that the temporary appointment of the Rev. J. H. McLean has given general satisfaction. Already a movement is being made for enlarging the Church. This will be absolutely necessary when the season is on. It is always gratifying to be able to record Church extension.

Hon. Cecil Raikes. The death is announced of this distinguished Postmaster General, and the cause is assigned to the effects of lightning while riding in Hyde Park in the month of July, while some attribute the reason to hard work. One thing is certain, the late Postmaster General was an indefatigable and enthusiastic worker in the Department over which he had the oversight. Mr. Raikes was an eminent churchman, and was chairman of the Council of Diocesan Conferences.

Restitution. At the spiritual conference at St. David's Church, Surry Hills, on Tuesday evening, one of the speakers referred to a case, as we understood it, within his own knowledge where a servant girl had for some time been in the habit of purloining her master's goods. She was brought under conviction of sin some 18 months after, and her guilt was so manifest to her that she restored the whole amount pilfered with interest thereon. The money eventually found its way to the Church funds.

Well Done. A home for women who have seen better days was opened in St. John's parish, Parramatta, last week by Archdeacon Günther. The work was rendered possible by a legacy from the late Miss Wardley.

A house has been purchased, and it is proposed to give comfortable accommodation to those able to obtain the necessities of life by their work. Archdeacon Günther and Mr. S. J. Pearson are the trustees. This is an excellent arrangement, and will not have the effect of pauperising those who seek admittance into the Home. It is gratifying to find that every species of want in all grades of society is, when met with, helped in some appropriate way. Blessed is he that considereth the poor.

Mr. Carruthers. Mr. Bruner referred to the hon. member for Canterbury as the best Minister for Education the country has had. Many will be found in agreement with the statement. This young and promising statesman has exceeded the anticipations of his most ardent admirers in the administration of the Education Act. His forethought for the comfort of the children in the Public Schools deserves commendation. By the establishment of Technical schools, Workshops and Arbor Days he has made himself deservedly popular among the young people. Last not least, he has in every way encouraged religious instruction in Public Schools, and his sympathies are in that direction.

Australian Church History. In the history of the Australian Churches Tuesday last was memorable—for about the corner of the present Hunter and Castlereagh streets, "on the east side of the Tank Stream," was completed the first church in Australasia, built "at a cost of £100, of stout posts, wattle and plaster," and there on August 25, 1793, did the Rev. Thomas Johnson hold service. St. Philip's foundation-stone had been earlier laid.

Gambling. The Commissioners appointed to inquire into the prevalence of gambling among the Chinese residents, and the general habits of the Celestials, as well as to investigate the charges preferred against certain members of the police of conniving at these gambling practices, have been summoned to assemble for the first time on Thursday morning at 11 o'clock at the Town Hall. The Mayor of Sydney (Alderman W. P. Manning), who is President of the Commission, has convened the meeting, and he hopes that all the preliminaries as to sittings and witnesses will be then decided, so that the Commission may get to work in earnest.

Dr. Bridgman. Dr. Bridgman, one of the leaders of the Baptist body in the United States, lately sought and obtained confirmation at the hands of Bishop Potter, of New York. The event has excited much attention, owing to the eminent position of the doctor, and the great reputation which he bears for piety and ability. The reasons which have led him to take a step which has caused so much sensation are, that he has outgrown the boundaries of his former denominationalism, and found that the sacrament of baptism was something more than the property of a sect. His wife was a Presbyterian, and by the rule of the body to which he belonged she was thereby a sore trial, but he bore. His views, however, were enlarged, and he found himself obliged to tell his people of them. Then came charges of disloyalty to his denomination, and then the pangs and sorrows of breaking ties which were almost a part of his being. Afterwards, he and his wife together sought and received confirmation at the Bishop's hands. The event is in America such a one as the confirmation of the greatest English Baptist would be here.

Converts. The Bishop of St. Asaph has received into the English Church, in the private chapel of the Palace, three Roman Catholics. At the annual meeting of the Denbigh and Flint Baptist Association, reference was made to the recent statement of the Bishop, that seventeen Nonconformist ministers had been added to his flock; and it was resolved that the Association should send a minister to find out the truth. The Bishop of St. Asaph's application from a leader.

Divorce Extension Bill. New Zealand has passed a Bill against the Divorce Extension Act, which would tend to any action which would tend to the dissolution of the marriage bond by legal ground than the commission of any offence by its nature dissolves it.

The Bishop of Newcastle paid h. on Monday evening. On Tuesday 1 Church at East Gosford, accompanied King Brown.

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. 30.—11 a.m., Rev. H. J. Rose; 3.15 p.m., The Dean; 7 p.m., Rev. R. J. Read.

ANTHEMS.

11 a.m.—"The Lord is loving unto every man."—Garrett. 3.15 p.m.—"Praise ye the Lord for His goodness."—Garrett.

DIOCESAN.

Sun., Sept. 30.—Confirmation, Nowra, The Primate. Tues. " 1.—Confirmation, Kangaroo Valley, The Primate.

Wed. " 2.—Confirmation, Burrawang, The Primate. Thurs. " 3.—Robertson, The Primate.

Fri. " 4.—Confirmation, Mittagong, The Primate. Sun. " 6.—Cathedral, 11 a.m., The Primate. Open Air Mission, Domain, 4 p.m., The Primate.

Brief Notes.

The Most Rev. the Primate preached at the Cathedral on Sunday morning.

On Monday a devotional meeting in connection with the C.E.T.S. was held at Gladesville. The Rev. J. Dixon delivered the address.

The last of a series of Sunday lectures was delivered in St. James' Church on Sunday afternoon by the Rev. H. L. Jackson, M.A. Subject: "Some arguments in favour of an established Church."

The Rev. H. L. Jackson delivered a lecture at All Saints', Woollahra, on Monday evening. Subject: "The Camel Driver of Mecca," second part.

A conference for "The Promotion of Spiritual Life" was held in St. David's Church on Tuesday, Wednesday, and Thursday. The Primate presided at the afternoon sitting on Tuesday and the Dean at the evening session.

Mr. Crabb, temperance lecturer, conducted a mission in the Fernmont district last week. The bazaar in connection with the Church at Lismore was well attended.

The Bishop of Newcastle arrived at Wiseman's Ferry on Saturday last, where he was met by the incumbent of St. Alban's and parishioners. His Lordship held a confirmation service on Sunday. There were about sixty candidates.

The official opening of the girls and infant's department of the Superior Public School, Burwood, took place Tuesday last. The Minister for Instruction performed ceremony.

A Greek Bishop has been subjected to a Roman mob for interfering by a Roumanian mob for interfering.

Mrs. Longhurst, Superintendent of the Scotch Mission, Melbourne, has been elected Moderator of the Presbyterian Church of Zealander.

J. HUBERT NEWMAN Photographer.

Melbourne Age, September 25, says:—"A good idea of the artistic beauty by an inspection of Mr. J. H. Newman's exhibits. On one of the series, Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Ad. last-named that, as an example of indirect photographic work, it is the best and sharpest of outline, the shading tones and half tones, the method lights every line in the face and every feature, indicate the work not only of a painter's appreciation of the subject. Some of the Newman cabinets have