

Poetry.

God's Ways.

God's ways are not like human ways,
He wears such strange disguises;
He tries us by His long delays,
And then our faith surprises.
While we in unbelief deplore,
And wonder at His staying,
He stands already at the door,
To interrupt our praying.

He takes a leader from the Nile,
Where mother-hands have laid him;
Hides him in palaces the while,
Till He has right arrayed him.
He sends him to the desert's hush,
With flocks and herds to wander;
Then meets him in the burning bush,
New mysteries to ponder.

Why should we doubt His care or grace,
As though He had forgotten?
As though time's changes could efface
What love had once begotten?
As though He'd lost us from His thought,
And moved on now without us,
Whose love has always goodness wrought,
And constant been about us?

Children's Column.

JENNY'S GERANIUM;

OR

THE PRIZE FLOWER OF A LONDON COURT

CHAPTER X.

RENT DAY IN CHALLONER'S COURT.

There's a low-rouned house in a ruinous street;
There fifth and penny lovingly meet,
And the cob-webbed roof, and the rotting wall,
And the rag-stuffed casement, dark and small,
Are unheeded there, among many more—
So wretched the houses of the wretchedly poor!

"Now, it's no use arguing the matter with me, I am not the person to be argued with. I am only Challoner's agent, and if you have anything to say, you must say it to him. I want your money; that's all I want of you. Here you owe a month's rent, and you must pay it; if you can't, I must take proceedings, and out you must go."

Such were the words of little Mr. Wrench, delivered many times with spiteful emphasis, as, book in hand, he went from house to house on Monday morning. The poor people dreaded Monday morning, and with good reason might have called it "Black Monday." Frequently, if a wife had managed to put by the weekly rent, her savage husband would succeed in wresting it from her on Sunday, and the Monday came finding him drunk, the wife in despair, and the rent collector pitiless.

Then the court would resound with angry arguments between collector and tenants. "Old Screw" can well afford to do without his rent," would be the favourite argument employed. "He ought to be ashamed of asking any rent for such a hole as this! Look at the flooring all rotting away. Let him come and ask for it himself; we would give him a black draught of the poisoned water we have to drink, and ask him how he liked it!"

"Now, it's no use," the collector would reply; "you know you stop here because you have nowhere else to go. I have nothing to do with you but to get your rent, and that I must have, or out you must go."

For two hours and more the collector had been engaged in this kind of argument, amid every kind of noise and confusion, when Jenny, with a beating heart, saw him approach her door. Her father was lying on his bundle of rags, as if in that last sleep from which there was no awaking. What could she say to Mr. Wrench? How could she induce him to wait for the rent? If her blooming geranium would have realised half what they owed, much as she loved it, she would willingly have sold it, and have resigned for ever all the little dreams in which she had indulged of her flower going to the show.

"Well," said the collector, entering, "you know what I want, and I hope you are ready for me. You owe more than two weeks' rent; but though they call me a hard wretch in the court, I don't want to be hard on you, and if you pay two weeks you can stop; if not, I am of course sorry for you, but out you must go," said the little collector, closing with his favourite phrase.

Jenny burst into tears, and pointed to her father. "Yes, that is what I see in most rooms," said Mr. Wrench; "it is Monday morning, you know, and I don't expect to find people sober."

"Poor father is very ill; he is indeed, sir; he is not drunk," said the child, blushing.

"Has been, I suppose, and this is the result of it. Well, I can't stand here arguing; if you can't pay two weeks, you can't pay three, and out you must go," said Mr. Wrench with a little emphatic jerk.

There was a feeble footstep heard in the passage, and the next moment Blind Maggie groped her way in.

"Good morning, Mrs. Maggie," said the collector; "as you are here, I may as well take your rent."

"I have it ready, thank the Lord," said the widow; "here it is, and here is the book. Jenny, see that he puts the figures down right."

"Thank you, Mrs. Maggie; I never have any trouble with you. I wish all in the court were like you—I should get through my work a great deal quicker."

"Mr. Wrench," said the widow in a trembling voice, and taking hold of Jenny's hand, "can you not take pity on poor Jenny here? Look at her to-day, with a dying father before her eyes. We shall all have to lie down helplessly like him when our hour comes; and it will be pleasant then to think of any deed of mercy we were permitted to perform towards any sorrowful creature. Have pity on them!"

"Oh, I have plenty of pity myself," said the collector, "if people did but know. It's Challoner, you know, not me, that you have to blame."

"Look here," said the widow, holding out her trembling hand; here is one week's rent for them; it's all I have; I would give you the two if I had them. Accept the widow's mite, Mr. Wrench, and let the poor things alone."

"Oh, Maggie; Maggie!" was all that Jenny could say, as the good widow thus pleaded for her.

"Now, I am about to do a very foolish thing," said the collector, after a pause; "I'm about to do a very foolish thing; but never mind; I won't take your money, Maggie, and I won't take proceedings; but don't say anything about it in the court, I beg of you."

"God bless you, sir," said Jenny, fervently. "Well, I hope things will mend with you; I will take a small at that geranium, if you will allow me."

Jenny held up the flower for him; and the collector, saying that it was "something" to smell a flower like that in such a place, went away, followed by the child's grateful thanks. The widow would not allow any thanks on Jenny's part. She said she had simply done her duty, and that Jenny would have done as much for her any day.

"That I would," said Jenny, kissing her colourless cheek; "but I shall never be able to pay you."

"Never is a long day, my child," said the widow.

On that same Monday morning Mat Freeman attended the police-court to answer his bail, as he called it; and, judging by the temperance speeches which he has since delivered, his visit to the court that morning made an indelible impression on his mind. His healthy, stalwart appearance amongst the poor, sodden creatures brought up before the magistrate, attracted the attention of more than one in the court. With feelings of the deepest sorrow he heard case after case, and watched the people who were in charge of the police. There were workmen of his own age, from whose countenances all human compassion and manly feeling had vanished, brought up for beating their wives and children, for fighting and brawling, and in every case drink was the prevailing cause. Women were there with bruised faces, bandaged heads, and other marks of cruelty on them; and here, too, it was the vice of drunkenness which had kindled the rage of those from whose violence they were suffering. There were more boys and girls, Mat saw with a strong shudder, charged with the same vice; and the policeman who had them in charge said that juvenile intemperance, especially on Sunday evenings, was greatly on the increase. Mat heard them "sentenced" one after another, and when John Sandford's name was called, stood up before the magistrate.

"If you please, your worship," he said, "I fear he will be wanted in another court before night."

"What do you mean?" asked the magistrate.

Mat detailed the circumstances under which he had left John Sandford on the preceding night, and then added, solemnly, "At any moment he may have to appear before the judgment-seat of Christ."

(To be continued.)

Radam's Microbe Killer.

8 Smith-street, Balmain,

11th August, 1891.

TO RADAM'S MICROBE KILLER COMPANY.

Dear Sirs,—I have been a great sufferer for over sixteen years from pains in the legs from the hips down to the toes, and also in great misery for nine years from a kidney disease, during which time I found I was losing the use of my legs, particularly the right one, from weakness in the joints. I tried nearly every known remedy, and received but little relief until I commenced to use the MICROBE KILLER.

It is now eight weeks since I commenced its use, and having used two one-gallon jars I find myself an entirely different man. I believe a little more will entirely cure my complaints, as I can say that I have not felt so well for eight or nine years, and can now do my work as well as ever I could, and also enjoy my meals, which for many years I could not.—I remain yours faithfully,

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New Publication.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No home will be complete without it. PRIZE STORIES for Boys and Girls. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

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

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The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 12, 1891.

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

The Week.

Mr. Nield. This hon. member has introduced a bill in the Assembly for the suppression of vice. It is said that no legislation can make a man religious, but the law often deters from the commission of crime, not so much from a moral point of view as the fear of punishment. The state of the community has awakened our legislators to a sense of the evil prevalent among us, and we trust that their efforts to purify society will meet with success.

The Late Hon. Geoffrey Eagar. Another of Australia's sons has gone the way of all flesh, at the advanced age of 73 years. For several years Mr. Eagar took an active part in the legislation of the colony, and was so fluent in speech that even the Treasurer's statement, when delivered by him, was listened to with marked attention. Mr. Eagar was a scholar of the late Mr. Wm. Timothy Cape, headmaster of the Sydney College, now the Grammar School. Mr. Cape himself became a member of Parliament, and nearly all—if not all—the ministers at the time, had been under his tuition. In the Treasury, where the deceased gentleman held office as Under-Secretary for many years, his memory will long be held in affectionate remembrance. Mr. Eagar's first literary effort was in connection with a Church of England newspaper.

