

OPEN COLUMN.

The Higher Criticism.—A Brief Sketch.

It will be my aim in this article to rapidly sketch the Higher Criticism Movement; and, among other things, to show how the revolutionizing conclusions of the Higher Critics have been taken up by many of the leaders in the Church of England. What progress has Biblical Criticism made? What have been the special methods of attack? How have they been met? What is the position at the present time? Is our faith in danger? These are questions which would require volumes to thoroughly investigate, and which require the pen of specialists to produce. But let us see if we can determine the growth of this criticism. It may lead someone to fuller and deeper investigations, and if the Church ever needed to study, and seek to understand a question, it is the one under present consideration. The Higher Criticism has not vitally touched the Church in Australia yet. One reason seems to be that we are too far removed from the centre of controversy. It can only be investigated by reading English and Continental reviews and publications. The advanced views have not, up till now, found their way into the Australian press; but sooner or later this must be the case. And in the meantime we may do much by way of preparing ourselves for defence—building up fortifications and storing away ammunition.

ORIGIN OF HIGHER CRITICISM.

To be brief, then. What is known as the 'Higher Criticism' had its origin in Germany. The very term, *Hoher Kritik* (Higher Criticism), I believe, of German coinage. Matthew Arnold, whatever else he is not, yet was a cultured scholar, and with regard to this question, in his 'Literature and Dogma,' says—"To get the facts, the data, in all matters of science, but notably in theology and biblical learning, one goes to Germany. Germany, and it is to her high honour, has searched out the facts and exhibited them." No English Theologian or Scientist is supposed to be learned unless he can quote German authorities. No English Theologian is supposed to carry weight unless he is indoctrinated with the conclusions, the theories, the assumptions of German investigations. He may be anything else, but he is not a scholar, not competent to judge except he be thus learned. This seems to be the current opinion.

Our Christian Faith has always had enemies. Faith versus Gnosticism, Arianism, Infidelity, Atheism, Rationalism and Deism; it has been one long conflict. Now it is Rationalism versus the Authority of the Bible, Inspiration, Revelation.

TWO OPPOSING SCHOOLS.

In the field of Biblical Criticism there have ever been two opposing schools or forces—the destructive one and the constructive one. The one extremely rationalistic, the other cautiously conservative. The one's business to tear down, to startle; the other's to conserve, to calm. For nearly a whole century the fire of the destructive criticism was turned against the New Testament but the whole battery consisting primarily of the Tubingen School, Voltaire, Rignan and their school, and of the English Negativists, did not even shake the Impregnable Rock, and if it knocked anything away, it was only a few surface pieces. Instead of weakening they strengthened its position, so that when the next fire is opened upon the New Testament, an entirely fresh position will have to be taken up, and an entirely new battery formed by the opposing forces. Canon Liddon thus summed up the results in 1865:—"Whatever disturbing influence the modern destructive critics may have exerted upon the form of the old argument for the Divinity of Christ, the main features remain substantially unchanged." They were beaten back all along the line by such men as Neander, Delitzsch, Uhlhorn, Lange, Butler, Lightfoot, Sanday, Farrar, Liddon, Westcott, and others. But now

THE SCENE HAS CHANGED.

and changed most remarkably. The battery is turned against the Old Testament. But the remarkable thing is, the changed attitude of some leaders in former attack. Another remarkable thing is the quiet acceptance, or what seems to be so, of the conclusion of the 'Higher Criticism' by the people. This fact is forcibly pointed out by Dr. Farrar. And it was pointed out to him by the late Archbishop of York. This is what Archbishop Farrar says in a recent article:—"There is no religious opinion which has passed through so complete a revolution as that respecting the 'Inspiration' of the Bible. The late eminent Archbishop of York—Dr. Magee—once said to me that one of the most remarkable facts in our generation was the noiseless yet certain progress of thought respecting our Sacred books which had so largely changed the point of view from which men regarded them." May we not attribute this fact to the ready acceptance of the views of the extreme critics by the leaders of the Church?

VIEW OF SOME LEADERS.

Archdeacon Farrar, one might almost say, has accepted without reserve, their conclusions. This is what he says,—"Every year the conclusions of the Higher Criticism are winning their way. Twenty years hence no one whose intellect has not been absolutely fossilised will be found to question them." Everywhere we see the

* I have taken for granted that the main conclusions of the Higher Criticism are known.

barriers of the so-called 'orthodoxy' on this question giving way." The history of this change is one of the teachings of Professor R. F. Horton's book on the "Inspiration of the Bible," on which Dr. Farrar largely bases his article. And yet the Archbishop of Westminster was on the opposite side in the former struggle.

Another prominent theologian and leader who very largely accepts the conclusions of the Higher Criticism is Dr. Perowne, the Bishop of Worcester. He asks the question—"How far does the acceptance of the new critical conclusions undermine our faith in the veracity of the Bible?" And thus his Lordship answers it: "Not at all, unless we choose to fetter ourselves with some unwarrantable theory of inspiration. Whatever may be the case as regards the originators of some of these investigations in Germany, there can be no doubt that their arguments have been adopted by men of devout and reverential minds—men who loyally avow their belief in the inspiration of the Scripture." How wide is the difference between this scholar and Lord Hervey, the Bishop of Bath and Wells, on this subject! The leaders of our Universities—Professors Ryle (how diametrically opposed to his father!) and Kirkpatrick, of Cambridge, and Drs. Driver, Cheyne, and Gore, of Oxford, all accept, more or less, the Higher Criticism. Professor Horton, the Independent, gives up almost every shred of "orthodoxy."

SUMMING UP.

All this may prove (and I think it does) that there is a great deal in the Higher Criticism; but it also proves that the Higher Criticism is yet in its infancy. The last word is by no means said. Let me conclude these few thoughts with the opinion of a leading Professor of one of our English Universities, to whom I wrote for an expression of his opinion not long ago:

MY DEAR — Take care what you do about the "higher criticism" when you come to the N.T., and do not rashly assume that it is on all fours with that of the N.T. It may be wrong, and has certainly been disfigured by much trash; but what if there is a good deal of truth in it? . . . But the newer views do not necessarily carry a denial of miracle.—Look at A. B. Bruce, [his *Apologies*]. "There is no necessary question here of orthodoxy or of inspiration, but simply one of historical criticism. We do not know the O.T. times as we do the N.T., and it may be that God's doings went on other lines than our fathers thought. The question is historical, and not to be decided *a priori*, as, for instance by notions of ours about what inspiration ought to be. Whatever we may have to give up, we know that it will be returned to us a thousand fold. Every revelation comes in clouds and storm, and the darkness is deepest as the morning dawns—the morning of a brighter day than we or our fathers ever saw."

"I do not say the 'Higher Criticism' is true. If I had to decide, I might incline the other way. Yet sure I am that it is a light to lead us on, if not to lead us to something better, if only we deal with it soberly and faithfully. All round the horizon we seem to see—as Columbus saw America from the shore of Spain, or as Adams felt for Neptune by the faith of his far-reaching analysis—revelations of God as astounding and as mighty as any of the mysteries of the Apostolic age. What, for example, if all the chemical elements resolve into a single one?"

"The only thing certain is that God's ways are not ours, and He will not be bound by the pretty schemes we make for Him. If there is a single grain of wheat in all that chaff, it is there for a purpose, and you have not done with it till you have reckoned with it fully!"

These are the words of a Professor of great learning and of sound judgment. They should give fresh encouragement and hope to everyone who views the work of Higher Criticism with anything like alarm. It seems, then, that the result of the Higher Criticism will be to alter, to a greater or less degree, our standpoint of viewing the Old Testament, but that it is premature at present to come to any conclusion with respect to their investigations. But we may rest assured that while God reigns our Faith is not in danger, and that He who has watched over and guided His Word through the uncertainties of the past will in like manner bring it, unhurt in any part of it, out of the doubts and conflicts of to-day, because holy men spake and wrote as they were moved by the Holy Ghost. May we not sooner or later look for another work to appear such as the "Analogy" of Butler, or the "Divinity of our Lord" of Liddon to settle the faith of our generation and succeeding ones, with regard to the authority of the Old Testament, just as these works settled not only the faith of the generation in which they lived on the questions at issue then, but seem destined to be of permanent value?—In the meantime, let all work on "soberly and faithfully."

F.
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MANY people miss happiness by worrying themselves with vain wishes for qualities which they have not and are not likely ever to have, instead of making the best of what qualities they possess. The former way means only disappointment, the latter contentment, progress and comfort.

The finger-posts of heaven are much nearer the poor lost one who stumbles about in the darkness of his despair than the self-righteous one who walks in his self-sufficiency.

The old hermit's prayer was a good one: If God will, when God will, and as God will. Let it be ours also.

GRIEF brings grey hairs to the head; but the while it cheers and irradiates the heart with a mellowed glory.

WAS JACOB GROSS A FOOL?

"I CAN'T make one of a party of thirteen," he exclaimed; "some of us will be sure to die within a week." Thus spoke Barber Gross, of Batavia, on the 12th of November last. The occasion was a dinner party. When the guests were all seated Gross noticed that there were thirteen at table.

The others tried to laugh him out of his superstition, but he insisted that he would not eat as one of the company of thirteen; a fourteenth guest was therefore added to the number.

"Now we're safe," said Gross, and the festivities proceeded. Gross boarded at a hotel in Batavia. Ten days later the hotel was burned to the ground. The next morning the body of a man was found in the ruins. It was the body of Barber Gross. Now, this is a curious thing to happen, certainly; but is it more than that? Do you believe there is anything in the common notion that thirteen is an unlucky number? or that Friday is an unlucky day of the week? As much business is done on the 13th of the month as on any other date, and on Friday as on any other week day. You wouldn't refuse to take thirteen eggs for a dozen if your grocer insisted on it, neither do you have more bad luck on Fridays than on any other day of the week. No, no, it's all humbug and nonsense. Barber Gross's superstition had nothing under the sun to do with his death. Besides, he died as one of fourteen persons, not thirteen. Don't be silly.

Understand this: Nature indulges in no senseless tricks. She kills men without hesitation for violating the laws of life, but not for assembling in groups of thirteen at dinner. Here we have a man who says he was afraid to eat. Why, in Mercy's name, was he afraid to eat? Had he, too, some idle and foolish stuff in his head about bad luck? Not a bit. He'd been glad enough to have eaten in a thirteen party on Friday if the dinner would only have stayed on his stomach and digested after he got it down. But it wouldn't, and his fear grew out of that.

He says, "I had a fullness and tightness at the chest after meals, and such a dizziness would seize me that I could scarcely see. This was in the spring of 1887. I felt tired, dull, and heavy, with a sinking sensation at the stomach. My appetite was variable, and I didn't know what to eat. In fact nothing seemed to suit me. There was a feeling of weight and pain over the eyes and at the back of my head. I became very weak, and it was with difficulty that I kept on with my work. In this way I continued for twelve months, during which times I saw a doctor, and took various medicines; but none of them did me any good, and I grew worse. In June, 1888, I read in the *Darlington Times* about a person who had been handled just as I was, and he was cured by a medicine called Mother Siegel's Curative Syrup. On the strength of this I got bottles from my brother, William Teasdale, grocer, Copsey Lane, and began taking it. In a short time all pain left me, and I was able to eat and digest my food, and have since been well and strong. I still take the Syrup occasionally and if I feel any signs of my old complaint, a dose or two sets me right. I am a collier, and have worked at Woodland Colliery for over ten years. If you think the publication of this letter might be of use to others, you are at liberty to make that use of it."

Yours truly,
JOSEPH TEASDALE.
Copley, Butterknowle, Durham,
November 5th, 1891."

Now that Mr. Teasdale is cured of his ailment, indigestion and dyspepsia, he would probably not refuse an invitation to dine with twelve other nice people any day. And in such case we stand ready to guarantee that none of the party will die within a week, especially if they take a dose of Siegel's Syrup immediately on rising from the table.

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NOTES AND COMMENTS.

Personalia. The mortal remains of the Rev. E. M. SALINIERE were laid in Waverley Cemetery on Saturday afternoon last. The PRIMATE officiated at the grave. The following announcements have been made in the Diocese of Melbourne:—Rev. C. K. COLE to Newport, Rev. W. C. FERRALE to Curate, St. Mary's, North Melbourne, Rev. A. HOWARD to Rutherglen, Rev. N. JONES to White Hills, Rev. F. H. GIBBS Curate, Healesville, and the Rev. W. T. ROACH, Curate, Poowong. The annual festival of the Missionary College of St. Augustine, Canterbury, was held on St. Peter's Day. Of eight students who were proceeding to the Mission Field, the name of C. R. CROFT appears for the Diocese of Ballarat. It is stated that Miss MAGEE, daughter of the late ARCHBISHOP OF YORK, has accepted the office of Superintendent of the Ladies' Settlement in Islington, which was recently started to provide a home for ladies willing to work among the poor. The S.P.C.K. has made a grant of £25 to St. Mark's Church, Fennvale, North Ipswich (Q.). The Rev. S. S. TOVEY has been appointed by the PRIMATE to the Incumbency of St. John's, Bishopsthorpe, Vicar Rev. E. M. SALINIERE, deceased. The BISHOP OF CHRISTCHURCH with Mr. JULIUS and two of his daughters, was a passenger by the R.M.S. RAUBINE, which arrived at Auckland on 13th inst. We are glad to hear from the Rev. H. L. JACKSON, who met the party at Hobart, that Dr. JULIUS is returning in renewed health and vigour, all the better for his brief stay in England. The Rev. H. LIZO RICHARDS died on Wednesday evening.

Diocese of Grafton. In another column, in answer to correspondents, we publish the Canon for the election of a Bishop in this Diocese. The Ordinance differs in many points from those of other Dioceses, and thus deserves careful consideration.

The Rev. S. S. TOVEY, B.A. Many of our readers will be glad to hear that the Rev. S. S. TOVEY, B.A., has been offered, by the Most Reverend the PRIMATE, the Incumbency of St. John's, Bishopsthorpe, which was rendered vacant by the death of the Rev. E. M. SALINIERE. Mr. TOVEY was for some time Curate of St. John's, Darlinghurst, and in 1883 was appointed Organising Secretary of the Church Society. This position is beset with difficulties. These difficulties, Mr. TOVEY has faced bravely, and those who may have had occasion to differ from him—and this is one of the penalties of such a position—admit that his endeavours have been to promote the work of the Church in the Diocese. Mr. TOVEY's services were worthy of recognition, and we congratulate him on his appointment to this important Incumbency, and wish him every success. The parishioners will, without doubt, rally round him, and nobly assist in the efforts he will make to promote the glory of God in developing Church work, so that the parish may stand in the forefront in the war against unrighteousness and error. Mr. TOVEY will go to his new charge with the good wishes and prayers of many friends. May he feel the saving hands of God under him and round about him, that his confidence in God may be great, and his public testimony effective in building up the Church and in the conversion of souls to the truth.

The Cathedrals. Having concluded the series of English and Welsh Cathedrals, the *BUILDER* has now begun one on "The Ancient Cathedrals of Scotland," the first being Glasgow. The main portion of the structure was erected between 1235 and 1350, though there are few fragments of the old Transitional work still remaining. One unusual feature is the lower church (in the south-east corner of which is St. Mungo's well) under the choir with chapter-house under the sacristy, and Bishop BLACKADER's crypt extending from the lower part of the south transept. This lower church is due to the slope of the ground, and is the part described in "Rob Roy."

A Dispensation. The new aisle of St. Andrew's, Rowburyton, was opened on a Friday. To mark the joyous nature of the ceremony, the Vicar begged the Bishop of Bath and Wells to dispense the people from keeping that Friday as a day of abstinence. The Bishop cheerfully met the scruples of the Vicar by declaring that the ceremony "is quite a sufficient reason for relaxing the observance of fasting."