Advertising Consultation. Several cases are now before the courts, in which newspaper proprietors are the defendants. The Postmaster-General has stated the amount of harm done by giving publicity through the press to these consultations, and we have on several occasions referred to the subject. If the cases are proved a heavy penalty, we believe, attaches to the offence, and yet the advertisements have appeared from time to time, and the law has been broken with impunity. The attention of the authorities has through public opinion been forced to recognise the evil, and, as a consequence, the prosecutions by the police now under consideration.

Holy Trinity. On the 11th inst. a social gathering of the parishioners was held in the Trinity School-room. The gathering was of no ordinary character, for it was to bid farewell to the Venerable Archdeacon King and the Rev. C. J. King, who were going to Camden for twelve months. Presentations were made to the Archdeacon and Mrs. King; also to Rev. C. J. King, Miss Ethel King, and Mr. Christopher King, by the parishioners, as slight tokens of their appreciation and esteem. During the tenure of his ministry, for nearly 11 years, the Archdeacon and his family have endeared themselves to the congregation, and though their absence will be but temporary, yet it will be felt by those who have learned to love them well.

Pastor Allen. This aged minister of the Baptist Church has passed away at a ripe old age, and has left behind him a record as a fearless exponent of Gospel truth and a champion of Protestant principles. At one time he was prominently before the public in connection with the Orange Society. Later, however, Pastor Allen led a more retiring life, and a family bereavement told much upon him. He was a constant attendant at the meetings of the Ministers' Union, and was also connected with the Evangelical Alliance. An incident is related by a clergyman of the Church of England, which shows the character of the worthy minister. It happened about two years ago while the two were travelling together. Just before retiring to rest Pastor Allen repeated, even as a little child—

"When the soft dews of kindly sleep,

My wearied eyes gently sleep," etc.,

and immediately upon rising in the morning—

"Abide with me from morn'till eve,

For without Thee I cannot live," etc.

The Labour Home. The Labour Home, Ultimo, is still in the experimental stage, for its growth depends entirely upon the support accorded by the Church of England as a whole. Mr. Langley's experiment has from the first done good work and undertaken duties which rightly belong to the State, and its usefulness is much curtailed by the want of suitable land. Why cannot the unused Government institution at Rockwood be utilised for the time being? During the past five years £20,000 of State money has lain here unremunerative, and possibly may continue so for another decade. Surely, the land might be tilled by the labour of those who are starving for want of employment?

The General Synod. Next week will be devoted to the meetings of the General Synod, and Churchmen will watch its proceedings with interest, tempered with anxiety. Some difficult questions are likely to crop up, consequently there is all the more need to approach the Throne of Grace by prayer, that an Overruling Providence will guide the deliberations for the furtherance of the true welfare of the Church of England in Australia.

Gambling. It is scarcely logical for the community in Sydney to commence a campaign against gambling during the Randwick spring race carnival. However, the recent expressions of opinion in Parliament serve to show that the tide has begun to set in against the gigantic gambling evil and the day may yet come when Society will deem it vulgar to bet.

Institutions. Is it not passing strange that a Roman Catholic Hospital should be the only institution in a leading British colony subsidised by the Home authorities for the reception of invalid sailors of the navy of Protestant England. Why is such an institution as Prince Alfred Hospital, which for excellency of design and national management is scarcely to be excelled even in Europe, is not availed of for such purposes as the reception of the sailors of Her Majesty's navy?

N. S. W. Parliament. Parliament, notwithstanding the advent of the Labour party, has clung to its old groove of much talk and little work. Perhaps in an age of over-legislation, a Parliament that will do nothing may be regarded as an uncovenanted mercy, but N. S. Wales is unfortunately far behind the other colonies in matters of internal administration and social development. That a well-paid governing body exists none can doubt, but where is the governing mind?

Sunday exhibitions. The Council of the Art Society have, we learn with regret, determined to open its exhibition on Sunday afternoons. The fact that no charge is made will doubtless be found to act as an inducement for the attendance of those who would willingly pay on week days, yet are mean enough to save a shilling at the expense of the fourth commandment. The specious excuse that Sunday desecration is necessary for the convenience of the poor who cannot leave work on week days has never yet held good and never will. Sunday exhibitions merely cater for the amusement of the idle and rich.

Brief Notes.

The Most Rev. the Primate preached at St. James' Church, Croydon, on Sunday morning and in the evening at the Cathedral.

The anniversary services in connection with the Wesleyan Church were held at West Maitland on Sunday last.

The annual meeting of the Baptist Sunday School Union, Bathurst-street, was held on Monday evening. The Bishop of Newcastle held a confirmation service at Muswellbrook on Sunday 13th inst.

The Y.M.C.A. Art and Science Exhibition has been a great success.

The Bishop of Bathurst preached on Sunday at St. Paul's Church, Nyngan, and held a confirmation service in the evening.

A flower service took place on Sunday in St. Peter's Church, Watson's Bay.

The 20th anniversary of the Cleveland-street Wesleyan Sunday School was commemorated on Sunday last, when special services were conducted in the Church.

The Bishop of Grafton and Armidale ordained Mr. E. H. Webber of Grafton parish to the office of deacon on Sunday the 13th inst. In the afternoon the Bishop confirmed 25 candidates.

It is understood that the Bishop of Exeter, who has left England on a visit to his son in Japan, will return via Australia. Bishop Barry has undertaken to look after the diocese in Dr. Bickersteth's absence.

The annual meeting of St. John's, Darlinghurst, Auxiliary to the Church Society was held on Wednesday last. The Primate presided.

A conference of Sunday School Superintendents and Teachers took place at the Chapter House on Thursday evening. The Primate presided.

A special service in connection with the Evangelistic Union was held at St. Philip's last evening. Preacher, the Ven. Archdeacon Langley.

The annual session of the Baptist Union of New South Wales was commenced in the Bathurst-street Church on Tuesday last.

In consequence of a decree lately issued in Russia directed specially against the Stundists, a Puritan sect, thousands of Stundists are joining the Orthodox Greek Church.

The Rev. J. Fordyce, M.A., delivered a lecture to young men yesterday evening in the Y.M.C.A. Hall. Subject: The Old Paths.

The horrors of the famine in Russia are daily increasing. The rural clergy are starving. The sufferings of the children are heartrending.

The Goulburn Synod met last Thursday to consider an Amending Cathedral Ordinance.

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

Sun., Sept. 20.—11 a.m., Bishop of Riverina; 3.15 p.m., Bishop of Perth; 7 p.m., Bishop of Adelaide.

ANTHEMS.

11 a.m.—"Send out Thy Light and Thy Truth."—Gounod.
3.15 p.m.—"Hallelujah, power and glory."—Beethoven.

PREACHERS DURING THE MONTH—

Tues., " 22.—10.30, Bishop of Tasmania.
Sun., Sept. 27.—Bishop of Brisbane, Bishop of Melbourne, Bishop of Ballarat.

DIOCESAN.

Sun., Sept. 20.—Ashfield, 11 a.m., The Bishop of Melbourne.

" " 20.—Open Air, Domain, 4, Rev. H. Martin, B.A.

" " 20.—Confirmation, St. Thomas', North Shore, 3 p.m.; The Primate; St. Thomas', North Shore, 7 p.m.; The Primate.

" " 20.—St. John's, Darlinghurst. Preachers—11 a.m., Bishop of Ballarat; 7 p.m., Bishop of Melbourne.

" " 20.—Annual Sermon Church Society, St. Andrew's Cathedral, 3.15, Bishop of Perth.

" " 20.—St. Thomas', Balmain, 11 a.m., Ven. Archdeacon Langley.

" " 20.—St. Peter's, Woolloomooloo, Ven. Archdeacon Langley, 7 p.m.

" " 20.—St. Luke's, Sussex-street, Bishop of Riverina, 7 p.m.

Tues., " 22.—General Synod.

" " 22.—Service in Cathedral, 11 a.m. Preacher, Bishop of Tasmania.

" " 22.—Meeting of Synod, and Primate's address, Chapter House, 4 p.m.

Sat., " 26.—Complimentary Picnic to Members of General Synod, at Stanwell Park, Illawarra Line.

Sun., " 27.—St. Peter's, Woolloomooloo. Evening—Bishop of Melbourne.

" " 27.—All Souls', Leichhardt, Bishop of Bathurst, 11 a.m.; 3.15, Archdeacon Cooper; 7 p.m., Bishop of Riverina.

" " 27.—St. Thomas', Balmain, Ven. Archdeacon Wilson, 11 a.m.; Bishop of Bathurst, 3.30 p.m.

" " 27.—St. Augustine's, Neutral Bay, Bishop of Bathurst, 7 p.m.

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

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J. HUBERT NEWMAN

Photographer,

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

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LEVER WATCHES repaired and cleaned, 5s; Waltham cleaned, 4s; Geneva cleaned and repaired 3s 6d; Main Springs, 3s; Cylinder and cleaning, 10s; Staff and cleaning, 10s; Clocks repaired and cleaned, 2s; Watch Keys, 3d; Brooch Pins, 6d; Watch Glasses, 6d. J.T.F. solicits the patronage of the residents of the city and suburbs.

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Jottings from the Bush.

"All in the Name of the Lord Jesus."

I REJOICE to see that, one by one, many of the suggestions which I have put forth in this column are being carried out. My last cause for such rejoicing is the beginning of open-air preaching in the Domain. If the mountain will not come to Mahomet, it is wise for Mahomet to go to the mountain: if the crowds of people whose only chance of a pleasant walk in the fresh air on Sunday afternoons is found in a saunter round the Domain will not through our churches to hear the Gospel of Jesus Christ, which is intended to save their souls, then by all means let our Church go to them—not in the person of its lay workers only, or of isolated clergymen, but with all the influence and weight of its highest dignitaries, its best preachers, its finest singers, its most impressive services. It is a real help to the Church when our Primate gives the influence of his own presence and preaching to the first of such efforts; and I trust that it will not be the only time, by many a one, that he will be seen there. I had never had, until a short time ago, an opportunity of being present at the open-air preaching which is, and has long been, carried on every week by some of the most earnest of our city clergymen. The effect upon me was to make its necessity, its importance, and its opportunities more obvious to me than they had ever seemed before. But we want to have the work taken up by the whole Church: partly in order that every clergyman who sees the importance of the work may be able to find helpers who are of like mind with himself; and partly because this Domain work, being undertaken in a place which is the resort not of people from only one part of Sydney, but from the whole, ought to be partaken in by all sections of our Church of England. May God prosper the work of the "Church of England Open-Air Mission."

By-the-bye, speaking of the whole Church taking up a matter, I hope that some explanation will be given by the managers of the late Conference, in answer to the criticisms of the *Australian Guardian*. Even if there is no explanation to be given, many of us would rejoice to see an expression of regret that any who would have liked to be there to gain improvement in spiritual life were kept away through not receiving a formal invitation. I, for one, am grieved that a meeting which was a cause of blessing to so many should have anything unpleasant in its memories.

It is, perhaps, a difficult thing for us to know how to act in connection with the coming of General Booth to our shores. Two things it is very evident that we ought to do, if we are to act in the name of our Lord Jesus. There must be put out of our hearts every atom of feeling of jealousy, and there ought to be put from us every atom of the spirit which says:—"Does this man serve God for nothing?" If we do these two things, we shall, I think, welcome him heartily as a fellow-worker in the gospel of Jesus Christ. Our objections to his autocratic rule, our revulsion of feeling at the too frequent irreverence which is seen in the Salvation Army services and writings, our protests against the neglect of the Sacraments commanded by our Master, our uneasy feeling that with all the good which the Army may be doing, there is also mixed a very great deal of harm of which it is the direct producer—all these will remain as before. But we extend our welcome to a man who has been the means of starting and carrying on a movement which has won very many souls to belief in the Lord Jesus Christ and service of Him, and who, as such, ought to be welcomed as a brother in Christ. It is not only when they are lying dangerously ill that we ought to recognise the work of fellow-Christians whose work we do not altogether agree with. For every reason which should make people admire Sarah Bernhardt, there are a hundred why they should welcome the first General of the Salvation Army. His name and that of his spiritually-minded wife will be remembered for many a hundred years on earth (if the world lasts so long), and for ever blessed by many in heaven. If the Salvation Army were to die a sudden death to-morrow it would have taught all our branches of the Universal Church some lessons which they were in danger of forgetting, and which even now they have not learned too well.

COLIN CLOUT.

New Guinea Mission.

A correspondent writing from Cooktown under date of September 3 says:—"News has been received of the arrival of the Anglican Mission Schooner Grace Lynn in New Guinea, after a tempestuous voyage lasting three weeks. The usual time occupied in performing the journey by a schooner is three days. It has been decided by the mission not to re-charter the Grace Lynn, and she will return to Sydney. The Revs. A. A. MacLaren and Copland King, who went over in her, are in good health. The remaining members of the mission party will leave Cooktown in about three weeks by Burns, Philp, and Co's schooner Myrtle, which will also load some 50 tons of stores for the mission station. Messrs. Burns, Philp, and Co. have been appointed agents for the Anglican Mission. The s.s. Merrie England is expected here from New Guinea in three weeks. Sir Wm. MacGregor will come over in her on his usual visit to Brisbane."—*Herald*.

Our Home Letter.

[FROM OUR OWN CORRESPONDENT.]

At last the great Westminster talking machine has been silenced for the present year. The record of work is good, thanks to the split in the Irish ranks, which not only drew off the Hibernian obstructors, but sorely discouraged their Radical allies. The Church has got its Tithe Bill, but lost the Clergy Discipline Bill. This last failure is a monument of the unreasoning hatred of political non-conformists for the Church, seeing that they refuse to allow a bill to pass whose sole object is to get rid of unworthy ministers. Probably they think, with more or less truth, that a scandalous clerk in a parish is a great stimulus to Non-Conformity; but how much Christianity there is in such action, needs no words of mine to determine. The session leaves the Unionists' party in the House absolutely unshaken, being vastly superior in unity and in organisation, though the bye-elections have been running in favour of the Gladstonians.

Messrs. Dillon and O'Brien, on their release from gaol, have thrown in their lot with the Anti-Parnellites, but Mr. Parnell shows no signs of discouragement, and indeed, received such an ovation in Dublin as shows he still retains no mean hold on the minds of the Irish. The chief point of interest in the Irish Kilkenny-cat contest, is the position assumed by the priests. They have seized the opportunity, and hope, by throwing all their influence into the scale against Mr. Parnell, to obtain control of the national party. With this object they have used all their means of persuasion from the Altar to the shillelagh, to induce their parishioners to vote for the Anti-Parnellite candidate. Hitherto they have triumphed, but they are laying the seeds of a deep distrust in the minds of English protestants, who are proud of the politically neutral position all but universal among the clergy of the Church of England.

The case of Bishop Blyth v. the C.M.S., has been argued before the Archbishop. Eight hours sufficed to put him in possession of sufficient material for judgment, which he reserved. His assessors were the Bishops of London, Rochester, Carlisle, and Salisbury. I hear, but as yet without confirmation, that the financial agreement by which the C.M.S. pays the Bishop £300, is terminated—a consummation devoutly to be hoped; and one would think intolerable to Dr. Blyth himself.

The final decision given by the Lords on the S. Paul's reredos case, is only important as confirming what most people understood, the absolute right of veto possessed by the Bishops under the Public Worship Regulation Bill. It is now finally decided that the Bishop can refuse to permit any litigation under that act, even when the offences are plainly and undoubtedly illegal. It has always been a principle of English life, that it is better to allow the discussion of grievances, than to suppress them; this is now reversed. These lengthened proceedings have had no bearing upon the legality or otherwise of the reredos itself, which, under the Bishop's protection, will probably remain in statu quo until some more artistically enlightened generation shall relegate it to the national lumber room.

The new Dean of Worcester who quits a Church in which he has advanced from being a decided Evangelical, to a Churchmanship which prefers the Eastward position, will succeed a very decided but not Ritualistic High Churchman. His Bishop will probably not quarrel with him. His successor, however, will be appointed by one of the most prominent of Low Churchmen, T. D. Allcroft, president of the Pastoral Aid Society, and late of the firm of Dent, Allcroft & Co., the great glove manufacturers. His nominee will be a decided Low Churchman. The new Simeon Trustee is Canon Girdlestone, who replaces Canon Cadman. This body have 100 livings in their gift, many of great importance, and they exercise the utmost care in their selection. One of their rules is, that no one who applies shall be appointed; all of course must be evangelical and protestant to receive their patronage. The Dean of Canterbury, Archdeacon Richardson, Revs. Tate, and H. C. G. Moule are the other trustees.