"Short and Sweet" Sermons. The BISHOP OF MANCHESTER presided recently over a Conference of Clergy and

Lay workers, when the subject of "the helps and hindrances to Church work" was discussed. The BISHOP referring to sermons that sometimes they should be short and sweet, CHARLES LL. once said to one of his preachers, "Doctor, I think you should have made your sermon shorter to-day," and the answer was, "Your Majesty, I had no time." That was quite true. It required time to make a short sermon if they were to put anything into it. A man could get up and talk nonsense for thirty minutes and sit down again, but if they were to put a great deal into a short sermon, not only of thought, but of the love which gave wings to thought, depend upon it they wanted a great deal of time for that. He commonly preached without a manuscript, but he always wrote every sermon he preached right through, and he always took very great care that he had put into his head, if not the very words he had written, at least the order in which he had put them. Short of that trouble they could not make short sermons effective, but if the Clergy would take the trouble to give plenty of time to them they would make short and sweet sermons. The Laity should remember, however, that the Clergy had to address them twice every Sunday. They were quite right in making the demand for short and sweet and varied sermons, but they should be a little charitable to the Clergy. He differed from a remark that had been made that Clergymen should not preach ordinary sermons, but should diverge into questions outside the Gospel. He firmly believed that if a preacher got away from the Gospel he was unfaithful to his mission, and would injure his people. There never was such a series of helps to Clergymen to make sermons as existed in these days, and he was an idle Clergyman who could not make short and sweet sermons.

York Minister. Special services were held on Sunday, July 2nd, at York Minister, in commemoration of the 431st anniversary of the completion of the Minister, which took place during the Archbishopric of WILLIAM BOOTH, translated from Lichfield, in the reign of HENRY VI.

Very Impressive. Mr. NORMAN WAUGH, son of Mr. BENJAMIN WAUGH, formerly a Nonconformist Minister, and now the energetic Secretary of the Society for the Prevention of Cruelty to Children, has just taken orders in the Roman Catholic Church at Leeds. He was at business at Manchester, where he formerly "sat under" Dr. McTAREN. There Canon KNOX LITTLE obtained great influence over him, and he became a zealous Anglican Layman. Now, under the influence of an energetic Roman Catholic Priest, he has joined the Roman Communion, and given up a lucrative post and promising future in the commercial world. Mr. BENJAMIN WAUGH's daughter has recently been confirmed in the Church of England, and is a diligent Lay worker at St. Albans. Mrs. WAUGH, senr., has also become a Roman Catholic.

A Steady Increase. Protestantism in Germany shows steady increase, notwithstanding the numbers in which members of the Reformed Church emigrate to the antipodes and America. In 1867 there were 24,291,000 Protestants in the Empire, and 14,564,000 Roman Catholics. In 1891, when the last census was taken, there were 31,026,810 Protestants, and 17,071,921 Roman Catholics. In Alsace-Lorraine the Protestants are increasing in numbers, while the Roman Catholics are decreasing.

Fearfully and Wonderfully Made. HELMHOLTZ showed that a minute to travel a mile of nerve, and HERSCHEL found that a touch on the face was recognised by the brain and responded to by a manual signal in the seventh of a second. He also found that the speed of sense differed for different organs, the sense of hearing being responded to in the sixth of a second, while that of sight required one-fifth of a second to be felt and signally. In all these cases the distance traversed was about the same, the inference is that images travel more slowly than sounds, touch. It still remained, however, to show the portion of interval taken up by the action of the brain. Professor DONDERS by very delicate apparatus, has demonstrated that it is about 75-100ths of a second. Of the whole interval, 40-100ths are occupied in the simple act of recognition, a 35-100ths in the act of willing response.

The World's Fair. At the present moment (says the Chicago correspondent of the *Christian World*) the all-absorbing topic is the Sunday opening of the Fair. Beyond all question, vested interests were strongly mixed with the "philanthropic" endeavours of certain stock-holders who have agitated to achieve this result. But the fact remains that there are 7000 saloons and all the theatres, shows, and music halls in the city open to all comers, and many think it the lesser of the evils to open, under certain restrictions, the gates of an Exhibition whose only tendency is to educate and improve the mind. This, however, is not the view held by a large number of the religious bodies throughout this and other States, and every day announces that one and another Society is following the lead of the Baptist Auxiliary in declining to take part in the Congresses to be held in connection with the Fair. (Quite a number of persons, too, are abstaining from visiting the Exhibition at all from the same cause.)

Sunday at the World's Fair. The CHICAGO RECORD, of Monday, June 26, gave a list of one thousand and thirty three exhibits that were closed or covered at the World's Fair on the previous day. The question of Sunday closing was likely to be settled in this way by the exhibitors themselves. Two-thirds of the New York State exhibits were entirely closed. The number of closed Foreign displays caused a general comment. All the United States Government exhibits were closed, and none of the prominent New York exhibitors were to be seen about the grounds during the day.

Papal Jubilees Pay. LEO XIII. received 3,460,000 francs from the pilgrims in their corporate capacities, while individuals and religious orders gave 5,600,000 francs. The Duke of Norfolk's gift was £40,000.

Social Schemes.—their A Labour Home has been established in Princes Square, in the East End of London in connection with the social scheme of the Church Army. ARCHDEACON FARRAR, in declaring the Home open, said that the Church had very often been accused, in past days, of being so much absorbed in looking after the spiritual interests of men that it had neglected their temporal interests. He thought that charge was too sweeping, and not altogether just. CHRIST had set them an example to make lives more tolerable, free, and happy, and the more the Church of England engaged in that work the stronger would be the hold that she would have upon the minds of the people. Therefore they should all envy those men who had been able to render some special service to their fellow-men.

A Munificent Gift. The Diocese of Bath and Wells has just received a munificent gift. A Layman has made over the sum of £10,000 to meet benefactions for the augmentation of small livings in the Diocese.

The Ruthenian Uniate. The repugnance of the Ruthenian Uniate in Galicia to the efforts of POPE LEO XIII. to bring them into closer conformity with Roman usages seems likely (a *Guardian* correspondent says) to result in a wholesale secession, partly to the Russo-Greek Church, partly to the Old Catholics. Two years ago a Ruthenian Priest applied to the Old Catholic Episcopal Vicar at Vienna with the view of concerting an arrangement under which the Uniate could enter into Communion while preserving autonomy. The example thus set is now being followed by several other Clergy; a prominent lawyer at Lemberg is the Lay leader of the movement. The Synod of the Old Catholics of Austria will meet this year in September at Beid, where the new Church will then be consecrated. Though Bohemia still continues to be the scene of their greatest progress, the congregation in Vienna is also Testament times.

Acts i. 15.—The Disciples in Jerusalem, including the Apostles, believing women, and the brethren of the Lord, to the number of 120, all united in the election, by lot, of Matthias as an Apostle.

Acts vi.—The Apostles called together the whole Church ("the multitude of the disciples,") who elected "the seven" to take over the secular matters of the Church.

Acts xi.—The whole Church (of the Apostles and brethren,") demanded an explanation of Peter's action in the matter of Cornelius. With the Church that was in

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The Coming Week.

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.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., Aug. 20.—11 a.m. The Dean. 3.15 p.m. For Canon King, the Rev. R. Noake. 7 p.m. Rev. John Vaughan. 8 and 11 a.m., Holy Communion.

DIOCESAN.

Sun., Aug. 20.—TEMPERANCE SUNDAY.

Sun., Aug. 20.—St. Saviour's, Redfern, 11 a.m., The PRIMATE.

Mon., Aug. 21.—C.E.T.S. Annual Festival, Cathedral, 7.45 p.m. Preacher, Rev. Dr. Manning.

Thurs., Aug. 24.—C.E.T.S. Annual Meeting, Chapter House, 7.45 p.m. Speakers: Revs. A. W. Pain, J. W. Gillett, and Messrs. E. P. Field, and Dr. Rutledge, Chairman, The PRIMATE.

Fri., Aug. 25.—Half-Yearly Meeting, Church of England Newspaper Co., 176 Pitt-street, 4 p.m.

Church Home, 4 p.m., The PRIMATE.

Sun., Aug. 27.—Mossman's Bay. Preacher: The PRIMATE.

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Friends are requested to notice that men can be engaged for various kinds of work. Discarded clothes gratefully received by the Manager.

E. GREYER.

Brief Notes.

The Preachers at the Cathedral on Sunday last were at 11 a.m., the Most Rev. the Primate; 3.15 p.m., the Ven. Archdeacon Günther; at 7 p.m., the Rev. Alfred Yarnold. On Sunday last at the Baptist Church, Newtown, an eight days' mission was brought to a close.

A terrible railway accident has taken place at Llandrisant, Glamorganshire, South Wales. An excursion train rolled down an embankment, fifteen persons were killed and fifty injured.

The Kafirs are becoming troublesome and are said to be threatening in their attitude to the British. Religious riots have occurred in Bombay. Hindoo temples have been wrecked. The troops were called out to quell the outbreak.

A memorial signed by 103,000 Irish women protesting against Home Rule has been presented to the Queen. On Sunday the Rev. John Watsford, of Melbourne, began a ten days' mission in the Centenary Hall, York-street.

The cholera continues to spread in Russia. One hundred victims die daily.

On Monday his Excellency formally opened the new post and telegraph office, Newtown.

The Victorian Cabinet have decided that from the 1st proximo the practice of enrolling children under six years of age in public schools be discontinued.

A disastrous flood has taken place at Eperes in Hungary. The English National Y.M.C.A. Executive has resolved to appeal for £25,000 to provide an additional staff of home and foreign travelling secretaries in commemoration of the Jubilee.

During the month of July the Y.M.C.A. Relief Fund provided 290 meals for friendless young men, 154 beds for homeless young men, and expended 15s 6d on fares, etc.

Of the five millions of Jews in Russia, three are located within the "Pale of Jewish settlement," covering some portion of the old Province of Poland. They are an heritage of its conquest.

The heat in England is intense. Mr. Gladstone has declined to make any definite promise to introduce bills next session dealing with Church Disestablishment in Scotland and Wales.

The annual tea meeting in connection with the Chinese Mission, was held on Wednesday last at St. Andrew's Cathedral school-room.

The anniversary services in connection with the Summer Hill Wesleyan Sunday School were celebrated at the Carlton Hall on Sunday last.

Yesterday the Rev. John Fordyce, M.A., delivered the final lecture of "Modern Unbelief" series at the Y.M.C.A. Subject: "Modern Missions and Modern Unbelief."

A great fire has occurred in Minneapolis (Amer.), 200 houses have been burned down and 1500 persons rendered destitute.

The Senate Hotel in Chicago has been burned down. The death is announced of the Dowager Countess of Jersey, mother of the Earl of Jersey.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

"When sorrows come, they come not single spies, but in battalions." I have known many examples—one of which is now being shown near me—of a family having passed through years of comparative health and happiness when there suddenly comes a season of many sorrows—bereavements and afflictions following hard upon each other until, but for comfort from God, the hearts would utterly break. Our Church in the Sydney Diocese, seems to be in some such cycle of bereavements in the list of her Clergy, and death follows death in startling succession. Yet some of us over whom the sword but lately seemed suspended, by but one single hair, are still spared for longer life. If we do not listen to the voice which bids us work to-day, because the night comes when no more work on earth can be done, it will not be for want of striking events to impress that lesson upon us.

Some observations of the Archbishop of Canterbury, in condemnation of "advertising parishes," were lately reported in the columns of the RECORD. It may be as well to point out clearly what sort of conduct it was that he stigmatised with the opprobrious epithet "advertising;" or else perhaps the term may have as injurious an effect as a somewhat similar use of it by myself some time ago has had in one case. It may be remembered that some time ago I gave an imaginary defence, by an imaginary parishioner, of the authorities of an imaginary parish, for not sending any reports of their doings to the Church paper. To that defence I proceeded to reply, and I had fondly hoped that my reply was the more forcible argument of the two. But there comes to me a letter from a clerical friend:—"You stopped me from sending some 'locals' down to the RECORD, for I saw the force of one side of your arguments, and not of the other." So that I am in the position of that Member of Parliament whose eloquent speech was followed by the rising of a doubtful voter who observed "before the speech of the hon. member I was dubious as to which way to vote: his speech has made my mind clear; I shall vote in opposition to him." It is with the hope of avoiding any more similar results that I now recur to the subject.

In seeking to represent the best defence of isolation—that isolation which I am disposed to stigmatise as selfish and "parochial," in the bad sense of that term—I made its advocate use the reproachful term "advertising," of those who pursued a different policy. But the term is only reproachful if it alludes to something that is worthy of reproach. In the case of the parishes in Australia. And in the description of events in a parish—whether described in the general Church paper, or in the Parish paper, of which many copies circulate outside the Parish—or in the publication of a neat pamphlet for the reading of Parishioners and their friends (such as the excellent "short account of Church work, in the Parish of St. Mary's, West Maitland," which may be imitated with advantage by many other Parishes), I see no harm but the greatest good. It encourages the workers, it stimulates others both in the Parish and outside it, it shows the indifferent what is being done by Christian agencies, it often interests them in higher things. Of course it may be done with a motive of self-glorification, on the part of the Clergyman, or some of his workers, but I believe this boastfulness to be very rare on the part of those who are doing anything which is worth boasting of. If self-glorification, or the glorification of others be the object, then I agree with the most hearty condemnation, but if the desire is to promote the interests of Christ's Kingdom, and the work of the Church, then a paragraph sent to the Church paper may be as helpful as an address at a meeting, and in fact is more likely to be so, as the audience to which it appeals is a wider one.

COLIN CLOUT.

DEATH OF THE REV. H. IZOD RICHARDS.

The Rev. H. Izod Richards, Curate in Charge of St. Aidan's, Annandale, died on Wednesday evening last. He had been in a delicate state of health for some time past but able to take duty up to within the past few weeks. He was greatly beloved by those to whom he ministered and during his illness was greatly comforted by the sympathy of his parishioners. His remains were interred in the Waverley Cemetery yesterday (Friday) afternoon. Next week we hope to be able to give a short resumé of his work.

AN INFALLIBLE CURE FOR NEURALGIA: Mr. W. G. Cass, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to its efficacy. As a brain and nerve food Lanxer's Phosphoric Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 1/6. Neuralgia Powders, 2/-

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OPEN COLUMN.

Who are the Laity?

OR WHAT ARE THE QUALIFICATIONS, RIGHTS AND DUTIES OF CHURCH MEMBERSHIP ACCORDING TO THE NEW TESTAMENT?

These two questions have been repeatedly asked in English religious papers within the last year or two.

I have carefully watched for answers, but have found none. Yet the questions are not asked carelessly; neither are they foolish. The questioners clearly think them urgent, and that they have an important bearing, if not upon the "Esse," at least upon the "Bene Esse" of the Church in England.

Is the answer so simple and patent that it is worth no one's while to state it? or does it involve difficulties with regard to discipline and practice which we do not care to face?

Having waited in vain for others to answer this question—for it is but one after all—I have felt that I must try to answer it for myself, as a Member of the Church of England, for conscience sake.

I venture to do this in the "Open Column" of the RECORD in the hope that if I am wrong in any of my premises or conclusions, I may be corrected.

"What are the qualifications, rights, and duties of Church Membership, according to the New Testament?"

I.—Qualification. In seeking these my mind naturally turned to our Article xix.:—"The visible Church of Christ is a congregation (society) of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, etc."

According to this Article of my Church, my qualifications for Church Membership are:

1. That I believe in the Lord Jesus Christ.
2. That I am an habitual hearer of the pure Word of God.
3. That I have received Christian Baptism.
4. That I am an habitual partaker of the Supper of the Lord.

But the question I have to answer is not what are my qualifications according to the Articles of my Church, but "according to the New Testament."

I turn then to that.

MATTHEW xxviii. 19.—In the risen Saviour's last commission to His Apostles, He says: "Go ye . . . make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you."

Now, the term "disciple" must carry with it the sense of "believer," as well as that of "learner, follower, or adherent," and as these baptised disciples were to "observe all things," they would certainly observe among the all things, the Sacrament of the Lord's Supper.