The French fleet has received a wonderful ovation in St. Petersburg. This "union of hearts" between the Republicans of France and the children of the Tsar, the most autocratic ruler in Europe, is significant of the way in which alliances are formed. Like the union between the Bradlaughites and the dissenting ministers of Northampton, it does not arise from love to one another, but from hatred of some one else. The hatred in this case extends to England, Germany, and Italy, all of whom have reason to fear the caprice and conceit and excitability of the French nation, as well as the secrecy and tenacity of the French ambition.

The Keswick convention was no less crowded and interesting than in former years. Among other novelties was a sermon by Bishop Tucker in St. John's Church. Five hundred odd ministers received the Lord's Supper together, and nearly £3000 was given without solicitation for the purposes of the convention and for missions. An *ad hoc* meeting was held on the Lake in boats, that of Bishop Tucker being the centre of attraction, while an ever-widening circle of pleasure craft rocked gently on the clear waters of Derwent. Hymns were sung, and the Bishop spoke on Derwent Water of his work on the mighty Nyanza of Central Africa. Altogether it was a picturesque and inspiring occasion.

General Synod.

The Executive Committee, having received several additional Notices of Motion, have issued the following supplementary business paper for Tuesday, 22nd September, 1891:—

Order of the day.

6. Dean of Sydney:—
That a Select Committee be appointed to prepare and submit to this Synod rules for the appointment of assistant bishops, and to define their status. Such committee to report to the Synod during its present session. That the committee consist of the following members, viz.:—The Lord Bishop of Goulburn, the Lord Bishop of Adelaide, the Lord Bishop of Melbourne, the Lord Bishop of Grafton and Armidale, the Lord Bishop of Ballarat, the Venerable Archdeacon Pownall, the Venerable Archdeacon Campbell, the Rev. Canon Handfield, the Rev. Canon Selwyn, the Honorable A. J. Gould, Esq., W. Gregory Walker Esq., A. H. Simpson, Esq.

Motions.

15. Bishop of Adelaide:—
That in the opinion of this Synod it is desirable that a determination be framed in respect to suffragan bishops, in accordance with the conjoined proposed Canon of the Episcopal Church of America.

EPISCOPAL CHURCH OF AMERICA, PROPOSED CANON.

"Of Suffragan Bishops."

"XVIII. (1) It shall be lawful for the convention of any diocese of this church, on the application of the diocesan thereof, to establish, from time to time, within said diocese, a district or districts, not more than two, as suffragan bishoprics; and for each district so established to elect, agreeably to such rules as may be provided by the General Convention, a suffragan bishop who shall bear the title of suffragan bishop, with such local designation as the Diocesan Convention shall see fit to give him, and shall be invested with all the rights and powers, and be subject to all the duties and liabilities of a bishop of this church, save as hereinafter excepted.

"(2) Such districts shall not be in any wise severed from the diocese to which they belong, nor shall they constitute independent bishoprics, or be at liberty to organise or hold legislative conventions or councils. They shall be liable to enlargement, diminution, alteration or extinction at the will of the convention of the diocese, acting with the consent of the diocesan; provided always that no such suffragan district shall be extinguished during the incumbency of any suffragan, or altered without his consent.

"XIX. (1) Each suffragan shall, within the district for which he may have been elected, perform such episcopal duties, and exercise such episcopal authority, as his diocesan may from time to time assign to him, except by express request of his diocesan. Nor shall any diocesan direct the performance of any ecclesiastical offices, or the exercise of any episcopal jurisdiction, by one suffragan within the district of another, without the consent of the latter; provided that should any suffragan be disabled for the performance of his duties, either physically or judicially, or refuse to perform such duties, or any of them, the diocesan shall have the power to direct their performance by another. And provided that nothing herein contained shall be construed as interfering with the right of the diocesan personally to officiate or exercise jurisdiction at his own pleasure within any part of his own diocese.

"(2) Should the diocese become vacant, or its diocesan become disabled, either physically or by judicial sentence, it shall become the duty of the suffragan or suffragans of the diocese, until the consecration or translation to the diocese of another diocesan or assistant bishop, to perform all the episcopal offices which may be required therein, subject, however, to the provisions of Section xxi, of this Canon. And should there be more than one such suffragan, each shall exercise such episcopal jurisdiction, and perform all such episcopal offices within his own district. And should there remain any part of the diocese not thus provided for, it shall be the duty of the suffragan or either of them to perform such additional offices, in the portion of the diocese not thus provided for, as may be requested by the standing committee.

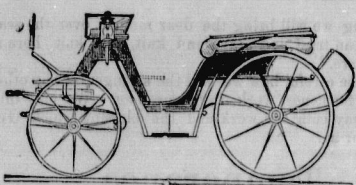
"III. (1) No suffragan shall ever act as consecrator of any bishop, diocesan, or suffragan.

"(2) No suffragan shall ordain any priest or deacon without the request of his diocesan; provided, that during a vacancy in the Diocesan Episcopate, or the continuance of a disability on the part of the diocesan to make such request it shall be sufficient that the request be made in like manner by the standing committee.

"(3) Should any suffragan be guilty of a violation of the provisions of this section, it shall be the duty of his diocesan, upon becoming satisfied of the fact of such violation, to suspend him immediately from the exercise of all his episcopal functions, until such time as he may be tried and a verdict rendered. Should the diocese be vacant, or the diocesan be under such disabilities as may prevent him from taking such action, it shall be the duty of the presiding bishop of the church in the United States to take all such action upon the application of the standing committee of the diocese in which the offence may have been committed.

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SEPTEMBER, XXX Days.

Seventeenth Sunday after Trinity.

MORNING LESSONS.	EVENING LESSONS.
20 S. Jeremiah 5.	2 Corin. 11 v 30 to 12 v 14.
21 M. 1 Kings 19 v 15.	1 Chron. 29 v 20 to 30 v 16.
22 T. Hosea 2 v 14.	Galatians 1 v 1 to 2 v 5.
23 W. 3 v 8 to 4 v 7.	2 v 8 to 3 v 15.
24 TH. 4 v 21.	4 v 21 to 5 v 13.
25 F. 5 v 13 to 6 v 15.	6 v 15 to 7 v 17.
26 S. Jeremiah 26.	Galatians 5 v 13 to 6 v 15.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, SEPTEMBER 19, 1891.

THE GENERAL SYNOD.

ONE of the most imposing and important of all the ecclesiastical gatherings which have been held in Australia will meet next week in this city. The Bishops of twelve out of the thirteen dioceses in Australia and Tasmania, and the Clergy and Lay representatives who have been elected by their Diocesan Synods will meet, and under the presidency of the Most Reverend the PRIMATE, discuss subjects which concern the good government of the Church, and their determinations will be forwarded to the several Diocesan Synods for acceptance.

Since the last meeting of the General Synod, which began its sittings on October 26, 1886, some important changes have taken place in the BENCH of Bishops. The late PRIMATE, whose Episcopate covered the years 1884-1889, has been succeeded by the present PRIMATE, who was consecrated to his high and holy office last year. Bishop MARSDEN, of Bathurst, resigned in 1886, and has been succeeded by Bishop CAMDENE, who was consecrated in 1887. Bishop MOORHOUSE has been translated from Melbourne to Manchester, and succeeded by Bishop GOR, who was consecrated in 1887. Bishop PEARSON, of Newcastle, has been succeeded by Bishop STANTON, of North Queensland. Bishop SANDHORN, who in 1889 resigned the See of Tasmania and was succeeded by Bishop MONTGOMERY in 1890; and Bishop STANTON, of North Queensland, who was translated to Newcastle, has been succeeded by Bishop BARLOW, who our readers will remember was recently consecrated in St. Andrew's Cathedral.

The gathering of such a body constituting the General Synod, travelling as they do from the extreme north to Hobart in the south; from Perth in the west, including every diocese in the heart of this great land, involves much time and bodily fatigue. Yet there are benefits to the Church which compensate for the expenditure of both time and labour. True it is that the General Synod was formed by mutual consent, yet every Diocese has loyally accepted its several Determinations, and shown that they realize the important advantages which are thus secured to the Church of England in the colonies. The unification of the Church is promoted. The thirteen Dioceses which have been founded are not independent of the other. While they have their own Synods which legislate for their Diocesan needs, yet they recognize they form part of one body which selects Clerical and Lay representatives, who for edification, counsel, strength, meet once every five years and discuss great principles, which lie at the foundation of true unity, and devise means whereby it may be promoted. The result of past legislation proves this. We do not say there have not been differences of opinion among the members of past synods, but there has ever been manifested self-control, candour, Christian charity, and by the blessing of God there has ever been harmony and peace.

Perhaps no better illustration of this can be given than from the proceedings of the first General Synod and the last meeting held in 1886. At both there were very difficult and delicate motions demanding consideration. At the first the most important question of the authority to be given to the General Synod naturally presented itself. Some of the members thought that no General Synod could have authority, say, over the Diocesan Synod or Assembly of Victoria, seeing that in that Colony Parliament had given the Church an Act which enabled the Bishop to form a Diocesan Assembly, which had absolute authority over the Church in Victoria, therefore, for the General Synod to frame laws or determinations or canons, and enforce obedience would be illegal. The subject was warmly discussed. No one who was present can forget the address of the late Bishop BARROW, or that of Mr. ALEXANDER GORDON, or that of the Bishop of Melbourne (PERRY). The legal difficulty which some regarded as almost an insurmountable barrier, was overcome, and the whole of the then existing Dioceses were bound together, accepted the Constitution, and took the first great step toward unity in the Church of Australia and Tasmania. Then, at the last meeting of Synod, the important subject of the revision of the Prayer Book was introduced, a subject which, at every step, bristled with

difficulties. The eloquent Bishop of BALLARAT, and the reverend Dean of MELBOURNE, with others, delivered weighty and effective speeches. It was felt, as the late PRIMATE said, in his opening address, that the Bishop of BALLARAT's resolution, although in form only applied to the use of the Prayer Book, yet that it really extended to other points in the Church's system, which was better fitted for the pastoral edification than for evangelism, for strengthening what was already won than for aggression, and advance to new positions for the banner of Christ. To meddle with the doctrine of the Prayer Book, it was felt would open the flood gates of controversy, but yet it was acknowledged that greater freedom should be given to its use, and a power to supplement it by religious services of a simpler and more variable type, and that with all the reverence we have for the liturgical treasures the Church has inherited, yet that the Prayer Book is made for the Church, and not the Church for the Prayer Book. The late Bishop of Newcastle, whose love, learning and ability, never showed with greater advantage than on this occasion, proposed an amendment, which was carried unanimously by the Bishops, by a majority of 20 of the Clergy, and a majority of 12 of the Laity, which expressed the opinion that such a change in the law regulating the use of the Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of the Church as would allow a wider adaptation to varying needs was desirable, and that it should be declared within the power of the Ordinary to sanction the use of occasional services, prayers and thanksgivings, as circumstances may in his judgment require, without being limited to the language of Holy Scripture and the Book of Common Prayer. These illustrations show that the General Synod is of immense value in preserving unity; that men of various shades of thought can meet and discuss fully and freely, questions of vital importance—express their opinions with candour and charity, and that they do this recognizing the oneness of the Church, and looking to her Divine Head for guidance and the true wisdom which cometh from above.

In the Session about to be held, questions of equal importance to any considered at previous Synods are to be introduced. Questions which relate to our well being and life as a Church, and to her duty in the witness she should bear to God and rightness. These subjects will be debated from various standpoints, and in different lights. We anticipate the result will be, that by God's blessing resting upon the deliberations of His servants, there will be given enlargement of view and a more exalted sense of Christian blessing and duty. If this result is attained it will be of priceless value, because it will kindle an enthusiasm which will spread far and wide and set in motion agencies which will win permanent victories. The more pronounced our opinions, the larger should be our love; the more we differ from our brother, the greater should be our sympathy with him; and with everything and with one another there should be loving communion in Christ Jesus. Men animated by such a spirit will never go far wrong. They may have a hundred misconceptions as far as mere opinions and words are concerned, but they will be right in the substance of their being, right in the purpose of their nature, right in their motive and intention, and at the last they shall stand in the light of God. As the General Synod meets only once every five years, it is better able to look at the advance that has been made in the Continent in colonisation and growth. The history of the past five years shows that some of the perplexing social problems, and some of the moral and social dangers which agitate older lands, are being reproduced and emphasised here. The necessities of life in the Colonies is most pressing, and the Church, if she would fulfil her mission, must not separate herself from these. It was said of DANIEL O'CONNELL, the great agitator, and the great leader, "Other orators studied rhetoric; DANIEL O'CONNELL studied man." That is what the Church must do. We need in our deliberative bodies, and in fact, in all our Church life, to tear out to the roots the prickly fences which some have planted, and in which they take such an unwholesome pride. We need to get nearer to each other, and as we do so at the Cross of Christ, we will discover that we are brethren, and have a duty to discharge, which both God and man are looking for us to fulfil. Wise legislation in the highest Synod of our Church ought to help this, ought to give an onward impetus to Church work. And then there would come on her, by way of crown and honour and robe of primacy and monarchy, "the blessing of the Triune God." We have given, in a previous issue, the substance of the business paper of the first day, and in another column we give the supplementary business paper containing notices of motion which have come recently to hand. What remains to be done is for the Church to give herself to prayer that the deliberations of the Synod may be conducted under the guidance of the Holy Spirit. It is ours to believe that God ruleth over all, and is blessed for evermore. It is a noble faith in which we all may glory,—a faith the meaning of which will not come into human words, and is too vast for the tiny vessels of human speech, but one which is what we want more largely in the Church and in the world. If this larger faith is ours, and this larger view is given, we know nothing of what riches may be gathered by the Church through this meeting of our General Synod, and what triumphs may be won by the Spirit of the Cross.

OFFICIAL.

THE PRIMATE desires to notify that, during the Session of the General Synod, his arrangements for interviews at the Registry will be suspended. He will be glad if the clergy and others will allow business not of an urgent character to remain in abeyance until the close of the Synod.

The clergy are invited to assemble in the Chapter House on Tuesday, September 22nd, at 10 a.m., and on Sunday, September 27th, at 2.45 p.m., to take part in the special services connected with the General Synod. Surplises, etc.

General Synod.

A COMPLIMENTARY picnic to the Illawarra District is to be given to the visitors to the General Synod on Saturday, September 26th.

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

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

Australian Church News.

Diocese of Sydney.

Woolahra.—On Thursday evening, a successful concert was given by the juvenile chorists of All Saints', in the schoolroom. The object of the entertainment was to increase the funds of All Saints' cricket club. Great interest was manifested in the affair by the parishioners, the somewhat novel circumstance of the absence of adult performers giving additional zest to the proceedings. The programme comprised songs, duets, rounds, choruses, recitations, piano solos, a dialogue, and a violin solo, all contributed by the chorist boys of All Saints'. In the interval the boys gave a dumb-bell and Indian club display. There was a large audience, and much enthusiasm prevailed. Mr. William Biggs acted as conductor. The incumbent, the Rev. H. W. Mort, briefly thanked the performers, and expressed the pleasure the audience had derived from their efforts.

Balmmain.—The Cathedral choir paid its annual visit to St. Thomas', on Thursday evening, the 10th inst. Choral service was effectively rendered, the anthem being "As pants the hart for cooling stream" (Spohr). The sermon was preached by the Precentor, the Rev. A. R. Rivers, M.A., who delivered an interesting and practical address, selecting as his text St. James i, 22.