It seems to me, therefore, that the "notes of the Church," as laid down in our Article, are exactly those which our Lord gives in His last commission.

JOHN ii. 11 says of Christ's disciples that they "believed on Him."

MATTHEW xxiii. 8.—Christ says, "All ye are brethren." Therefore in the New Testament the terms "disciples," "believers," "brethren," are used alike to denominate Members of the Church of Christ.

ACTS ii. 38.—To the earnest question of his heart-stricken hearers, "What shall we do?" St. Peter replies, "Repent ye, and be baptised, every one of you, in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost."

And it is added, "They then that received his word were baptised, and there were added unto them in that day about 3000 souls, and they continued in the Apostles' teaching and fellowship in the breaking of bread and the prayers." "And the Lord added together day by day those that were being saved."

Some 3000 people changed their minds about Jesus of Nazareth, believed on Him as the Christ, were baptised into His name, became habitual hearers of His Word by the Apostles, were in fellowship with them, partakers of the Lord's Supper, habitual attendants upon public worship—they were called "the Church."

I gather that the New Testament qualifications of Church Membership are:—

1. Professed repentance towards God.
2. Professed faith in our Lord Jesus Christ.
3. Christian Baptism.
4. Habitual attendance on preaching and the prayers.
5. Habitual partaking of the Sacrament of the Lord's Supper.

II.—Rights of Church Membership.—Nowhere do I find the rights of members laid down expressly; but the rights claimed and allowed by the Church may surely be gathered from the rights that they are seen to have exercised in New Testament times.

ACTS i. 15.—The Disciples in Jerusalem, including the Apostles, believing women, and the brethren of the Lord, to the number of 120, all united in the election, by lot, of Matthias as an Apostle.

ACTS vi.—The Apostles called together the whole Church ("the multitude of the disciples,") who elected "the seven" to take over the secular matters of the Church.

ACTS xi.—The whole Church (the Apostles and brethren,) demanded an explanation of Peter's action in the matter of Cornelius. Where was the Church that was in

Jerusalem heard that the evangelizing work of dispersed Christians was taking a new departure, and was being extended to the Grecians, they immediately sent one of their number to enquire into the matter.

Acts xv.—In matters both of Doctrine, Discipline and Practice, the whole Church, with the Apostles and Elders, were associated in Council, and acted as one body.

Acts xxi. 9.—Christian women endowed with the gift of prophecy exercised their gifts without question.

From these recorded facts I think we must gather with regard to "rights."

1. That the Laity were Church Members of both sexes.
2. That the Laity were held to have equal "rights" with Apostles and Elders.

(a) They appear to have had an equal voice in the election of an Apostle and of the Seven.

(b) Equal rights in Council in settling matters of doctrine and practice.

(c) Women, as well as men, having the gift of prophecy, might exercise it.

These rights appear to me to be confirmed by the 1st Epistle to the Corinthians.

III.—Duties.—Rights must include and impose duties upon Church Members, the duty of exercising the right for the edifying of the Church in the fear of God.

Besides the duties implied in the above qualifications and rights, we may notice briefly the following which are insisted on in the New Testament everywhere:—

Distributing to the necessities of the saints.

Providing for the poor and needy.

Support of the Ministry of the Word.

Submission to authorities in the fear of God.

Watchfulness over the purity of doctrine and practice in the Church. Proving all things; holding fast that which is good.

Personal holiness of life.

Love one to another.

I fear I have already exceeded the due limits of the Open Column; I would only briefly add my hope that the question which I have but lamely handled may receive attention and complete answer from some abler pen than mine.

In conclusion, if my reading of the qualifications, rights and duties of Church Membership according to the New Testament be correct, it shows for one thing, that in New South Wales, the Church of England in her discipline and practice approaches in many particulars nearer to those of the Primitive Church than it is allowed to do in England. The questions asked, are, therefore, of greater importance and significance to our brethren in England than to us. Our Laity sit with our Bishops and Elders in the Councils of the Church, acting as one body with them. Together they elect the Executive of our Church, and even our Bishops; and our Laymen, under proper authority, are permitted to minister in the Congregation "in the Word" and in "teaching." And above all, our congregations have a very powerful voice in the election of their own Ministers.

paratively small. Yet surely it is a work second to none in its intrinsic value. There is no work in which as Christians we can engage, of greater importance than that which has for its object the conversion of the Jewish nation to the faith of Christ. There is none which has a greater claim on the Christian Church. There is none which has a clearer demand upon the faith, the prayers, the energies, the self denial and the hopes of those who love the Lord Jesus. There is none which rests on higher or better promises, whether for those who take a part in the work, or for the world at large. For it is written "Blessed is he that bleeseth thee," and again "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." Well might the Psalmist write "Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say; peace be within thee. Yea because of the house of the Lord our God, I will seek thy good."

Stannore, August 9th, 1893.

Archdeacon King acknowledges with many thanks the following sums contributed to the Mission to the Jews in Sydney:—

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(Signed) ROBT. HILLS, Hon. Treasurer.

July 15, 1893.

DIOCESE OF GRAFTON AND ARMIDALE.

CANON FOR THE ELECTION OF BISHOP.

PREAMBLE.

WHEREAS it is expedient to make Rules and Regulations for the appointment of a person as Bishop of Grafton and Armidale, in the event of a vacancy in the See.

Be it therefore enacted by the Bishop, Clergy and Laity of the said Diocese, in Synod assembled as follows:—

I. VACANCY—RESIGNATION—DEATH.

In the event of the Bishop resigning, and of his resignation having been accepted, he shall signify the same to the Senior Clergyman in highest Ecclesiastical rank in the Diocese, upon which the said Clergyman shall, within sixty days, communicate to the Metropolitan the fact of such resignation. In the case of the death of the Bishop, or of a vacancy arising from any other cause, the Senior Clergyman, as aforesaid, shall immediately report the vacancy to the Metropolitan, who shall in either case issue a Mandate to the said Clergyman to summon a Special Meeting of Synod for the Election of a Bishop for the Diocese, of which Synod the said Clergyman shall be President, and of which Special Meeting one month's notice shall be given.

II.—SPECIAL MEETING OF SYNOD.

When the Synod shall have assembled, the roll shall be called, and a vote taken upon the question, whether the Synod shall proceed to Delegation or Election.

III.—DELEGATION.

In the event of Delegation,—The President shall then take a vote as to whom the Delegation shall fall upon.

IV.—ELECTION.

In the event of Election,—The members of Synod shall each, if they desire to do so, propose on nomination papers, the names of one or more persons, not exceeding three, being Bishops or Priests canonically qualified. Such papers shall be handed, folded, to the President, and the names shall be placed on the nominated list in alphabetical order.

V.—VOTING.

Voting papers, with the names of those who have been duly nominated, shall be given to the members of Synod, who shall erase every name except one. The two names having most votes shall then be put to the Synod, and the name having a majority of both orders shall be the name of the Bishop-elect. In the event of neither having such majority, the names shall be again put to the Synod. Should there still be no majority of both orders, the Synod shall adjourn for not less than 24, or more than 48 hours. On reassembling, the two names shall be once more put, and if there be no majority of both orders, the Synod shall proceed to vote as a whole, and the name having a majority of votes shall be the name of the Bishop elect. In these proceedings the President shall not vote except in the event of an equality of votes in the voting of the whole House, in which case he shall have a casting vote only.

VI.—AFTER ELECTION.

This clause provides that on receipt of the Bishop-elect's consent, the President transmits the name, together with certificate of election to the Metropolitan, and gives notice publicly in every Parish Church in the Diocese during Divine Service on a Sunday within four weeks following, the receipt of such intimation according to a form prescribed.

VII.—

When any election shall, by reason of refusal of acceptance, death, or incapacity, be declared by the Metropolitan to be of no effect, the Synod shall proceed *de novo* in either of the manners hereinbefore prescribed.

VIII.—TIME FOR MAKING OBJECTIONS.

All questions touching the validity of any proceedings in the election of a Bishop shall be submitted to the Metropolitan before the person appointed be consecrated or translated, and the Metropolitan shall decide thereon. After consecration or translation no objection shall be admitted.

IX.—CONFIRMATION OF ELECTION.

Before any person be deemed the lawful Bishop of the Diocese, his appointment shall be confirmed as provided in the Determination of the General Synod for the Confirmation of Bishops, in force in the Diocese for the time being.

X.—

Provides for the appointment of a Coadjutor Bishop who shall be the successor of the Bishop whom he is appointed to assist.

SHORT TITLE.

This Canon may be styled as "The Bishop's Appointment Canon of 1887."

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RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

At the recent Session of Synod this subject was discussed.

The Rev. A. W. PAIN moved:—"That this Synod desires to urge upon the members of the Church in the Diocese the duty of giving increased personal and pecuniary support to the work of Special Religious Instruction in the Public Schools."

He gave place to no man in the value he attached to a Church of England School in every Parish if it were possible. He for one failed to see any necessary collusion whatever between the earnest support and maintenance of a Church of England School in a Parish and the zealous and effectual and loyal and faithful working of the 17th clause of the Public Instruction Act. Let them not part with the privileges that were theirs through failing to use them, because of the hope in them of obtaining privileges 44,000 which they had not. There were, roughly speaking, Church of England children attending the Public Schools within the Diocese of Sydney. They had opportunities of imparting instruction to those children and bringing them to a marked degree of efficiency. If that opportunity was not used those children grew up and passed out of the Schools altogether without getting any Religious Instruction whatever. He ventured to say that the existence of the Public Instruction Act of 1880 which contained such clauses as 7 and 17 was a guarantee for the maintenance of common Christianity that was almost priceless. So much was he in favour of the present Public Instruction Act that he would deprecate anything whatever that would tend to drive legislation in the direction of secularism, which was a probable danger if they did not appreciate the Act as it stood. There was only three-quarters of an hour per week available for teaching the Holy Scriptures and Church Catechism, and it was difficult to get a vast amount of instruction in that period. Whilst the teaching of the Scriptures to the classes should take the first place, he thought that Church Catechism should take the second place. They had been able to secure teachers qualified for the work, qualified in the highest sense of the word—teachers whose work was appreciated, and who taught the children sympathetically and influenced them morally and religiously, besides being the means of imparting to them a knowledge of facts. Last year the Diocese of Perth (W.A.) desired provisions introduced into the Education Act of the Colony similar to those in the Act of New South Wales. With that object in view the Rev. D. J. Garland wrote to the Under-Secretary for Public Instruction in this Colony and put to him three questions. The first was:—"In your experience as Under-Secretary of Public Instruction, does the working of the Special Religious Instruction clause create friction between the teachers of your department and the ministers of religion, or between the various ministers themselves?" The answer was "No." The second question was, "Does the operation of this clause interfere with the working of your timetable, or detract from the secular education of the children receiving such Religious Instruction?" Again the answer was "No." The last query was, "In your opinion, is the result of such special Religious Instruction fraught with any advantage to the schools and the children?" The answer was, "Yes," the schools meet the parents' approval, and the children are benefited by the instruction received."

At Mr. Garland's request, he (Mr. Pain) had obtained the written opinions of the Head Teachers of the principal Public Schools in the City, every one of whom bore out the replies of the Under-Secretary. He would urge, therefore, that as independent testimony to the value of the work of Religious Instruction in Public Schools as it was being carried out, he would agree to the motion, with the hope of securing larger personal and pecuniary interest in the matter.

The PRIMATE said, I should just like to say a few short words on this subject. The matter is an interesting one, and has been discussed in an interesting and instructive manner. What I wish to say is that I do implore those of the Clergy or Laity who are in favor of the growing feeling for denominational education in Church schools—with which I quite sympathise—not to let that feeling, or any efforts they are making in trying to get back denominational schools, or to further spread them, to stand in the way of giving hearty support to the present system. I think it is a shame and a reproach to us to have had it come out in this way—that because we cannot get quite what we like, therefore we do not support what we have, and do not take the opportunity which God in His providence has given us. It has been made patent that we have this opportunity. Let us by God's aid and in His name use it more than we have done, and God's blessing will follow. Do not let us for some shadowy future—however bright that future may be when it comes—do not let us give up the system, practical and useful, which we have now. That feeling should be strongly impressed upon us, and if there was a greater realisation of what is being done by the fund, with its very little support, and of what could be done if there was more adequate sympathy given from the Clergy and Laity of this Diocese, I cannot imagine there being so small a contribution annually to such an important institution as this. It is a Church question, a social question, and a national question, as had well been said. I believe we shall be very negligent of our duty and our privilege if we do not use what we have better than we have hitherto done.

The resolution was carried amid applause.

THE REV. E. M. SALINIÈRE.

It is our sad duty to have to record the death of another Clergyman, the Rev. Edward Mitchell Salinière, which occurred unexpectedly, at midnight on Wednesday the 9th instant. The illness with which he was affected was not such as to indicate any probability of a fatal termination. And it is believed that it was occasioned by some internal cause which was not apparent. We have gathered the following facts which will be without interest to those who knew him, as well as to a wider circle. Mr. Salinière was, we believe a native of Nassau, the principal island in the Bahama Group, where he received his early education, and where some relatives are still living. He was trained for the Ministry at St. Aidan's Theological College, Birkenhead, under the Rev. Dr. Baile. Ordained Deacon by the Archbishop of Canterbury in 1861—for the cure of souls in her Majesty's Foreign possessions. He came to this Colony in Deacon's Orders in 1862, and was licensed by Bishop Barker as a Curate at St. Phillip's under the direction of the Dean. On the Bishop's return from a visit to England, he was admitted to Priest's Orders in 1864, and was appointed to the charge of the District of Waterloo, an offshoot from St. Paul's, Redfern. After serving that district for a period of two years, the Bishop removed him to St. John's Bishopsthorpe, and licensed him as Minister of that Parish, which office he held from 1866 until the time of his death.

His work there was distinguished by the erection of a beautiful little Church, to which he devoted himself with much assiduity, and at a later period of a neat Parsonage; and we are informed that neither of these is now encumbered with debt.

Those who knew him intimately bear testimony that he was a man of an affectionate disposition and a warm heart. He was buried in the Waverley Cemetery on Saturday, the 12th instant. The earlier portion of the Service was taken by the Rev. S. S. Tovey and the Dean in the Church at Bishopsthorpe, in the presence of a large congregation. The PRIMATE alone took the Service at the grave.

Amongst those who were present either at the church or at the grave we noticed the Revs. Canon Taylor, C. Baber, Dr. Zachary Barry, Dr. Corlette, H. T. Holliday, T. V. Alkin, E. B. Proctor, Coles Child, Canon Robinson of Brisbane, R. S. Willis, A. Yarnold, J. Elkin, H. W. Saunders, H. C. Vindin, J. Lintott, Taylor, Dr. Sellers, T. E. Owens Mell, Messrs. J. Stephens, P. Ethell, W. C. Ward, G. Tate, and G. B. Paddle—who, on behalf of the parishioners, made the arrangements for the funeral—Judge Wilkinson, Thomas Buckland, Charles Moore (Curator of the Botanical Gardens), the Hon. G. B. Simpson, Q. C., Wilfrid Docker, W. B. Mitchell, J. B. Jones, F. B. Wilkinson, A. W. Gillies, D. Danvers, Mark Albury, Jas. Gordon, H. Styles, Mrs. Wilkinson, Mrs. Nathan, and Lady Allen. At the morning service in St. John's Church last Sunday the preacher prefaced his sermon by the following words:—"It will devolve next Sunday on others who knew your late pastor for very many years to speak to you in fitting terms, but I feel that the first words spoken from this pulpit to-day should have some reference to that sad and solemn event which caused so many to gather here together yesterday, and then to carry forth from this Church the body of Edward Mitchell Salinière, its first Incumbent, and who for over 25 years labored in this parish. I know that there are times when that silence which is more pathetic than all words would be the most speaking testimony to what is in the heart. Yet, as a friend called upon to help a friend and brother Clergyman in a moment of dire affliction and to occupy his place here for the past few Sundays, I cannot refrain from expressing my heartfelt sorrow, as well as yours, that we shall never see him more on earth. As a friend it is I speak, and

Friendship—of itself an holy tie—
 Is made more sacred by adversity.