Darlinghurst.—The annual meeting of the Church Society in connection with St. John's, was held on Wednesday evening in the schoolroom. The Primate occupied the chair, and was supported by the Revs. A. W. Pain (incumbent of the parish) and S. S. Toovey. The annual report was read and adopted. It showed that the total receipts for the year 1890 had amounted to £604 2s 9d, as against £675 4s 8d for 1889. This falling off was attributed to the loss, through death, of a number of large contributors to the fund and also to the removal of others. The Primate moved, and the Rev. S. S. Toovey seconded,—"That this meeting, believing the Church Society is carrying on a great and beneficent work, and is deserving of the hearty support and sympathy of all churchmen, resolves to continue to it a warm and steady support, and to endeavour to extend the interest in the society and its work." This was carried unanimously. Mr. C. B. Stephen then moved, and Mr. C. Delohery seconded,—"That the following be the officers, bearers and committee for the ensuing year:—President, Rev. Arthur W. Pain, B.A.; secretary and treasurer, Mr. W. L. Docker; representatives, Messrs. W. Douglas Walker and W. L. Docker; committee, Rev. A. Kilworth, B.A., LL.B.; Messrs. Justice Stephen, F. H. Dangar, R. Hills, J. Scroggie, P. B. Walker, J. F. Hoyle, R. Jones, C. W. Darley, D. Walker, C. Delohery, W. L. Docker, J. F. King, A. H. Macarthur, M. C. Cowlishaw, T. C. Burnell, C. W. F. Addison, Dr. Rundle, and Colonel Airey; Lady collectors: Mrs. Scroggie, Mrs. Briggs, Mrs. Hammersley, Miss West, Miss A. Jones, Miss M. Icely, Miss M. Greville, Miss Sparke; secretary and treasurer, Mrs. E. Palmer." This motion was also carried. The Rev. A. W. Pain moved a vote of thanks to the chairman for presiding, which was carried with acclamation. In replying, the Primate referred to the pleasure it gave him to be residing in Darlinghurst, not only on account of the convenience it was to himself for attending to his duties, but also because it was the first suburb he lived in when he arrived last year. It was notified that £277 had been promised in the hall, and the meeting closed.

Watson's Bay.—A flower service took place last Sunday, in St. Peter's. The church was tastefully decorated. Professional hymns were sung by the chorists and Sunday School children, and special hymns were sung during the service. The sermon was preached by the Rev. George E. C. Stiles, B.A. After the service the flowers were taken to the Sydney Infirmary, where they were much appreciated by the inmates.

Diocese of Newcastle.

Gresford.—The Bishop arrived at Gresford Parsonage on Saturday, Sep. 5th, on his first visit to this interesting district, formed a few years ago by dividing the parish of Paterson. He preached on Sunday morning at St. Mary's, Allyn River, and in the afternoon at Gresford. The two churches being full in spite of the wet and stormy weather. The offertories, amounting altogether to £5 2s 4d, were devoted to the C.W.O.F. of the Diocese. Many friends have volunteered for the decoration of the churches. A tea-meeting and welcome was held in the School of Arts, Gresford, on Monday, and was numerously attended in spite of the continued rain which had brought the rivers down. The Rev. J. Shaw and Mrs. Shaw, and the Rev. W. H. H. Yarrington and Mrs. Yarrington, managed to reach the scene of action, notwithstanding the weather, but the Rev. S. Simm who lives at a greater distance, was entirely prevented. The good parishioners of Gresford had provided a most bountiful and exceptionally elegant tea, in their capital School of Arts, which looked quite ornamental with drapery and flowers. After tea an address of welcome to the Bishop was read by Mr. Joseph Cooper, and then speeches and music made the hours pass quickly by. The present incumbent, the Rev. Geo. Moore, was, before his appointment to Gresford, a clergyman in the Diocese of Sydney. To him and Mrs. Moore, and the kind earnest spirit with which their helpers entered into the affair is owing the great success of the Bishop's visit. The impression made by the Bishop, his sermons, his geniality, his great unselfishness, will prove most strengthening to the cause of the church, and have greatly gladdened the clergyman's heart. The visiting clergy and their wives were hospitably lodged at Trevalyn and Torry-Burn.

Aged and Infirm Clergy Superannuation Fund.—The balloting by the members for three clerical trustees has resulted in the election of the Rev. Canon White, the Rev. B. E. Shaw, and the Rev. R. M. Walker.

Central Rural Deanery.—"It has been decided to form a choral union. The main objects are:—(1) To promote the practice and cultivation of church music in the churches joining the Union. (2) To hold an annual festival by the combined choirs in one or more of such churches in succession. The Bishop has consented to undertake the Presidency. It was agreed that members of choirs within the Rural Deanery be eligible for membership; and that the payment of a silver coin should constitute such membership during the year."—(From a circular).

Clerical Society.—The members of this society met on the 9th inst. at Stockton, at the parsonage of the Rev. W. F. James. Ten clergy were present, including the Rev. Hugh Dunlop of the Sydney Diocese. The Scripture subject, the xvii. of St. John, was exhaustively treated with fervour and reverence, by those present. In the afternoon a visit was paid to the church which is a fine and well-built structure. The new parsonage also came in for much commendation. The Clerical Society is looking up since the return from England of its energetic and able secretary, the Rev. S. Simm. At dinner time, Mr. Simm, in a pleasing speech, appropriately conveyed to the newly married host and hostess the best wishes of the members for their long-continued happiness.

A Weeks' Record.—Sunday, sermons at St. Mary's, Allyn River and Gresford; Monday, social meeting at Greta; Thursday, opening bazaar in aid of paying off the debt on Waratah parsonage; Saturday, to Muswellbrook to spend several days there in various important engagements, including a rural-deanery conference, "a quiet day" for the Clergy of the Deanery, confirmation, a social welcome, proceedings in connection with a new church in the rising township of Aberdeen, and so on. It may not be out of place to mention here that the repairs to Bishopscourt, Morpeth, undertaken at the Bishop's own expense, will cost about £50. It may also interest your readers to know that the Bishop handed back to the trustees of the Episcopal Endowment Fund the first half year's stipend £600, which they had paid over to him. All this is very noble, and as like begets like, must surely arouse some enthusiasm in the clergy and parishes. The question is whether the Diocese ought thus to allow the Bishop to take burdens off its shoulders and put them on to his own.

West Maitland.—We are glad to notice the name of Mr. H. E. Lee, B.A., in the degree list as Bachelor of Medicine and Master in Surgery at the recent presentation of successful students at the University of Edinburgh. Mr. H. E. Lee is the son of Mr. John Lee who has for many years been churchwarden of St. Mary's in the town, and has taken a prominent part in all religious and philanthropic movements.

Diocese of Bathurst.

The Bishop of Bathurst reached Nyngan on Saturday last, where he was the guest of the Mayor. He preached on Sunday at St. Paul's, and held a confirmation in the evening.

Diocese of Grafton and Armidale.

Ordination.—On Tuesday, the 8th inst., the Bishop ordained Mr. E. M. Webster as Deacon, and appointed him to the curacy of Grafton.

Diocese of North Queensland.

Ingham.—Rev. J. B. Olive, and a party of nineteen, travelled overland from Ingham to Cardwell, where they gave a most successful entertainment in aid of the new church which was destroyed by a hurricane two years ago, and which has now been re-erected. Rev. J. B. Olive has lately returned to the parish after being absent for some time in England.

Cairns.—Rev. J. B. Gribble has been visiting the blacks on the Lower and Upper Barron. He thinks that there is a great opening for mission work among them.

Townsville.—A meeting of the Diocesan Council was held on Thursday, September 3rd, at the Registry. As Canon Edwards, and Messrs R. Gray and Hon. W. Aplin, M.L.C., the representatives appointed by the Synod, had signified their inability to attend the General Synod, Canon White, M.A., and Messrs W. Villiers Brown, M.L.A., and W. Fairland were appointed in their places, and will with Canon Tucker represent the Diocese. The Rev. J. B. Gribble has arrived from Cairns, and will preach at St. James' Pro-Cathedral in aid of the Bellenden Ker Aboriginal Mission. The Cathedral is making rapid progress, the walls being now some fifteen feet above the ground. Funds are still needed for the roof, floor, and internal fittings.

Normanton.—The church here has just been completed, and was opened for Divine service on Sunday, August 22nd.

Ravenswood.—Canon Edwards preached in his old parish on August 30th. He was welcomed everywhere most heartily by those whose affection he won so thoroughly during his incumbency of Ravenswood.

General Synod, 1891.

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

DIOCESE OF SYDNEY.

The Very Rev. the Dean W. Gregory Walker, Esq., Chancellor.
The Ven. the Archdeacon of Cumberland Hon. S. A. Stephen.
The Ven. the Archdeacon of Camden Mr. Justice Foster.
The Rev. A. W. Pain, B.A. Rev. Canon King, M.A.
The Rev. J. D. Langley John Kent, Esq.
The Rev. A. Yarnold Edmund Burton, Esq.