I speak of him as I knew him when I remind you of his kindly heartedness, of his courteous and gentle bearing, of his staunchness to a friend once made, of his affectionate regard for and interest in the young he was privileged to prepare for Confirmation, of his labors to build this church, of which he was wont to speak with a pardonable pride, of his scholarly and sober utterances within its walls, of his self-sacrificing and consistent efforts in the cause of the religious education of the young, and of his unswerving adherence to and advocacy of the doctrines and principles of our beloved Church. He is gone from us. He is at rest with God. He has gone to Him who is not swift to mark what is left undone or done amiss—to Him whose name is Love. Amidst all the sorrowful surroundings of his last illness we may take comfort, I feel, in the consciousness that there was a merciful and all-wise Providence controlling and guiding the issue, that the end was God's will, therefore all for the best, and even as our friend would have wished. It fell to none of us to say farewell to him or to hear responsive the 'Vale! Vale! Ora pro me!' that we dare feel he would have breathed had he had the power, but we have offered our tribute of respect and affection; we have carried him to a grave hard by that of one he always named his friend; we have covered it with the flowers he loved so well—some gathered from the garden in which he took such delight, others the offerings of loving hearts. Thus have we laid him reverently to rest. The earth has gone to the earth; the revolution was carried amid applause.

the dust returned to the dust; yea, but it is all in sure and certain hope of the Resurrection to Eternal Life through our Lord Jesus Christ.

Come at times a voice of days departed,
 On the dying breath of evening borne,
 Sinks then the traveller faint and weary hearted—
 "Long is the way," it whispers, "and forlorn."
 Comes at last a voice of thrilling gladness,
 Borne on the breezes of the rising day,
 Saying, "The Lord shall make an end of sadness"
 Saying, "The Lord shall wipe all tears away."

SUNDAY SCHOOL COLUMN.

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

It might serve as an encouragement to present day teachers if some of long service would narrate, anonymously, some instances where they have been able, in after years, to see the good results of their teaching of individual children. If from their long experience they could add any advice which would prove helpful to the many recruits who yearly join the ranks of this corps of workers for Christ, my readers and I would welcome it.

It is pleasant, when reviewing examination papers to meet with occasional illustrations which show how the Teacher has studied child life, and knows the power that a concrete example has in driving home lessons or an explanation to the hearts or minds of children. For example in a recent answer a teacher illustrated the explanation of "make to yourselves friends by means of the mammon of unrighteousness," by speaking of Missionary promises given by the children. Yes, these may be small offerings and we do not see their immediate results as we do from the charities of our home life, but if they have been given with a loving spirit they are a fulfillment of Christ's command, and those heathen who through the offerings of Christian children have been brought to Christ will welcome their benefactors to the eternal habitations.

All the teachers who sent answers to the fourth test Examination Paper declined to face one question—that which asked for an outline map of Palestine in David's time. I did not expect to get many answers to the second part of the same question, which asked that Jehu's track as he numbered the people should be marked on the outline map; although as I had myself given that lesson lately I knew that the text book advised that the route should be noticed. But to be able to draw an outline map of Palestine, with some knowledge of the physical characteristics of the various portions of the country, is so advantageous to Teachers that I warn my friends who answer the papers that I shall soon demand it again. I do not say that I shall ask for the position of each tribe to be marked, for I confess that I myself could not now do that, although I could once have done so; but the main divisions, both in Old and New Testament periods ought to be known in order that we may fully understand and thoroughly teach many parts of Bible History.

The physical map of Palestine in the sixpenny S.P.C.K. Atlas is spoilt by a very careless series of mistakes. For those who possess that splendid, though cheap, Biblical Atlas, but who have puzzled their brains over the physical map and given the problem up in disgust, may I suggest the plan of writing on the map some such words as the following, while crossing out the misleading printed directions:—"Dark green signifies land below sea level, lined green signifies higher land, yellow still higher, light red still higher, lined blue (?), almost indistinguishable from the lined green still higher, pink highest of all."

The following is the record of marks in the fourth Test Examination:—

Question	Full Marks	H.S.W.	Ignoramus	M.M.H.
1	11	11	11	11
2	14	—	—	—
3	7	7	5	4
4	12	10	10	9
5	5	4	5	8
6	7	6	7	7
7	9	9	7	7
8	8	8	6	8
9	6	6	6	1
10	21	21	19	17
Total	100	82	76	67

J.W.D.

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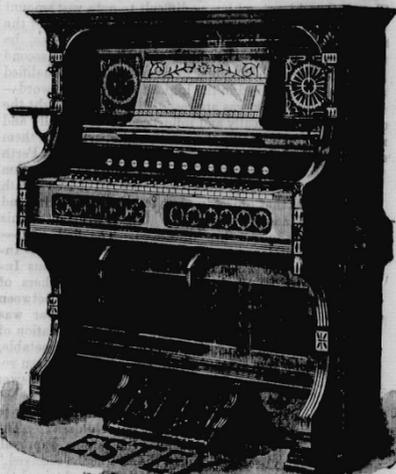


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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, AUGUST 19, 1893.

THE SYNOD.

THE Synod of the Diocese of Sydney, after a Session of seven days, concluded its sittings on Wednesday evening last. The subjects brought before its notice have been very varied in character, all tending, we may hope, to promote the well-being of the Church. Some familiar faces were missed. Death had been busy during the year, and the roll of the dead, mentioned by the PRIMATE in his opening address, was added to during the Session by the decease of the Rev. E. M. SALINGER, and on the last evening by the death of the Rev. H. EZOD RICHARDS, Archdeacon KING, whose services to the Church for very many years have been of a most valuable character, was absent through sickness, and it was graceful on the part of the Synod to express its sympathy, and to assure him of its appreciation of his labours as it did also with the Diocese of Grafton and Armidale in the loss it had sustained by the death of its Bishop. Resolutions were carried congratulating Dr. CHALMERS on his elevation to the Bench of Bishops, and BISHOP DAWES on his promotion to the See of Rockhampton. The following Ordinances were submitted:—(1) To amend and regulate the Constitution of the Chapter of St. Andrew's Cathedral; (2) To amend the Clergy Superannuation Consolidating Ordinance of 1889, and on the business paper of every day appeared resolutions to be moved and amendments to be introduced.

Of the various resolutions, two of the most important were those relating to Religious Education. The first of these was moved by the Rev. A. W. PAIN. It was to this effect:—"That this Synod desires to urge upon the members of the Church in the Diocese, the duty of increased personal and pecuniary support to the work of Special Religious Instruction in Public Schools"; and the second by the Rev. Dr. CORLETT which had special reference to the establishment of a

High School for girls. That such a large number of children are receiving Religious Instruction in our Public Schools is a matter for deep thankfulness; but the need of increased effort to maintain the work is every year becoming more apparent. That we should not have a High School for our girls is our dishonour. "No one stumbles so readily as the blind," says HARE in Guesses at Truth; "no one is so easily scandalised as the ignorant, or at least the half-knowing, as those who have taken a bite at the apple of knowledge, and got a smattering of evil without an inkling of good." "There is nothing more terrible," says GAZON, "than ignorance with spurs on." With all the triumphant talk about educational progress a number of shrewd persons begin to find out that "progress" of a particular sort is not, after all a matter of rejoicing, especially if children are growing up ignorant of religious truth. It is therefore evident that it is the duty of the Clergy and Laity to use all available means to train children in what we believe to be in the highest essential to the future well-being of the country—the religion of our Lord Jesus Christ. It is to be feared that there are homes in which no religious training is attempted; where there is a famine of love, trust, and sympathy; a longing for help and none given; a hoping and praying for sympathy and care, and the prayer dying without an answer. There are scores of young people, the story of whose childhood is a tale of horror, and reads like that of JOHN STUART MILL, whose richer nature was crushed under a barren weight, and who, before he reached manhood, was tired of life. If the work of religious training has to be done, it must be done by the Church of CHRIST. "Personal support" is asked for; that support whose watchword is "The love of CHRIST constraineth us." That is the motive which can endure. MACAULAY has reminded us of Lord BACON's just observation that mere negation has never disturbed the peace of the world. "It furnishes," says he, "no motive for action. It has no missionaries, no crusaders, no martyrs, and we might add no teachers. Only love, like God's, like CHRIST's can persist in unselfish service. Children are growing up with little or no knowledge of their duty to God and their duty to their neighbour. There are many persons in our Churches who might help in this work. "Is there not a 'lounging class,' says PULSFORD, "in the Church as well as in the world, who are dead while they seem to live, and who forget that it is written in the Book, the authority of which they profess not to question." "This we commanded you when we were with you, if any man would not work, neither should he eat." What a marvellous change would be wrought did every one of us consecrate ourselves to CHRIST, and seek for the establishment and advancement of the Kingdom of God, so that the life of our youth should be free, fully clothed, putting forth its blossoms and breathing out fragrance. "First the blade, then the ear, afterwards the full corn in the ear."

Diocese of Bathurst.

Nyngan.—The Bishop of Bathurst visited this Parish last Sunday, and preached morning and evening, holding a Confirmation Service in the afternoon. The congregations and offerings were the largest in the history of the Parish. The Bishop was assisted at all the services by the Rev. A. N. BURTON, M.C. His Lordship highly complimented the Church workers on the great progress they had made in Church affairs since his previous visit. On Monday evening a successful conversation was held, at which addresses were delivered by the Bishop, Rev. A. N. BURTON, and other speakers. His Lordship was the guest of the Mayor and Mayoress during his stay. The Churchwardens of Nyngan have recently presented the Church with some new and very handsome Communion rails, whilst another Church officer has given a stained glass window, representative of the "Good Shepherd." This window is placed over the Communion Table.

Diocese of Newcastle.

On Sunday, August 16th, the Bishop solemnly dedicated six windows in the apse of the new Church at Lochinvar, and subsequently preached a vivid and impressive sermon. The actual Dedication was as follows:—"To the glory of God, Amen. Forasmuch as certain persons have subscribed for the erection of these windows to be memorial of our dear Brethren and Sisters in Christ, namely, William Clift, Stanley H. F. Tollis, John F. Doyle, Ellen A. Doyle, Charles S. Capp and Mary B. Brown, who have departed this life, I dedicate these windows to their memory in thankful remembrance of the grace given unto them, and commending their good examples to their surviving neighbours, that they also may be partakers of the glory that shall be revealed at the Coming and Kingdom of our Lord Jesus Christ, to Whom with the Father and the Holy Ghost be honour and praise for ever. Amen.

Singleton.—Some of the more distant Candidates having been prevented by the creeks being out, from being presented at the recent Confirmation at All Saints', Singleton, the Bishop himself went out subsequently to Mirannie, and confirmed them there.

Gresford.—The Bishop held Special Services at Gresford and Lestock on the 13th inst., the congregations were large and the services hearty. The Bishop was much pleased with his visit.

Diocese of Grafton and Armidale.—The Bishop will proceed in the week of the 20th to Narrabri and Walgett, and thence to Tenterfeld, to hold Confirmations, and encourage our brethren in the now vacant Diocese of Grafton and Armidale. He will be away two Sundays.

St. Paul's, West Maitland.—The two recent dramatic entertainments in aid of the Restoration Fund, produced upwards of £50.

Clarence Town.—On Tuesday evening, 8th August, the Rev. J. VOSPER gave a Social to the Churchwardens, in connection with St. John's Church. A goodly number assembled in the School of Arts, where an enjoyable evening was spent.

DIOCESAN SYNOD.

SECOND DAY.

The Second Session of the Ninth Synod of the Diocese of Sydney was continued in the Chapter House, on Wednesday, the 9th inst., under the Presidency of the PRIMATE. The attendance of Representatives, both Clerical and Lay, was much smaller than at the opening sitting.

RESOLUTION OF SYMPATHY.

The Dean moved,—That this Synod, being informed of the seriously impaired health of the Venerable Archdeacon KING, necessitating the resignation of his Parish and of the office of Rural Dean, with various other active services to the Church, desires to convey to him a cordial expression of its sympathy and an assurance of its appreciation of his long and valuable labours for the benefit of the Diocese, and of its prayer to the great Head of the Church for his restoration to health, and that the Secretaries be requested to forward a copy of this resolution to Archdeacon KING."

After testimony to the value of the services which had been rendered to the Church by Archdeacon KING had been borne by the Dean, Archdeacon GANTHER, and Canon MORETON, and the PRIMATE had said that he heartily concurred in the resolution, the motion was put and carried, all the Members of the Synod rising to signify their assent.

PARISHES IN ARREAR. (SYNOD ASSESSMENT.)

A return was laid upon the table giving particulars of the indebtedness of parishes.

ANSWERS TO QUESTIONS.

ECCLIASTICAL PRECEDENCE AT GOVERNMENT HOUSE.

The Rev. S. S. TOVEY asked: Has there been, in recent years, in any particular, a change in the order of precedence hitherto recognised at Government House as between the Clergy of England and the Church of Rome?

The PRIMATE answered: All I can say in reply to this question is that a difficulty as to personal precedence at Government House, as between the Cardinal Archbishop

of Sydney.

Australian Church News.

Diocese of Sydney.

The Church Society.—The Committee met on Monday, the 7th inst., the Very Rev. the Dean was in the chair. A grant of £100 per annum was continued—renewable monthly—towards the Stipend of a Clergyman, Parish of Rookwood and Auburn, and it was agreed (3) that the grant payable to Stipend of Curate, Shoalhaven, should, at the reduced rate of £60 per annum: be applied temporarily towards the salary of a Catechist. Amended Pension Fund Rules were agreed upon, and it was arranged that the Secretaries should introduce them for adoption to the Synod. It was reported that under the will of the late Miss Betts, the Society was interested in certain Bank shares, and a Sub Committee was appointed to consider the matter and report.

The Labour Home.—The weekly meeting of the Committee was held on Friday afternoon the 11th inst., at 557 Harris-street, Ultimo. The chair was occupied by Rev. J. D. LANGLEY. The Chairman reported that during the week ended the 5th August, number of meals served, 617; beds occupied, 205; temporary employment found for four; permanent for three; remaining, 26. A financial statement of accounts was submitted and passed for payment. The Farm report was also received from the Superintendent. Meals served, 120; beds occupied, 39; number of men remaining on the Farm, six.

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of the Roman Catholic Church in the Colony and myself as Primate of the Diocese of Australia and Tasmania, was brought before me by Lord Jersey in 1891. This formed the subject of some correspondence; and eventually Lord Jersey drew up a memorandum in May, 1892, proposing an arrangement to which I assented. The memorandum was for private use at Government House, and not for publication. In sending the memorandum Lord Jersey stated, "The precedence of the Church of England as set out in the order for the presentation of public bodies in 1890 is in no way affected by this arrangement."

NEGLECTING THE USE OF THE EPISCOPAL LICENSE.
The PRIMATE, in answer to the question—What number of the Clergy are shown by replies to the Visitation inquiries to be neglecting the use of the Episcopal license in the celebration of marriages without proclamation of banns?—said: The replies received to my question in the Visitation inquiries about the issue of marriage licenses, so far as the returns are complete, show that 41 of the Clergy do not issue licenses; that 10 issue them sometimes, but not always; and that 45 issue them regularly.

THE PROPOSED COLLEGE OF THEOLOGY.
The PRIMATE, in answer to a question by Archdeacon Gunther, said. No steps have been taken to carry out Determination No. 3. General Synod, 1891, intitled Rules for the Establishment of a College of Theology, and for the granting of certificates by the same. No communication has been addressed to me on the matter, and I believe that one Diocese has not accepted the Determination.

SYNOD ASSESSMENT AND EXPENSES.
The PRIMATE, in answer to questions by several representatives, said that the gross amount of the annual Assessment of the Parishes was £843 5s. The cost of printing in connection with the last Session of Synod including the report of the proceedings, was £113 4s 3d. The overdraft of £800 was expended on general account. The Standing Committee contributed towards the expense of the Registry in accordance with the arrangement made in 1867. Chaplains were provided for the Sydney Hospital and the Prince Alfred Hospital.

ST. ANDREW'S CATHEDRAL CHAPTER ORDINANCE.
The consideration of an Ordinance to amend and regulate the Constitution of the Chapter of St. Andrew's Cathedral, introduced by Canon Hey Sharp on Tuesday, was resumed, with the result that the Ordinance was read the second time, passed through the Committee stage, and the third reading made an order for Thursday. The principal enacting portions of the Ordinance are the following:— Clause 2. Every elected Lay member of the said Chapter shall, unless becoming disqualified as hereinafter provided, hold his office for six years, or if at the end of the six years the Synod of the Diocese be not in Session, then until the Session of the Synod next ensuing. 3. An elected Lay member shall become disqualified by being absent from the meetings of the Chapter for six months in succession without the permission in writing of the Chapter, or by the commission of any act which, in the opinion of two-thirds of the Chapter, notified to him in writing signed by them, shall render him unfit to continue to act as a member of the Chapter, and he shall thereupon cease to hold office, and the Chapter shall report to the next meeting of the Synod, the vacancy caused by such disqualification. 4. In the event of any vacancy being caused in the number of elected Lay members of the Chapter, through death, resignation or disqualification, then, if the Synod be not at the time in Session, the remaining members of the Chapter may proceed to fill such vacancy by the election of a duly qualified Layman, who shall hold office until the Session of the Synod next ensuing.

CLERGY SUPERANNUATION FUND.
An Ordinance to amend the Clergy Superannuation Consolidating Ordinance of 1889 having been read the first and the second time, the Synod, on the motion of Mr. J. Vickery, went into Committee for the consideration of it in detail. The amending ordinance contemplates the enactment of the subjoined clauses: Clause 1. "Every member admitted after the passing of this Ordinance shall pay to the Treasurer of the Fund, in addition to the sum of £5 annually, as already provided, the further sum of £8 annually, on or before the 31st day of March in each year, unless the said sum of £8 shall be or shall have been paid by any Parish or District to or for which he is licensed, or by or in behalf of any College or Institution in which he holds any office." Clause 2. Every member whom the 1st day of January 1894, and at any subsequent date, has failed for a period of three years to make all the payments required to be made by him shall forfeit his membership and all claims he may have upon the Fund. Provided that the Trustees shall at least three months prior to his liability to forfeit his membership inform him by registered letter addressed to his last-known place of residence of such liability. Provided also that the Trustees shall have the power if they think fit to fully reinstate any member who has forfeited his membership at any time within a period of 12 months after he has ceased to be a member upon condition of his paying all arrears and fines due by him up to the date of his being reinstated as if he had continued to be a member without intermission."

In committee the Rev. R. S. Willis moved the amendment of the first clause by the insertion after the word

"unless" of the words "one Sunday's collection shall have been given to the fund in each Church to which he is licensed or."

Before any decision had been arrived at progress was reported and leave obtained to sit again at a later stage of the session.

SYNOD ASSESSMENT.

Mr. W. R. Beaver (representing the Standing Committee moved.—"1. That this Synod resolves that for the future the amount required for Synod and Registry expenses shall be raised by each parish paying annually to the Standing Committee a certain sum per cent. on the actual amount of Parochial income from all sources, excepting collections made for extra-Parochial objects, and that the amount per cent. to be fixed accordingly shall be determined at the first Session of each Synod. 2. That the amount to be paid for Synod and Registry Assessment for the year 1894 and 1895 shall be at the rate of two per cent. on Parochial income as aforesaid. 3. That for the purpose of obtaining settlement of outstanding Assessments this Synod authorises the Standing Committee to deal with the same in such manner as they may consider expedient." He said that the PRIMATE in his opening address had stated that the subject of Synod Assessment, though a thorny one, must be faced. Now, when Synod in 1866 was formed, it was resolved that the expenses for Synod and Registry should be raised by each Parish making proportionate payments towards the same. But the basis had not been fixed. It was proposed to try the present scheme—to tax the income of each parish at so much per cent., thus ensuring an equitable payment from each parish. The arrears now amounted to £1,700. This had been largely caused by the feeling of strong dissatisfaction with the present charges, made more or less on uncertain grounds, and not because there was disloyalty in the Diocese. It was hoped and believed that the proposal now made would heal soreness, and cause a large payment to be made at once. It was only fair that the tax, through their representatives fix the taxation. He was prepared to accept such amendments as may appear to be desirable; but, speaking broadly, he claimed that the scheme now framed was fair, simple, and just.

A considerable amount of discussion ensued, hinging mostly upon the first of the series of resolutions. Eventually the first resolution was on the motion of the Rev. A. W. Pain, amended so as to read,—"That this Synod resolves that for the future the amount required for Synod and Registry expenses shall be raised under provisions made by Ordinance, and that the Standing Committee be requested to prepare such Ordinance, and introduce it at the next Session."

The second of the series of resolutions was withdrawn, and the third carried.

THIRD DAY.

The Second Session of the Ninth Synod of the Diocese of Sydney was continued at the Chapter House on Thursday under the Presidency of the PRIMATE. The attendance of Representatives, especially of Lay Representatives, was much smaller than at the sitting of either Tuesday or Wednesday. In accordance with a promise made some days ago, the Governor, who was attended by Mr. Galton, Private Secretary, attended the sitting. His Excellency arrived at 5 o'clock, and was met at the entrance to the Chapter House by Canon Hey Sharp, and by him conducted to the dias, where Sir Robert Duff was invited by the PRIMATE to take a chair on his right. At the same time the PRIMATE, addressing the Synod, said,—I am sure that in your name I may welcome his Excellency Sir Robert Duff, thank him for kindly coming to our proceedings, and invite him to take a chair on the right of the Chair, and listen to us as long as he pleases. To this proposition the Synod signified its assent by loud applause. The Governor and Mr. Galton remained until a quarter past 6 o'clock, listening during the first 50 minutes to a discussion, in Committee, on the provisions of the Ordinance to amend the Clergy Superannuation Consolidating Ordinance of 1889, and during the last 20 or 25 minutes to a speech by the Rev. A. W. Pain relative to Religious Instruction in Public Schools. His Excellency withdrew from the Synod at a quarter past 6, being thanked on leaving by the PRIMATE, and applauded by the Members of the Synod.

RESOLUTION OF SYMPATHY.

On the motion of the Rev. C. F. Garnsey, seconded by the Rev. A. Yarnold, it was resolved,—"That this Synod desires to express its sympathy with the Diocese of Grafton and Armidale in the loss it has sustained in the death of its Bishop, the Right Rev. James Francis Turner, and to place on record its high appreciation of his work and character. And that the Secretaries be requested to forward this resolution to the Administrator of the Diocese."

DEATH OF THE REV. E. M. SALINIERE.

The PRIMATE said: I am sorry to say I have to make an announcement which will be received with profound regret by Members of the Synod. I have only heard just very recently that one of our members was taken from us in the providence of God last night. The Rev. E. M. Salinier, who had been ill for about three weeks, and under medical care died at that time—another cause for regret, another solemn note of warning.

PROPOSED ECCLESIASTICAL CELEBRATION.

The PRIMATE, in answer to a question by Dr. Houston said that as attention had been directed to the fact that the first Church in Australia was opened on 25th August, 1793, he doubted not that on or about the 25th instant, appropriate references would be made to it.

THE EPISCOPACY OF BISHOP BARRY.

The PRIMATE, in answer to the Rev. S. S. Tovey, said that the amount to the credit of the fund raised to commemorate the Episcopacy of Bishop Barry was £511 1s 3d. He had been in communication with Bishop Barry, and had his concurrence in the application of the fund for the benefit of students at Moore College in such way as he (the PRIMATE) might eventually decide to be best.

CLERGYMEN INCAPABLE OF DISCHARGING DUTY.

The PRIMATE, in answer to Mr. W. E. Toose, said he thought that the opinion of the Standing Committee was that to seek legislative enlargement of the powers of the Synod simply for the purpose of dealing with cases of Clergymen unfit for or incapable of discharging ministerial duty by reason of mental or bodily infirmity, was inexpedient.

CONGRATULATORY RESOLUTION.

On the motion of Archdeacon Gunther, seconded by the Dean it was resolved,—"That this Synod respectfully offers its congratulations to the Right Rev. Dr. Chalmers on his consecration to the Bishopric of Goulburn, and to the Right Rev. Bishop Dawes on his promotion to the See of Rockhampton, and prays that these appointments may be blessed by the Great Head of the Church to the growth, development, and prosperity of the Church of England in Australia, and to the peace, purity, unity, and righteousness of the people committed to their care. And that the Secretaries be requested to forward copies of this resolution to the Bishop of Goulburn and Bishop Dawes."

ST. ANDREW'S CATHEDRAL ORDINANCE.

The Ordinance to amend and regulate the Constitution of the Chapter of St. Andrew's Cathedral was read the third time.

CLERGY SUPERANNUATION FUND.

The Synod went into Committee for the further consideration in detail of the Ordinance to amend the Clergy Superannuation Consolidating Ordinance of 1889. The amendment to Clause 1, moved the previous day, was negatived, and the clause agreed to as follows:—"Every member admitted after the passing of this Ordinance shall pay to the Treasurer of the fund, in addition to the sum of £5 annually as already provided, the further sum of £8 annually on or before the 31st day of March in each year, unless the said sum of £8 shall be or shall have been paid by any parish or district to or for which he is licensed, or by or in behalf of any College or Institution in which he holds any office."

A Clause was also adopted relating to the forfeiture of membership by any member in default for three years. Progress was reported, and leave obtained to sit again next day.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The Fourteenth Annual Report of the Committee appointed to carry into effect the resolutions passed by the Synod on the subject of Religious Instruction in Public Schools was laid upon the table. In the Report it was stated that the income for the past year was:—From Subscriptions, £563 1s 6d; from Offerings, £69 15s; and collected at the Public Meeting, £4 12s 6d. The sum of £100, granted by the Centennial Fund, and £30 16s 11d, being interest on fixed deposits, &c., brought the total receipts up to £769 3s 11d. The sum derived from those sources during the year 1891-2 was £714 4s 4d. Three-fourths of the children enrolled in the Public schools in the Diocese, excluding infants, had been taught during the past year by the Clergy and the salaried and voluntary teachers. This had been done at a cost of £786 16s 5d for salaries and expenses.

CHURCH SOCIETY'S PENSION FUND.

A new code of rules relating to the Church Society's Pension Fund was read the first time.

PARISH OF CASTLE HILL.

An Ordinance to authorise the sale of certain land, situate in the parish of Castle Hill, was read the second time.

REPRESENTATION AT THE PROVINCIAL SYNOD.

On the motion of the Rev. F. B. Boyce it was resolved:—"That in the opinion of this Synod, the number of Representatives of this Diocese to the Provincial Synod is not in accordance with its relative position as to other Dioceses, and as a matter of justice, should be considerably increased. 2. That the representatives from this Synod be requested to take such steps as they may deem advisable to endeavor to secure the enlarged representation referred to in the preceding resolution."

FOURTH DAY.

The PRIMATE took the chair at 4 o'clock. ACKNOWLEDGING A RESOLUTION.

The Most Rev. the PRIMATE informed the Synod that Archdeacon King had written him a letter requesting that he (the PRIMATE) would convey to the Synod his grateful

acknowledgement of the truly kind letter he had received from the Secretaries of the Synod. "Such reference," continued the Venerable Archdeacon, "to the past helps to lessen the pain of being obliged to resign the position which I have been permitted to hold as a Member of the Council of the Diocese since the commencement of our Synodical work in the year 1866."

SYMPATHY.

By leave of the Synod, the Rev. J. G. Southby moved—"That the deepest Christian sympathy in her sad and sudden bereavement be extended to Mrs. E. Crisford by this Synod."

MISSIONARY CURATES FROM ENGLAND.

The Rev. S. S. Tovey asked—"What is the present amount of, and in what way is it proposed to use, the fund raised in 1889-90 with the object of providing Missionary Curates from England?" The PRIMATE replied—"The present amount of the Fund is about £550. It has not yet been determined how to use the money to the best advantage."

CLERGY SUPERANNUATION.

The further consideration of an Ordinance to amend the Superannuation Consolidating and Amending Ordinance of 1889 was further considered in Committee.

The Rev. J. D. Langley had given notice of his intention to move certain amendments in clauses 15 and 17 of the existing Ordinance, and also to add a new Clause at the end thereof. The amendments were submitted, and rejected after discussion.

The short title was then agreed to as "The Clergy Superannuation Amending Ordinance of 1893," the preamble passed as printed, the Ordinance reported to, and the third reading of the Ordinance fixed for Monday.

THE CHURCH SOCIETY'S PENSION FUND.

The amended rules of the Church Society's Pension Fund submitted by the Rev. J. D. Langley were read a second time, and eventually agreed to in the following amended form:—

1. Every pension under this Fund shall be granted by the Committee of Finance after consultation and in agreement with the Bishop, but no such pension to any Clergyman shall in any one year exceed the sum of £75.
2. Pensions shall be payable monthly.
3. In each year any sum available for pensions which has not been assigned may be applied to the general purposes of the Society, or added to the Capital Fund.
4. The nominations to the Pension Fund shall rest with the Lord Bishop.
5. The approval of the General Committee shall not be necessary for the granting or payment of any pension.

The rules as amended were reported to Synod, the report agreed to, and the third reading fixed for Monday.

LAND AT CASTLE HILL.

The Ordinance, authorising the sale of certain land situated in the Parish of Castle Hill, was read a third time and passed.

Shortly before 10 o'clock the Synod adjourned until Monday.

FIFTH DAY.

The sitting of the Diocesan Synod was continued at the Chapter House, Bathurst-street, on Monday evening under the Presidency of the PRIMATE.

ORDINANCES OF THE SYNOD.

The PRIMATE, in answer to the Rev. H. Wallace Mort, said that the question of publishing a volume, containing all the Ordinances of the Synod up to the present date, was receiving consideration from a sub-committee appointed by the Standing Committee; and he hoped that the work would shortly be issued.

CLERGY SUPERANNUATION FUND.

Mr. J. VICKERY moved,—"That the Ordinance to amend the Clergy Superannuation Consolidating Ordinance of 1889 be now read the third time."

After some discussion had taken place. Mr. E. BURTON moved as an amendment,—"That the Ordinance, together with the whole subject of Superannuation and report; and that such Committee consist of Rev. A. W. Pain, Rev. Dr. Corlette, Rev. W. Hough, Rev. S. S. Tovey, and Messrs. J. Vickery, Robert Hill, A. R. Minter, and E. Burton."

The Dean seconded the amendment. After some discussion the amendment was withdrawn.

The Rev. S. S. Tovey then moved as an amendment:—"That the Ordinance be referred to the trustees for further consideration, and with a request that they will confer and report on the same, and on the general question of Superannuation with the following members:—Rev. A. W. Pain, Rev. Dr. Corlette, Rev. J. D. Langley, Rev. F. B. Boyce, Rev. S. S. Tovey, Mr. J. Plummer, Mr. A. W. Green, Mr. A. R. Minter, and Mr. E. Burton."

CHURCH SOCIETY'S PENSION FUND.

Amended rules of the Church Society's Pension Fund were read the third time.

FINANCE CONFERENCE.

On the motion of Archdeacon GUNTER, it was resolved,—"That the Select Committee appointed at the last

Session of the Synod to confer with the Bishop as to the expediency of holding a Finance Conference be re-appointed."

GIRLS' HIGH SCHOOLS.