DIOCESE OF TASMANIA.

The Ven. Archdeacon Hales F. Belstead, Esq.
The Ven. Archdeacon Mason W. Turlington, Esq.
The Very Rev. the Dean of Hobart Bernard Shaw, Esq.
The Rev. Canon Adams R. J. Lucas, Esq.
The Rev. Charles Joseph Bramhall J. C. Ferguson, Esq.
The Rev. H. R. Fennis James Barnard, Esq.

DIOCESE OF ADELAIDE.

The Very Rev. the Dean G. W. Hawkes, Esq.
The Ven. Archdeacon Farr J. C. B. Moncrieff, Esq.
The Rev. Canon Green C. B. Young, Esq.
The Rev. Canon French J. H. Packard, Esq.
The Rev. Canon Poole H. E. Downer, Esq.
The Rev. H. M. Pollitt C. Lyons, Esq.

TO FILL VACANCIES.

The Rev. P. R. P. Dodd S. Dixon, Esq.
The Rev. W. S. Hopper A. Boulit, Esq.

DIOCESE OF MELBOURNE.

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

DIOCESE OF NEWCASTLE.

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

DIOCESE OF PERTH.

The Rev. James Allen T. R. Sherwood, Esq.
The Rev. A. A. Wilkinson, Esq.

DIOCESE OF BRISBANE.

Right Rev. Bishop Dawes A. R. H. Peitzcker, Esq.
The Rev. Canon Heath W. H. Groom, Esq.
The Rev. Canon Matthews J. S. Noakes, Esq.
The Rev. Canon Robinson F. B. Wilkinson, M.A., Esq.
The Rev. Manley Power
The Rev. F. T. Whittington

DIOCESE OF GOULBURN.

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

DIOCESE OF GRAFTON AND ARMIDALE.

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

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DIOCESE OF BATHURST.

The Very Rev. the Dean Hon. G. H. Cox, M.L.C.
The Ven. Archdeacon Campbell Hon. W. H. Sattor, M.L.C.
The Ven. Archdeacon Benzon J. Rutherford, Esq.
The Ven. Archdeacon Wilson J. C. McLachlan, Esq.

DIOCESE OF BALLARAT.

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

DIOCESE OF NORTH QUEENSLAND.

The Rev. Canon Gilbert White W. Fairland, Esq.
The Ven. L. B. Holt Villiers Brown, Esq.
The Rev. W. C. Hese F. R. Godfrey, Esq.
Thomas Robertson, Esq., Chancellor.

DIOCESE OF RIVERINA.

The following list contains the names of members of the General Synod, together with their addresses in town. Names are necessarily omitted on account of the required information as to place of residence not being obtainable:—

Bishop of Goulburn, care of Mrs. O'Brien, Macquarie-street.
Bishop of Grafton and Armidale, care of Rev. E. Salinere, St. John's Glebe Point.
Bishop of Ballarat, care of W. Docker, Esq., Nymbla, Darlinghurst.
Bishop of Perth, care of The Primate, Greenknave, Macleay-street.
Bishop of Newcastle, care of R. Chadwick, Esq., Arlington, Edgelyffe-road.
Bishop of Adelaide, care of Hon. H. Mort, Mount Adelaide, Darling Point.
Bishop of Riverina, the Deanery.
Bishop of Brisbane, care of Hon. H. Mort, Mount Adelaide, Darling Point.
Bishop of Melbourne, care of the Primate.
Bishop of Bathurst, care of His Honour Mr. Justice Stephen.
Bishop of Tasmania, care of Rev. A. L. Jackson, St. James, Macquarie-street.
Bishop Dawes, care of Rev. A. R. Bartlett, St. Paul's, Burwood.

TASMANIA.

Ven. A. N. Mason, care of Hon. W. Laidley, Hillside, Edgelyffe-road.
Canon Adams, care of Rev. C. Garney, Christ Church, Sydney.
Rev. H. R. Fennis, Heston, Darling Point.

ADELAIDE.

Canon Poole, care Rev. C. Baber, "All Saints," Petersham.
Rev. H. M. Pollitt, Hill End, Darling Point.
Ven. Archdeacon Farr, care Canon Sharp, St. Paul's College.
Mr. J. C. B. Moncrieff, care Richard Jones, Esq., Stoneleigh, Darlinghurst.
Mr. A. Sluzske, care J. B. Gibbs, Charlotte-street, Ashfield.

MELBOURNE.

Archdeacon Langley, care of J. D. Langley, St. Philips' field.
Archdeacon Herring, care of W. Russell, Esq., Chaudos-street Ashfield.
Canon Carlisle, care of Rev. F. B. Boyce, St. Paul's, Redfern.
Canon Chalmers, care of Rev. Dr. Corlette, Ashfield.
Canon Handfield, care of W. Uther, Esq., McMahon's-street, St. Leonards.
Canon Porter, care of Rev. Colles Child, Petersham.
Canon Goodman, care of Mr. Webster, Edgelyffe-road.
Canon W. E. Morris, care of John Kent, Esq., Leichhardt.

NEWCASTLE.

Canon Tyrrel, care of — Cutton, Esq., Hunter's Hill.
Rev. R. E. Goddard, care of — Rogers, Esq., Burwood.
Rev. John Shaw, care of Rev. J. Dixon, St. Thomas', Balmain.
Major Bolton, care of Rev. Colles Child, Petersham.

PERTH.

Rev. J. Allen, care of E. Broad, Esq., "Hillside," Congee.
Mr. T. Sherwood, care of R. Chadwick, Esq., "Arlington," Edgelyffe-road.
Mr. R. E. A. Wilkinson, Kogarah.

BRISBANE.

Rev. Canon Heath, care of Canon Moreton, Burwood.
Rev. Canon Matthews, care of Mrs. Shadforth, Cecil-street, Ashfield.
Rev. Canon Robinson, care of Canon Kemmis, Darling Point.
Rev. F. Whittington, care of J. S. Harrison, Esq.
Captain Deane, "Waimona," Queen's-street, Woolahra.
Mr. F. B. Wilkinson, "Hereford House," Glebe Point.

GOULBURN.

Archdeacon Pownall, care of A. H. Simpson, Esq., Waverley.
Rev. G. Spencer, care of Mrs. MacKenzie, "Thelma," Bondi.
Mr. A. H. Simpson (Chambers, Elizabeth-street).
Canon Betts, care of Mrs. Myers, Allison-street, Randwick.

GRAFTON AND ARMIDALE.

Archdeacon of Armidale, care of John See, Esq., Avoca-street, Randwick.
Archdeacon of Grafton, care of Rev. J. Campbell, Coogee.
Rev. W. J. K. Piddington, care of R. Hills, Esq., Allington, Elizabeth Bay.
Archdeacon Campbell, care of Rev. R. J. Read, Sea View Terrace, Liverpool-street.
Archdeacon Benzon, care of Rev. E. Madgwick, St. Michael's, Surry Hills.

BALLARAT.

Archdeacon Beamish, care of Mr. Russell.
Archdeacon Cooper, care of Rev. T. Holme, Leichhardt.
Canon Flower, care of E. M. Stephen, Esq., "Tarpeian," Potts Point.
Canon MacMurray, care of E. I. Robson, Esq., C. E. Grammar School, North Shore.
Mr. I. Robson, care of W. Orr, Esq., 111 Macleay-street.

RIVERINA.

Rev. W. C. Hese, care of Rev. W. Hough, Parsonage, Randwick.

CIRCULARS.—Miss WHITEHEAD is prepared to Print the above at the following low prices: 100 Circulars, post free, 3/-; every additional 100 Circulars, 1/-.

The Chronology of the Gospels.