The Rev. Dr. CORLETTE moved a resolution providing for the re-appointment of the Girls' High Schools Committee. After some discussion the motion was amended and agreed to in the following form:—"That the Girls' High Schools Committee, appointed at the last Session of Synod, be re-appointed, and that the Committee be requested to confer with the PRIMATE and such other persons as he may appoint for that purpose."

PROPOSED NEW STANDING ORDERS.

On the motion of the Rev. S. S. Tovey the Synod resolved itself into a Committee of the whole for the purpose of considering certain proposed new Standing Orders. The most material portions of the proposed Standing Orders are the following:—"That except in the cases of Elections of the Secretaries of the Synod, the Committee of Elections and Qualifications and Select Committees, whenever a ballot is necessary provision should be made for seeing that such ballot is taken only on the names of persons duly proposed and seconded. That nominations to such Committees, &c., together with the names of the proposer and seconder—the consent of the person nominated having been previously obtained—shall be delivered in writing to the Secretaries of the Synod any time prior to 9 p.m. on the second day of a Session, and such nominations shall be announced by the Secretaries before the close of that day's proceedings. A list of nominations, with the names of the proposer and seconder, shall then be printed, and the ballot shall proceed throughout the following day and close at 8 p.m. That on the third day of any Session all business introduced other than by or on behalf of the Standing Committee shall take precedence in the order in which it has been introduced. That, provided notice be delivered to the Secretary of the Standing Committee not later than six weeks prior to the Session of the Synod, members of the Synod shall have the right to forward to the Standing Committee—who shall insert the same on the business paper of the Synod—notice of proposed Ordinance or Resolution, provided always that no member shall thus submit more than one such proposed Ordinance or resolution."

After some consideration had been bestowed upon the proposed Standing Orders, progress was reported and leave obtained to sit again next day.

Archbishop of Canterbury's Address (at the Royal Wedding) to the Bride and Bridegroom.

At the conclusion of the marriage ceremony, his Grace, addressing the Duke and Duchess of York, said:—"The world's glad sympathy is with this bright hour. And Christ, the King of kings, does not fail when invited to the marriage, to beautify with His presence the highest as much as the simplest feast. He is the unseen giver of its true joy, the real ruler of the feast, to all who with firm will enter on the holy estate. This is an age and this a people which, in spite of many outward changes, still, in its heart of hearts, looks to the highest to do the common duties of all better than all. They desire to have before their eyes and to be sure in their hearts that, amid all the splendour and care of a kingdom, there is above its central hearth all mutual honour and reverence, all sweetness of domestic life, the faith and worship of God, the quiet spirit which is in the sight of God of great price. To some it is given that not their simplest ways are indifferent. Discretion and moderation, and wisdom of conduct, thought and speech, are known to be consistent with deepest earnestness and enthusiasm for all that is noble and true. Nay, discretion, moderation, and wisdom alone give to earnestness and glorious Empire and a strenuous, laborious people look to perpetuate among them the tradition that translates principle into life, that lets no responsibility seek the most desired ends by any but the purest ways; the tradition that can alone make society not an evil to itself, acting and reacting in imitation and intensification of that which is evil; the tradition that makes society a blessing to itself, ever-receding and working in its own Christian existence the real and undying blessings which spring from our knowing ourselves to be sons and daughters of the Heavenly Father, the followers of and believers in the Son of God through sorrow and through joy, the embodiment of the influence of the Holy Ghost. The first element of society is the family. The one prayer of all is that no blessing, no peace, no strength of the family may be lacking to the future which is in the hand of God for you."

In the first place, ask the Lord's help to keep you faithful; and whenever any one laughs or sneers at you just stop and think. "It is for Jesus' sake. This is nothing compared to what He bore for me."

In the next place, you will find that not nearly as many of your friends will sneer at you as you thought. Some of the ones you are the most afraid of will respect you more than ever, though they may not say so, and who knows but you may influence them for good?

And lastly, a great many will give you hardly more than a passing thought, for we are all apt to think we are of more importance than we really are, and you will be sure to find Christian friends to help and encourage you. And better than all else, Jesus will never forget any trouble you may have to endure for His sake. There are many beautiful promises in the Bible for those who own Him. Here is one:—"He that will confess Me before men, him will I confess before My Father which is in heaven." Just think what honour and happiness that will be to have the Lord of glory say, "This is one of My disciples. His sins are all forgiven; they must be remembered no more."

"Come, oh come," the Master calleth,
"Leave the world and come to Me.
Come, ye sick, and come, ye weary,
Healing find on Calvary's tree.
Soon will fade thine earthly day,
Night is coming fast;
Come to Me, where peace and joy
Will for ever last."

"Come, for all things now are ready,
Calls the Master lovingly;
Come from highway, lane, and hedgerow
Come this day and feast with Me.
Come ye weary, lame, and blind,
Come to Me and rest;
Come, and strength and healing find,
Be for ever blest."

"Come, oh come," the tender Saviour
Calls, and waits so patiently;
Who will heed the call and hasten
To His service, joyfully?
Think, O soul, what it has cost
This pardon full and free;
Death, the anguish of the lost!
All for love of thee."

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FOR THE CHILDREN.

A Little Sermon for Little People.

"Come: for all things are now ready."—LUKE xiv. 17.

Did you ever think, little children, that this is a real invitation and not just a story? All through the Bible the invitation is repeated over and over in many different ways. Jesus is so much in earnest about it and is so anxious for us all to come, that he doesn't send one formal little invitation and then leave us to accept or not as we see fit, as we would be very apt to do if we were giving a party. He knows it will be the grandest and best thing for us that ever was planned; and He knows, too, that we do not fully realise its importance, and so He keeps urging and repeating it all the way through the Bible:—

"Come; for all things are now ready." "He that cometh to Me shall never hunger." "Come unto Me all ye that labour and are heavy laden, and I will give you rest." "Him that cometh to Me I will in no wise cast out." "And the Spirit and the Bride say come. And let him that heareth say come. And let him that is athirst come."

Think how you would feel if you should make a party for your school-mates, and should go to great trouble and expense to entertain them, and at the last minute one after another should send in some flimsy little excuses like these:—"My new dress isn't done, so I can't come;" or, "I am going berrying that afternoon;" or, "We have a new swing, or croquet set, so we can't come." Do you think you would feel like asking them again? Wouldn't you feel as if they didn't deserve any more kindness from you? But when we refuse the Lord's invitation we are far less deserving. There are often good excuses for not attending parties, but there never was a good excuse for not becoming a Christian. But Jesus says, "Do good to them that despitefully use you," and right here He sets us the example. No matter how bad we have been, no matter how many times we have refused Him, He still says, "Come." Did you ever think how many ways He has of urging you? Some time, perhaps, some one has talked to you about being Christians, and living as God wants you to live. He was urging you then through one of His messengers. Some times, perhaps, when you are all alone, you get to thinking of these things, and you say, "I ought to be a Christian; I know I ought to be a better girl or boy." That is the Holy Spirit urging you to come. Or sometimes you read something that sets you to thinking seriously. That is another of God's messengers. I know how you feel about it; you think, "What will my friends say if they will laugh at me, and I never can go through with it if I begin it." But go right on with it, and never mind what people say. That is taking up your cross, and you will find it much easier than you thought.

In the first place, ask the Lord's help to keep you faithful; and whenever any one laughs or sneers at you just stop and think. "It is for Jesus' sake. This is nothing compared to what He bore for me."

In the next place, you will find that not nearly as many of your friends will sneer at you as you thought. Some of the ones you are the most afraid of will respect you more than ever, though they may not say so, and who knows but you may influence them for good?

And lastly, a great many will give you hardly more than a passing thought, for we are all apt to think we are of more importance than we really are, and you will be sure to find Christian friends to help and encourage you. And better than all else, Jesus will never forget any trouble you may have to endure for His sake. There are many beautiful promises in the Bible for those who own Him. Here is one:—"He that will confess Me before men, him will I confess before My Father which is in heaven." Just think what honour and happiness that will be to have the Lord of glory say, "This is one of My disciples. His sins are all forgiven; they must be remembered no more."

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Come ye weary, lame, and blind,
Come to Me and rest;
Come, and strength and healing find,
Be for ever blest."

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Calls, and waits so patiently;
Who will heed the call and hasten
To His service, joyfully?
Think, O soul, what it has cost
This pardon full and free;
Death, the anguish of the lost!
All for love of thee."

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Correspondence must be Brief.

SYDNEY DIOCESAN DIRECTORY.

To the Editor of the Australian Record.

Sir,—The following figures may be of interest:—The Clergy whose names appear in Directory just issued have been ordained Deacons by Bishops of Sydney 50, Bathurst 19, Goulburn 15, London 9, Newcastle and Ely 5 each, Australia, Oxford, 3 each; Brisbane, Chester, Melbourne, Bath and Wells, Peterborough, Adelaide, Lichfield, Worcester, Exeter, Riverina, and Canterbury, 2 each; North Queensland, Rupertsland, Ripon, Hereford, Gloucester and Bristol, Melanesia, Grafton and Armidale, Labuan, Tasm., York, Rochester, Tasmania, Kilmore, Nelson, Liverpool, Lincoln, Down, Leighlin, Wisconsin, Manchester, Auckland, Wellington, St. Asaph, Victoria (China), Llandaff, Norwich, Winchester, Bombay and Newfoundland, one each total 160. As Priests by Bishops of Sydney 57, Bathurst 22, Goulburn 12, London 6, Newcastle 4, Ely, Brisbane, Lichfield, Adelaide, and Riverina, 3 each; Australia, Oxford, Chester, Bath & Wells, Peterborough, Llandaff, Winchester, Adelaide, 2 each; Carlisle, Ripon, Hereford, Gloucester and Bristol, Melanesia, Grafton and Armidale, Labuan, Meath, Exeter, York, Melbourne, Worcester, Kilmore, Liverpool, Nelson, Lincoln, Down, Leighlin, Wisconsin, Waiapu, Manchester, Norwich, North Queensland, Calcutta, Newfoundland, Bishop Barry for Exeter, Salisbury, Bombay, one each; Deacons, 3. Total, 160.

Dividing the Dioceses into nationalities, we have following results:—

Table with columns: DEACONS, PRIESTS, and rows for Australia, England, Ireland, New Zealand, Canada, United States, Others.

Summary of Degrees gathered from list in Directory:—

Table with columns: OXON., CANTAB., SYDNEY, DUBLIN., OTHERS. and rows for B.A., M.A., D.D., LL.B., LL.D., Others.

Moore College, Liverpool, trained 46 of the Clergy in the Diocese, while other Theological Colleges are credited with 21, so that 124 of the Clergy are graduates, or have studied at some recognised Theological College.

Yours truly, ARP. A. F. EELLE.

THE GRIBBLE FUND.

Sir,—In thanking you for the kind notice you gave some little time since in your columns, of a Fund being raised for the benefit of the widow and children of the late Rev. J. B. Gribble, the devoted Missionary to the Aborigines of Australia. It may be of interest to your readers to know whence the £222 15s acknowledged in the Herald of August 22th, and in the Telegraph of July 26th has come.

The late Mr. Gribble has many friends outside the Sydney Diocese, and we expected a more liberal response from them, to the many circulars sent out.—The following figures speak for themselves.

DONATIONS FROM THE CLERGY.

Table with columns: £ s. d. and rows for Melbourne Diocese, Goulburn Diocese, Newcastle Diocese, Sydney.

DONATIONS FROM THE LAITY.

Table with columns: £ s. d. and rows for Goulburn Diocese, Bathurst Diocese, Newcastle Diocese, Sydney Diocese.

Yours very truly,

ALFRED YARNOLD, Hon. Treasurer. JOSHUA HARGRAVE

Sydney, August 15, 1893.

GOOLD'S LABOR BUREAU, Established 15 Years. SYDNEY AND BRISBANE.

"HONORARY DEGREES AT DURHAM."

Sir.—Your paragraph, headed as above, hardly brings out the full significance of the action of the University of Durham in conferring the degree you specify. For "Barnby" and "Robertson" are not simply eminent theologians, but two of the series of distinguished men, including Henderson, the present Dean of Carlisle, Sandy, and others, who have been principals of Hatfield Hall, Robertson, now holding that office in succession to Sandy, who followed Barnby, while "Four Bay College" is affiliated with the University of which the native priest and Bishop designate, you refer to, is therefore a graduate. Plummer and Waite, the two last Masters of University College, were made doctors some years ago, and I am pleased to hear that a similar honour has been paid to my old tutor Barnby, and that Hatfield has again verified its motto—*Vel Primus vel cum Primis*.—I am, etc., J. A. NEWTH.

P.S.—Durham is "young," no doubt, as compared with Oxford and Cambridge, but even in its present form, is senior to London, though I notice generally put after it in public lists—to say nothing of its being the re-incarnation of the University founded by Cranwell, and of its holding the endowments of and replacing the Benedictine Priory, and one of the most ancient Colleges of Oxford—Durham College.

HOBART CHURCH CONGRESS.

DEAR SIR,—Enclosed please find programme of subjects which have been finally selected for discussion at the Hobart Church Congress of 1894.

The Central Committee were merely waiting advices from the Corresponding Committees of the other Dioceses to proceed to the selection of Readers and Speakers when I left Hobart three days ago. To judge from the very careful preparations which are being made at Hobart, and the help which the local authorities are receiving from almost every Diocese, there is ample promise of an exceedingly successful Congress. New Zealand, in particular, will be well represented, while there is reason to hope that the "Southern Cross," will be sent round from Auckland with representatives of the Melanesian Mission.—Yours, etc., H. L. JACKSON.

Joint Hon. Sec., Sydney Correspondence Committee St. James' Parsonage, 15th August, 1893.

[The programme referred to in this letter was published in our issue of last week.—ED. AUSTRALIAN RECORD.]

A REMARKABLE CONFIRMATION.

Sir,—Your readers have now probably heard enough of the action of the Bishop of Liverpool in confirming children sent to him from Congregations in the Diocese of Edinburgh, and Glasgow, which have separated themselves from the Bishops of their respective Dioceses, are ministered to by a Clergyman without the consent of their Bishops, and are therefore justly regarded by the Episcopal Church of Scotland as Schismatical. With great respect for those who differ, I still think that the action of the Episcopal Church of Scotland towards such congregations, in the exercise of its own discipline should have been respected by the Bishop of Liverpool, more especially as the E. Church of Scotland is in full Communion with his own Church. I knew that another Prelate, unhappily at times overhearing, had also similarly violated principles of Church Order which ought to have restrained him. Two wrongs do not make one right.

The conjectures and surmises of your correspondents show that they do not understand the case. One thinks that the E. Church of Scotland is not in communion with the Church in England, and does not know the meaning of such terms as communion and full communion. I should like the pleasure of talking the subject over with him. One cannot help expressing some slight surprise that the Rev. J. A. Newth knows so little about Elementary principles of Church Order. The principles which may be read in the Official Letter of Lambeth Conference of 1878 is, "That when a Diocese . . . has been constituted by the authority of any Church or Province of this Communion within its own limits, no Bishop or the Clergyman of any other Church should exercise his functions within that Diocese without the consent of the Bishop thereof." This is in accordance with the teaching of Scripture, and with common sense. God is not the author of confusion, but of peace in all the Churches of the Saints—I. Cor. xiv. 33. And if He commissioned ordained men to exercise the functions where and in what way they pleased, confusion, discord, and division must inevitably result. A Clergyman must not only receive power to perform the functions belonging to his office, but the right to perform them in a particular sphere. Mr. Newth received power to perform his Clerical functions at his Ordination, but he had no right to exercise them in any Diocese in the Anglican Communion without the consent of the Bishop thereof. He apparently thinks that a Clergyman ordained by a Bishop of the Church in England, has a right, when outside the English Diocese, to act contrary to this principle, which a Clergyman ordained by a Bishop of a Diocese in another part of the Anglican Communion, does not possess. The rule quoted above puts all Clergymen in Anglican Orders, whether Scotch, Irish, American, Colonial, or English on exactly the same footing. If without the consent of the Bishop of Sydney, Mr. Newth, officiating, say in

the Free Church of England at Kogarah, should prepare young people for Confirmation, and persuade the Bishop of Liverpool to Confirm them, I do not think that the Bishop of the Diocese into which he had intruded would hold him guiltless, because he had been ordained in England. And few there be that would differ from him. I remain, sir, Faithfully yours, GEORGE SPENCER.

Vicarage, Bega, 12/8/93.

[The reference in this letter to the Free Church of England at Kogarah is quite beside the mark, and is no way analogous to the case under discussion. The 'English Episcopal' congregations in Scotland are in a very different position. Scottish Episcopal Churchmen do not even dispute that Clergymen of the Church of England can officiate in those congregations without committing any ecclesiastical offence cognizable by that Church on breaking the law. In former days—as we have already said—the Bishops of Durham, and Bishops of Carlisle used to administer the Rite of Confirmation to candidates presented by the Incumbents of English congregations in Scotland. And although the disabilities of the Clergy ordained in the Episcopal Church of Scotland have been partly removed by the Scottish Clergy Disabilities Bill, the rights of English Clergy officiating in Scotland are not at all affected by that Bill. Hence the trouble.—ED. AUSTRALIAN RECORD.]

WORDS TO YOUNG MEN.

About Gambling.

HEAR what Dr. Thain Davidson, the popular lecturer and earnest counsellor of young men, says in a pamphlet entitled "Betting and Gambling, the Curse of the Age," issued by the National Anti-Gambling League. He says: "I distinctly recollect the late excellent Postmaster-General, Mr. Fawcett, stating that nearly all young men in the Post Office went to the bad did so through betting. The practice invariably disinclines the mind from sober thought and rational amusement, and steels it against religious impressions. The love of it incapacitates for business. I have never known a gambler who did not come to a wretched end."

I want no Religion.

Young people should never dissociate total abstinence from religion. It is dangerous to do so. Said an eminent Divine, "Total abstinence is a part of my religion." Said another, "It is because I am a Christian that I am an abstainer." Said a third, "I hold to my temperance principles because I look to God to help me to do so, and He does help me." Never forget this—the heart to God first, the life to temperance thereafter. I give the following as one illustration of the peril of divorcing temperance from religion:—An eloquent legislator in America in addressing, on one occasion, a public meeting, exclaimed, "Were this great globe one crysolite, and I offered the possession if I would drink one glass of brandy, I would refuse it with scorn, and I want no religion, I want the temperance pledge. Only that; keep religion out of the movement; leave it to its own place." Yet this eloquent orator, with all his self-reliance, came to know that the mere pledge in itself was not enough. In a word he fell a victim to the demon of alcohol, and he died penniless, the last ministrations of charity coming to him from those whose religion he thus spurned.

A Quality worth Cultivating.

We love a modest, unassuming youth, wherever we find him—in a counting-room or a law office—at the bellows or the crank—at the roll-stand or at the type case. Among a world of brass and impudence he stands forth an honour to himself—showing to others that he at least has had a good bringing up, and knows what belongs to good manners. Ask him a question, and he will not give you a snappish reply or look cross enough to bite you. If you are looking for anything, he will take pains to find it for you if he can.

When in company with others, he does not usurp all the conversation and endeavour to call the attention of others to himself by boisterous language. He listens attentively to his seniors, and modestly advances his opinions. We love such a man—we do sincerely—and his company we do highly prize. If he meets you in the street, he pleasantly bows and bids you good morning. You do not find him standing at the corners, using profane words, or see him at the entrance of churches on Sunday. He quietly enters his pew and takes his seat without a flourish. He goes to hear and not to see. Such young men there are. We often see them. You will find some of them in your printing-offices, workshops and other places, where to work and earn one's living is honourable. When they come upon the stage of active life they must succeed—it cannot be otherwise. We would give more for a modest, unassuming young man, for all the practical business of life than for a score of brassy, impudent rascals, who are not worth the bread they keep from moulding.

WHEN a man finds that he is out of the road, what should he do? Why certainly pull up and take the nearest way back again. Better go back a little than continue to go on wrong.

G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEBRIDGE STREET SYDNEY, and is in a position to Supply Servants of any class upon the Shortest Notice. Patronised by Squatters, Sugar Planters and Employers generally. This Agency engaged over 2000 hands, comprising Shearers and General Station Hands, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane.—All Orders received will have immediate attention. Strictest inquiries instituted before engagements made.

G. GOOLD, Manager. (Nephew of the late Alderman Goold, M.L.A.) N.B.—Private inquiries conducted, combined with the utmost secrecy.



The Most Extensive BREAD-BAKING BUSINESS THIS SIDE OF THE GLOBE.

I have in constant use 900 superficial feet of Oven Room, thus surpassing anything previously attempted in the colonies.

At great expense I have re-constructed my Waterloo Factory, and made some modern improvements at Newtown. THERE IS NO ONE NOW IN A BETTER POSITION TO SUCCESSFULLY CATER FOR THE PUBLIC. While there are so many men looking for employment, it is not my intention to introduce Labour-Saving Machinery, and there has not (up to date) been any machine invented for making bread that has the slightest advantage for the consumer. My Bakeshops are manned with COMPETENT, CLEAN AND RESPECTABLE WORKMEN ONLY.

MY BROWN BREAD

Is made from Pure Crushed Wheat. It is the most easily digested loaf now being offered to the Public. Delicately people should use it. It is ABSOLUTELY FREE FROM ANY PATENT COMPOUND.

SEND ADDRESS TO

WEEKS WHITE, ENMORE RD., NEWTOWN, & KELLY ST., WATERLOO. I LEAD, OTHERS FOLLOW! TELEPHONE IS N.

Advertisement for EDWARDS' HARLENE hair dressing. Includes text: "Positively the Best Hair Dressing for Strengthening, Beautifying and Preserving the Hair. EDWARDS' HARLENE POSITIVELY FORCES LUXURIANT HAIR, WHISKERS, AND MOUSTACHIOS." and illustrations of a woman and a man.

Advertisement for AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY. Includes text: "ESTABLISHED 1872. HEAD OFFICE, Pitt & King Streets Sydney. WALTER CHURCH MANAGER. 20 PER CENT. BONUS PAID EVERY YEAR.—SINCE 1873.—"

Advertisement for The Celebrated Orient Clothing. Includes text: "FOR Office, Book, Town. Riding, Walking, Travelling. The Celebrated Orient Clothing. BEST VALUE OBTAINABLE. First Quality Men's All Wool Suits - 22 0 0. Extra Quality Men's All Wool Suits - 25 0 0. Special Quality Men's All Wool Suits - 21 0 0. Patterns and Diagrams sent Post Free to all parts of the colony. DAVID JONES & CO., Orient Clothiers. Opposite the General Post Office, GEORGE STREET, SYDNEY."

Advertisement for Play the Man. Includes text: "Play the Man. Gnd your loins about with truth; Life will not go always smooth, Singing lightsome songs of youth; Play the man! I am with justice to keep pace, Spurning what is vile and base, And bravely ever set your face To play the man! Fear not what the world may say, Hold the straight and narrow way In the open light of day, Play the man! It needeth courage to be true And steadfastly the right to do; Loving him who wrongeth you; Play the man! Worth Studying. The following rules for daily guidance were written in the private notebook of a king, and are well worth studying by all young people:— 1. I will work hard and avoid listening to slander. 2. I will have a purpose and stick to it. 3. I will bear misfortune without complaining. 4. I will be patient with the ignorant. 5. I will believe that I am beloved by my friends. 6. I will do my duty without murmuring. 7. I will strive to be accurate. 8. I will restrain anger and allow myself to be easily pacified. ALWAYS keep a small tin of ARNOTT'S MILK ARROWROOT BISCUIT in the house for the Children.—ADVT."

Advertisement for ABRAHAM'S PILLS. Includes text: "ABRAHAM'S PILLS. The Great Remedy of the 19th Century FOR LIVER AND KIDNEYS. Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have now been taken successfully in the Colonies and India for the last twenty years, and are admitted by thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences. Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulence. Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest to patrons that they possess advantages over all the pills and potions that are constantly before them. For those suffering from Dyspepsia and the thousand tortures of a stomach out of order, whether the cause be cold, excess of eating or drinking, fatigue of body or mind, too active or sedentary life, Abraham's Pills are unrivalled. As an aperient or tonic they are also unequalled, because they do not weaken, a result not hitherto obtained, although of great importance to those residing in tropical climates. Increase in sale of these Pills has caused dangerous imitations. Be sure and ask for Abraham's Pills. A SAFE MEDICINE FOR LADIES. The reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of women. This explains the great success and golden opinions which follow their use. Thousand say they save all trouble, effectually remove all impurities of the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy. Sold everywhere at 1s. 2s., and 5s. per box. PREPARED ONLY BY J. S. ABRAHAM, THE LABORATORY, 434 GEORGE STREET, SYDNEY."

Advertisement for MR. ARTHUR VIRGIN, Surgeon Dentist, Rigney's Dental Rooms, 151 KING ST. SYDNEY. 151. Includes text: "Artificial Teeth at one-half the usual charges. Speciality.—Cheap Gold Sets. Painless Extractions with Nitrous Oxide Gas or Chloride of Ethyl."

HOME READINGS.

OUR GIVING TIME.

RALPH HARNETT'S younger brother Archie, had the superabundant admiration for Ralph that a little fellow often has for the elder brother, who seems to his youthful imagination to be able to do all those things that a boy thinks it most desirable and delightful to do.

"When I am as big as Ralph," was one of the commonest expressions in the mouth of Archie, who had, apparently, some indistinct notion that somehow or other, in time, the bridge between seven and fourteen, that looked so very long now, would gradually dwindle into nothing, and the two would become a pair.

Meantime, the little boy followed the elder about during the holidays like a faithful dog, imitated him as well as he could manage to do, and fetched and carried, and waited on him with the utmost eagerness, patience, and docility. All he looked for in return were a few patronisingly kind words, and the permission to be of as much use as possible.

To do Ralph justice, it must be admitted that his brother did not look for either of these things in vain. He found it most convenient to have someone always at hand to run errands, hunt for missing caps and balls, do the begging for cake and fruit for out-of-door extra meals, feed his dog, get the leaves for his rabbits, find his carelessly kicked-off tennis shoes, and all the rest of it. And he seldom grudged the trouble of saying by way of thanks, "You're a jolly little chap," "You're not such a bad little sprat," or something of that sort.

And, seeing that in his heart he did really love his brother, now and again Ralph did even go so far as to do some trifling kindness for Archie in return. If he was in the humour, he would read out loud for his benefit some stirring bit of the book of adventures he had on hand, or tell him the whole account of how "his eleven licked the other eleven" just before breaking-up day. Or he would begin to cut out a boat for him, or begin to make him a kite or a balloon.

But then, of course, it must be thoroughly understood that Master Ralph must be in the humour to consult some one else's pleasure as well as his own before he did these things, and, unfortunately, this good state of humour had never yet lasted long enough for Archie either to hear a book read through, or to have any toy begun by his brother finished for his amusement. He had to be satisfied with promises and hope, and the contemplation of magnificent beginnings.

"Won't this be a truly splendid boat? Won't this be the most loveliest of kites, when it is finished, Nurse?" the little boy would say, with his true-hearted belief in the brother's cleverness and good will.

The last year or so, however, Nurse had not only grown doubtful of them, for her part, but even impatient to a degree with her charge for his loving belief.

"I don't know so much about either the splendour or the loveliness, Master Archie," she half snapped more than once of late. "But 'tisn't of much account to reckon up what any of these muddles would be like if they were to get finished, for that's what it's my belief they none of 'em ever will be. They'd feed oaks' fire first-rate, being the ruck of wood and paper that they are, better a deal than lying around in one's way like this."

One of these tirades had smote upon the little fellow's heart as heavily as if he were himself to blame, one hot summer's afternoon, when an extra amount of fagging, and a very tiring search for some missing property of Ralph's, had made him unusually sensitive.

Tears rushed to his eyes, and stooping his tired little back, for even short backs can be very tired sometimes, Archie picked up one of the boats, or rather what existed in his imagination as a boat, for it was little more than a shapeless block of wood at present, and carrying it off with him he left the nursery, and went in search of Ralph.

That young gentleman presented a very different appearance to his flushed face, weary-looking little sag. He was lying in a hammock under two most beautiful shady trees, the atom of breeze there was playing pleasantly through their branches upon his head. The hammock was only slung about two feet from the ground for the better convenience of rolling in and out of it with the least possible amount of fatigue. Archie came up, and leant over the side with the boat in his hand.

"Ralph," he began with a little gulp, and a scarcely choked sob for accompaniments.

"Well," said Ralph unconcernedly. "He was too engrossed with his book and his comfort to notice his brother's doleful tone of voice."

"What do you want, Sprat? Found my cricketing cap in that stupid old field?"

"Yes, Ralph, at last I did. Nurse was so angry when I got back, for my stopping out so long."

"She's a cross old patch. Never mind her."

"But my head was very hot, Ralph, and my back, too. That field is all sun."

Ralph laughed. "When it is not all rain, you queer little stick. But it was jolly of you to find my cap. I'll do something for you sometime."

"Yes, Ralph," a trifle more eagerly. "I wonder—Oh! Ralph, I wish—I wonder if you could do a weeny bit more to this boat for me now?"

A suspicion of a frown came upon the countenance of that comfortable-looking lounging in the hammock.

"What an unreasonable thing to ask, Archie. Don't

you see I'm reading. This is not the sort of weather to bother over boats and things. Besides, this book is lots too interesting to put aside in a hurry."

"Oh! Ralph, then please read a little of it out to me." came the pleading request with another tired little sigh. But the elder boy was not "in the humour" to be "bothered with brats" just now.

"No Archie, I can't," he said crossly. "Don't be a worry. I want to get on with it quickly. I haven't any time to give you now."

"I'm ashamed of you to say such a thing, Master Ralph," here put in a most unexpected voice. "No time to give your brother, indeed, and you with your holidays, and nothing to do the live-long day but amuse yourself. If I were Master Archie—poor little boy—I'd pay you in your own coin, instead of giving you every bit of time he has to give. You'll just be one of those, when you grow up, who'll always be going to give to the poor and needy, but never giving, because to-day isn't the convenient day. Come along, Master Archie, come indoors, and I'll read to you. You look as white as a sheet."

The nurse laid hold of her docile little pet, but he broke away for a moment, and ran back to his brother. "Don't mind, Ralph," he whispered; "You are awfully good, I know, and of course you haven't time to be bothered."

A pang of compunction darted through Ralph's heart. Cross as he felt with Nurse's "impertinent interference," there was a strain of honesty in his nature which forced him to acknowledge her adverse judgment to be truer to the mark than the partial one of his loyal young brother.

"I'll—I'll—read to you to-morrow, Archie," he muttered back. "Take your boat away with you now, and I'll see what time I can find to do it for you to-morrow."

So he spoke; but "he knew not what a day should bring forth."

The third chapter of Proverbs was one of those chosen by Mr. Grettart for his boys to get by heart, as it is often called, although "getting by heart" and committing to memory are very different affairs more often than not. But sometimes circumstances compel them to be one and the same thing.

The night of the day when Ralph found the whole long summer's day of idleness too short to give a few minutes of it to his little brother, but had greedily, covetously, selfishly kept it all for himself, he was sitting by the open window of his room, learning the last nine verses of the first chapter of his holiday task before going to bed, when his mother came in, according to her daily custom, to wish her boy a good night, and pray God to bless and keep him during the hours of darkness and sleep.

"It is a comfort to see you looking so well, dear boy," said Mrs. Harnett, with a sigh in which thanksgiving and a prayer were mingled. "I found poor little Archie wide awake just now, so restless and feverish, and crying with headache. I do hope, O my dear boy," and the mother's voice trembled in spite of her—"I do hope our little darling is not going to be ill. Pray to God, dear boy, that we may be spared a repetition of last year's sore trial."

Ralph nodded with grave intelligence. A dear sister had been taken from them by fever about this time in the past year. The pang that had shot through Ralph's heart during the afternoon at his loving little brother's words was repeated now as his mother left the room, and his eyes returned to the open page of the Bible, and that lesson which he was trying to "get by heart."

There was no need to try any more with regard to two of the verses at any rate. They suddenly gained a meaning for the learner that he had never seen in them before, and fixed themselves in his memory for life.

"Withold not good from them to whom it is due when it is in the power of thine hand to do it."

"Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee."

Time he had certainly had by him, ample leisure and strength and power, when his little brother had come and pleaded for the gift of a little of them. And now—now his brother lay suffering, lay on the borderland of illness—his little brother who had actually earned his good offices by innumerable services: Good was actually due to him, and his due had been withheld. Yes, some of these verses in Proverbs were terribly "pat" for people of the present day, whatever they may have been for those of the former times.

Many and many a time during the coming days, while little Archie lay almost unconsciously moaning, "My head, my head," did those words repeat themselves in Ralph's throbbing brain, "Say not unto thy neighbour, Go, and come again, and to-morrow I will give."

Happily for poor Ralph the morrow did come at last when he could give to his convalescent little brother. But he had learned a sharp lesson, and once for all the words were choked back from his lips, and better still from his heart, "Go, and come again, and to-morrow I will give."

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

MOORE COLLEGE REUNION.

On Thursday, 10th instant, a Reunion of the Past and Present Students of Moore College, was held at St. Andrew's, Summer Hill. A Conference took place in the Church at 11 a.m., the Dean of Sydney, who was the first Principal of the College, presiding. The subject for discussion was "The hindrances and difficulties of a country Clergyman, and how to meet them." The Rev. F. Elder, B.A., dealt with the question from a spiritual standpoint, the Rev. R. Noke, B.A., from an intellectual, and the Rev. George Middleton from a Parochial standpoint. After the Conference there was a luncheon in the Schoolroom, which was provided by the Rev. John Vaughan and the Churchwardens, at the close of which sentiments of good wishes were proposed to the Dean by the Rev. G. Middleton, the Dean responding; for the College by the Rev. R. S. Willis, M.A., responded to by the Rev. B. A. Schleicher, M.A., the present Principal; the visitors by the Rev. J. H. Mullens, responded to by Dr. Corlette; and the Rev. J. D. Langley proposed the Incumbent and Churchwardens of St. Andrew's, the sentiment being responded to by the Rev. J. Vaughan. The whole of the proceedings were of a happy and useful character.

WAS JACOB GROSS A FOOL? "I CAN'T make one of a party of thirteen," he exclaimed; "more than that? Do you believe there is anything in the common notion that thirteen is an unlucky number? or that Friday is an unlucky day of the week? As much business is done on the 13th of the month as on any other date, and on Friday as on any other week day. You wouldn't refuse to take thirteen eggs for a dozen if your grocer insisted on it, neither do you have more bad luck on Fridays than on any other day of the seven. No, no, it's all humbug and nonsense. Barber Gross's superstition had nothing under the sun to do with his death. Besides, he dined as one of fourteen persons, not thirteen. Don't be silly."

Understand this: Nature indulges in no senseless tricks. She kills men without hesitation for violating the laws of life, but not for assembling in groups of thirteen at dinner. Here we have a man who says he was afraid to eat. Why, in Mercury's name, was he afraid to eat? Had he, too, some idle and foolish stuff in his head about bad luck? Not a bit. He'd been glad enough to have eaten in a thirteen party on Friday if he got it down. But it wouldn't, and his fear grew out of that.

He says, "I had a fulsome and tightness of the chest after meals, and such a dizziness would seize me that I could scarcely see. This was in the spring of 1887. I felt tired, dull, and heavy, with a sinking sensation at the stomach. My appetite was variable, and I didn't know what to eat. In fact nothing seemed to suit me. There was a feeling of weight and pain over the eyes and at the back of my head. I became very weak, and it was with difficulty that I kept on with my work. In this way I continued for twelve months, during which time I saw a doctor, and took various medicines; but none of them did me any good, and I grew worse. In June, 1888, I read in the *Durington Times* about a person who had been handled just as I was, and been cured by a medicine called Mother Siegel's Curative Syrup. On the strength of this I got a bottle from my brother, William Teasdale, grocer, Coppy Lane, and began taking it. In a short time all pain left me, and I was able to eat and digest my food, and have since been well and strong. I still take the Syrup occasionally and if I feel any signs of my old complaint, a dose or two sets me right. I am a collier, and have worked at Woodland Colliery for over ten years. If you think the publication of this letter might be of use to others, you are at liberty to make that use of it."

Yours truly, "JOSEPH TEASDALE. "Coppy, Butterknowle, Durham, "November 5th, 1891."

Now that Mr. Teasdale is cured of his ailment, indigestion and dyspepsia, he would probably not refuse an invitation to dine with twelve other nice people any day. And in such case we stand ready to guarantee that none of the party will die within a week, especially if they take a dose of Siegel's Syrup immediately on rising from the table.

Revolution in the Music Trade!!!—For cash or on time payments, 700 Violins, from 3/11 to £25; 500 Accordions, from 3/6 to £3; 120 Banjos, from 2/- to 1/0; Zithers, from 2/1; Mandolines, from 25/-; Guitars, from 7/6; Cornets, 30/- to £30; Flageolets, Flutes, from 6/-; Drums; Anglo and English Concertinas, from 25/-; German Concertinas, from 7/11; Nigger Bones, Bows, Cases, Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic Song Books. New Music by every Mail. New Waltzes every week: New Songs by every Mail. Finest Exchanged and Tuned. Any kind of Instrument thoroughly repaired by experienced English workmen. Write for full particulars: the prices will astonish you. 25,000 SONGS AND PIECES—3d. EACH.

Howard and Co., QUEEN - STREET, - WOOLLAHRA, - SYDNEY. Agents Wanted: Good Commission paid for Good Business.

Always keep a small tin of ARNOTT'S MINK ARROWROOT BRONCHIS, in the house for the children.—ADVT.

The Australian Record.

SYDNEY, SATURDAY, AUGUST 26, 1898.

HOWAT & McPHAIL

SUITS from £3s 3s. Clerical Suits a Speciality. Clerical Outfitters, Robe and Gown Makers. MCCOY'S CHAMBERS, No. 10 PARK STREET (Upstairs), SYDNEY.

NOTES AND COMMENTS.

PERSONALIA. THE MOST REVEREND THE PRIMATE who is to visit Melbourne in connection with the Diocesan Festival at the beginning of next month, has promised to preach at St. Paul's Cathedral morning and evening, on Sunday, September 3rd. The Rev. R. RAYMOND KING, M.A., was offered and has accepted the Incumbency of the parish of Gordon and Hornsby, vice CRISFORD deceased. The Rev. H. J. POOLE, M.A., of Gisborne (Diocese of Melbourne) is dead.—The Board of Nominators will meet to-day to fill the vacancy in the Incumbency of Kyneton (Melbourne) caused by the appointment of Canon CARNSLE to St. Mary's, North Melbourne.—Mr. JAMES B. BETTINGTON, JUN., was drowned on Tuesday last while attempting to cross the river at Brindley Park. The deceased was on horseback, and the river being in flood, the current proved too strong for the horse, the result being that horse and rider were swept away, and Mr. BETTINGTON was drowned. Mr. BETTINGTON had only been married about seven weeks, and is the eldest son of Mr. J. B. Bettington of Brindley Park and Paramatta.—His Honor the Chief Justice is suffering from a severe attack of bronchitis.

THE DRINK PROBLEM IN AUSTRALIA. In another part of the paper we direct attention to the valuable work on this subject by the Rev. F. B. BOYCE, and to which the MOST REVEREND THE PRIMATE referred in words of approval in his opening address at the recent Session of the Synod.

ST. LUKE'S BURWOOD AND CONCORD. The Annual Sale of Work in connection with the Christian Worker's Association and the Sowers' Band, will take place in the Schoolroom, near St. Luke's Church, on Tuesday, August 29th, and the two following days. The sale will be open from 3 to 5.30, and 7 to 9 p.m. The object of these two branches of Parish work is to raise funds for Missionary agencies either in this land or in parts of the heathen world. Last year contributions were given as follows:—The Church Society, C.M.S., Chinese Mission in Sydney, The Jews Mission in Sydney, New Guinea Mission, Ballenden-Ker, Melanesian Mission, and the Syrian Mission.

THE LABOUR HOME. The Second Annual Report of the Labour Home is published in pamphlet form, and may be had on application to the Hon. Sec., 557 Harris-street, Ultimo. The following statistics will show what valuable work is being done, and that it is an institution which should command liberal support, especially as it removes the pauperising effect of giving relief to able-bodied men, weeds out the impostor and enables the respectable working man to pass through times of depression without any loss of self-respect.

NUMBER OF MEN DEALT WITH IN THE HOME. July 1, 1892, to July 1, 1893. Since Opening.

Table with 3 columns: Category, July 1, 1892, to July 1, 1893, Since Opening. Rows include Men admitted and re-admitted, Employment found by Home or by them, Left without notice, Dismissed for drunkenness, leaving and bad conduct, Sent to Hospital and Asylum, Sent to Labour Farm, Number of Meals served, Number of Beds provided, Average number of Inmates per day.

THE PROTESTANT REFORMATION SOCIETY. THE DEAN OF ADELAID, and Rev. PREBENDARY WEBB-PETRIE, Vicar of St. Paul's, Quow-square, South Kensington, have become Vice-Presidents of the Protestant Reformation Society. The Rev. GEORGE EVERARD, Vicar of Christ Church, Dover, has joined the General Committee.

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Undertaking the work of the Reformation. We publish in another column extracts from Archdeacon FARBER'S article on the *Contemporary Review* on "Undoing the work of the Reformation." It is in substance his speech at the Cannon-street Hotel meeting, revised and expanded, and, with what in such an address is invaluable, the addition of notes and references. The Archdeacon is finally severe in pointing out the scorn with which genuine Romanists laugh at the mimicry of their ritual and professed absorption of their teaching by those who still remain Anglicans.

AFRICA, AND ITS NATIVE BISHOPS. The July number of the *Sierra Leone Messenger*, the quarterly record of Church work in West Africa, is full of interesting facts regarding missionary work in Africa. The consecration of BISHOP HILL and his two Assistant Bishops is referred to in an editorial note as follows:—"Since the consecration of BISHOP CROWTHER no event has occurred in the African Church which has more shown the progress of its work on the Dark Continent, and the complete sympathy which exists between England and Africa, than the consecration service on Thursday, June 29. There, standing in the Cathedral of the capital of the British Empire, and amongst Bishops of the English race, stood two sons of Africa, on that day admitted to the highest office in the Church, in company with a new Bishop for one of England's most ancient Sees and two other Bishops for Africa. Our Church has long claimed within its ranks many African Clergy, and now she is able to point with pride to her two African Bishops."

A VALUABLE WORK. The Rev. Thomas Hornby, who was for more than forty years vicar of Walton-on-the-Hill, Lancashire, and died in 1890, had for many years been accustomed to copy out in his interlarded Greek Testament passages, met with in the course of extensive reading, which, in his view, illustrated or explained the Greek text. While the older theologians were, of course, placed under contribution, the writings of his contemporaries were also carefully studied. The collection was made with no thought of future publication, but after his death his friends felt that the results of such systematic and judiciously directed labour might well be utilised for the benefit of other minds. The MSS. were to that end placed in the hands of Mr. Joseph Pullbank, for fifteen years an intimate friend of Mr. Hornby's, who, after obtaining the necessary sanction where laws of copyright interfered, has arranged the notes he found most worthy of preservation in two octavo volumes of 500 pages each. These have been issued by Mr. EDWARD HOWELLS, Church-street, Liverpool, under the title "Gleanings from Many Fields." The first volume is devoted to the Four Gospels and the Acts of the Apostles, and the second to the remainder of the New Testament. The contents of the volumes are indexed.

A CLEVER GIRL. MISS MARIA M. OGLETHE, daughter of Dr. OGLETHE, of Gordon's College, Aberdeen, has just passed with the highest credit, the final examination for the degree of Doctor of Science of London University. At the Ladies' College, Edinburgh, she gained the gold medal as dux of the School, a prize of £100, and other distinctions. She is an accomplished musician, having studied under Dr. MACKENZIE and Sir GEORGE MACFARREN. At University College she gained the B.Sc. degree in the department of natural science in 1890. She was awarded the gold medal in Professor RAY LANKESTER'S class of zoology and comparative anatomy. She then went to Germany for the purpose of doing original work, as required in the case of candidates for the degree of Doctor of Science. She studied at Munich under Professor VON ZITTEL, Professor of Geology and Palaeontology and she made a detailed geological survey of a district in the South Tyrol Dolomites. The result was published in the *Quarterly Journal of the Geological Society*, and accepted by London University as her thesis for the D.Sc. degree.

DRUNKARDS! SIR ANDREW CLARK says the drinking habit is difficult of cure in men; it is all but impossible in women. When taken early in hand, cures are obtained in both sexes; but even then the proportion in women are painfully small. Referring to his own practice, he said: "I have had a singularly large experience of private dealings with drunkards. I do not think that I could look back upon five recoveries in women, but I can look back upon hundreds—I am near the mark when I say hundreds—in men."

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Respecting the Royal Marriage, a correspondent writes to *Notes and Queries*:—"The fact of the direct heir to the throne marrying an Englishwoman is so rare an event that it seems worth noting. I can only recall two instances since the Conquest—viz., EDWARD, the Black Prince, and EDWARD, Prince of Wales, son of HENRY VI., who married ANN of Warwick, subsequently the Queen of RICHARD III. ANN of Warwick, however, was not of royal blood; but the Black Prince and JOHANNA of Kent were equally descended from EDWARD I., and oddly enough, as in our present royal marriage, the bride was a generation older than the bridegroom. EDWARD, the Black Prince, was great-grandson of EDWARD I., JOHANNA of Kent was granddaughter of the same King; the DUKE of YORK is great-great-grandson of GEORGE III., while the Princess MAY is only great-granddaughter of the good old King. Several of our Kings have married English wives, but, so far as I can remember, no direct heir to the Throne has ever done so except those I have mentioned."

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PORT SAID AND JOPPA. The uncertainty of steam communication between Port Said and Joppa has hitherto been the great obstacle in visiting Palestine. It is now announced that the managers of the road propose building a line from Joppa through the country of the Philistines to Port Said. The distance is a little under two hundred miles, and when the road is completed Port Said will be but twelve hours from Jerusalem. The natural advantages which in ancient times made Damascus the centre of the overland trade between the Euphrates, and the Levant still assert themselves in these days when the railway train is superseding the camel caravan. Dr. MERRILL, American consul, at Jerusalem, refers to four railway lines either under construction or proposed, all of which converge on Damascus. The road from Beyrout to Damascus and from the grain fields of the Houran to Damascus are both now building. Another road, from Haifa, near Acre, to Damascus has been projected, and, last but not least, the great road across the plain from Damascus to Bagdad. The two cities are near the same parallel of latitude, and about five hundred miles apart.

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AUSTRALIA TO THE RESCUE! A NEW EUCALYPTUS!!

The discovery of a new Eucalyptus, The Mia Mia, in the wilds of Australia by Mr. Nance, turns out to be of a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Its healing properties are something astonishing. Those cases in which it has been tried for consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under the sun. It will stop a raging cough immediately on taking one dose. Also in the cure of all diseases connected with the Respiratory System, such as Gold, Influenza, Asthma, Bronchitis, &c., it stands pre-eminently forth as the most wonderful medicine the world has ever seen. It has a power over diseases hitherto unknown in medicine. In purchasing you must ask for NANCE'S MIA MIA, and see that you are supplied with it. It is sold by all the leading chemists at 1/6 and 2/6 per bottle. Wholesale Depot—480 OXFORD STREET, WOOLLAHRA.

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