The following valuable paper by the Rev. C. H. Robinson, M.A., Vice-Chancellor of the Diocese of Truro, has come into our hands. We have much pleasure in presenting it to our readers:—

The following list is compiled from Tischendorf's "Synopsis Evangelica," which is accepted by nearly all English and German Scholars as giving the nearest approach to a true Chronology of the Life of Christ. The sections or parts of sections peculiar to any individual gospel are printed in Italics:—

1. Prologue of St. John. Jn. i, 11-8.
2. Preface of St. Luke. Lk. i, 1-4.
3. Genealogies of Christ. Mt. i, 1-7; Lk. iii, 23-31.
4. Announcement to Zacharias of birth of John. Lk. i, 5-26.
5. Announcement to B. V.M. of birth of Jesus. Lk. i, 36-38.
6. Mary and Elizabeth. Lk. i, 39-56.
7. Birth of John the Baptist. Song of Zacharias. Lk. i, 57-80.
8. Dream of Joseph. Mt. i, 18-25.
9. Birth of Jesus.—Visit of the Shepherds.—Circumcision. Lk. ii, 22-38.
10. Presentation in the Temple.—Symeon.—Anna. Lk. ii, 22-38.
11. Visit of Magi.—Flight into Egypt.—Massacre at Bethlehem. Mt. ii, 1-18.
12. Return to Nazareth. Mt. ii, 19-23; Lk. 39-40.
13. Jesus among the Doctors. Lk. ii, 41-52.
14. Preaching of John the Baptist. Mt. iii, 1-10; Mk. i, 1-6; Lk. iii, 1-14.
15. His announcement of Christ. Mt. iii, 11-12; Mk. i, 7-8; Lk. iii, 15-18.
16. Baptism of Jesus. Mt. iii, 15-17; Mk. i, 9-11; Lk. iii, 21-22.
17. The Temptation. Mt. iv, 1-11; Mk. i, 12-13; Lk. iv, 1-13.
18. Deputation from Jerusalem to John.—His witness to Christ. Jn. i, 19-34.
19. Andrew, John, and Peter follow Jesus. Jn. i, 35-43.
20. Philip and Nathaniel. Jn. i, 44-52.
21. Marriage at Cana.—Visit to Capernaum. Jn. iii, 1-12.
22. Passover at Jerusalem.—Cleansing of the Temple. Jn. ii, 13-25.
23. Conversation with Nicodemus. Jn. iii, 1-21.
24. Christ's Disciples baptizing in Judea.—Testimony of John. Jn. iii, 22-36.
25. Imprisonment of John.—Jesus starts for Galilee. Mt. ix, 12, xi, 3-5; Mk. i, 14, vi, 17-20; Lk. iii, 19-20, iv, 14; Jn. i, 1-3.
26. Conversation with woman of Samaria. Jn. iv, 4-42.
27. Healing at Cana of nobleman's son at Capernaum. Jn. iv, 43-54.
28. Feast at Jerusalem. Impotent man at Bethesda. Jn. v, 1-47.
29. Public return to Galilee. Mt. ix, 17; Mk. i, 15; Lk. iv, 15.—Preaching at Nazareth. Lk. iv, 16-30.
30. Visit to Capernaum. Mt. ix, 13-16.
31. Call of Four Disciples. Mt. ix, 18-22; Mk. i, 16-20.—Miraculous Draught. Lk. v, 1-11.
32. Healing of Demoniac in synagogues. Mk. i, 21-28; Lk. iv, 31-37.
33. Healing of Peter's wife's mother and others. Mt. viii, 14-17; Mk. i, 29-34; Lk. iv, 38-42.
34. Retirement. Tour in Galilee. Mt. ix, 23; Mk. i, 35-39; Lk. iv, 42-44.
35. Healing of a Leper. Mt. viii, 1-4; Mk. i, 40-45; Lk. v, 12-16.
36. Healing of a paralytic at Capernaum. Mt. ix, 1-8; Mk. ii, 1-12; Lk. v, 17-26.
37. Call of S. Matthew.—Feast.—Question of fasting. Mt. ix, 9-17; Mk. ii, 13-22; Lk. v, 27-39.
38. Plucking ears of Corn on the Sabbath. Mt. xii, 1-8; Mk. ii, 23-28; Lk. vi, 1-5.
39. Man with withered hand in synagogues at Capernaum. Mt. xii, 9-14; Mk. iii, 1-6; Lk. vi, 6-11.
40. Call of the Twelve Apostles. Mt. x, 1-4, iv, 24-25; Mk. iii, 7-19; Lk. vi, 12-19.
41. Sermon on the Mount. Mt. v, vi, vii; Lk. vi, 20-49.
42. Healing of Centurion's servant at Capernaum. Mt. viii, 1-5, 13; Lk. vii, 1-10.
43. Raising of Widow's son at Nain. Lk. vii, 11-17.
44. Deputation from John the Baptist. Mt. xi, 2-19; Lk. vii, 18-35.
45. Woman at House of Simon the Pharisee. Lk. vii, 36-50.
46. Tour in Galilee.—Ministering women. Lk. viii, 1-3.
47. Healing of a demoniac.—Accusations of the Pharisees. Mt. xii, 22-37; Mk. iii, 19-30.
48. Christ's mother and brethren. Mt. xii, 46-50; Mk. iii, 31-35; Lk. viii, 19-21.
49. Parable of the Sower. Mt. xii, 1-23; Mk. iv, 1-25; Lk. viii, 4-18.
50. Parables of Tares (Mt.).—Seed growing secretly (Mk.). Mustard Seed.—Leaven.—Hid treasure.—Pearl of great price.—Dragnet (Mt.). Mt. xiii, 24-55; Mk. iv, 26-34; Lk. xiii, 18-21.
51. Stilling of storm on lake. Mt. viii, 18, 23-27; Mk. iv, 35-41; Lk. viii, 22-25.
52. Healing of Gadarene demoniac. Mt. viii, 28-34; Mk. v, 1-20; Lk. xiii, 26-39.
53. Woman with issue.—Raising of Jairus' daughter. Mt. ix, 18-26; Mk. v, 21-43; Lk. viii, 40-56.
54. Preaching in synagogues at Nazareth. Mt. xiii, 54-58; Mk. vi, 1-6.

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55. Tour in Galilee.—"Sheep without a shepherd." Mt. ix, 35-38; Mk. vi, 6.
56. Mission of the twelve apostles. Mt. x, 1, 5 to xi, 1; Mk. vi, 7-13; Lk. ix, 1-6.
57. Death of John the Baptist. Mt. xiv, 6-12; Mk. vi, 21-29.
58. Herod's opinion concerning Jesus, Mt. xiv, 1-2; Mk. vi, 14-16; Lk. ix, 7-9.
59. Return of the Twelve.—Feeding of the 5000, Mt. xiv, 13-21; Mk. vi, 30-44; Lk. ix, 10-17; Jn. vi, 1-14.
60. Walking on the Sea Mt. xiv, 22-35; Mk. vi, 45-52; Jn. vi, 15-21.
61. Cures in Gennesaret, Mt. xiv, 34-36; Mk. vi, 53-56.
62. Discussion in synagogue at Capernaum—"the bread of life," Jn. vi, 22-25.
63. Eating with unwashed hands—Rebuke of the Pharisees, Mt. x, 1-20; Mk. vii, 1-23.
64. The Syrophenician woman, Mt. xv, 21-28; Mk. vii, 24-30.
65. Healing of a deaf and dumb man, Mk. vii, 31-37—Cures in Decapolis, Mt. xv, 29-31.
66. Feeding of the 4000, Mt. xv, 32-38; Mk. viii, 1-9.
67. The Pharisees and Sadducees demand a sign, Mt. xv, 39-xvi, 4; Mk. viii, 10-12.
68. Crossing the lake—"The leaven of the Pharisees and Sadducees," Mt. xvi, 4-12; Mk. viii, 13-21.
69. Healing of a blind man at Bethsaida (Julias), Mk. viii, 22-26.
70. Confession of S. Peter.—Prediction of the Passion, Mt. xvi, 13-28; Mk. viii, 27-ix, 1; Lk. ix, 18-27; Jn. vi, 66-71.
71. The Transfiguration, Mt. xvii, 1-13; Mk. ix, 2-13; Lk. ix, 28-36.
72. Healing of a lunatic boy, Mt. xvii, 14-21; Mk. ix, 14-29; Lk. ix, 37-43.
73. Christ predicts his death and resurrection, Mt. xvii, 22-23; Mk. ix, 30-32; Lk. ix, 43-45.
74. The Tribute money, Peter's fishing (Mt.), scene at Capernaum, Mt. xvii, 24-27; Mk. ix, 33.
75. Dispute as to pre-eminence—casting out devils in Christ's name—offences to be avoided—the lost sheep (Mt.), Mt. xviii, 1-14; Mk. ix, 33-50; Lk. ix, 46-50, xviii, 1-2.
76. A brother's sin (Mt)—forgiveness till seven times?—the unmerciful servant (Mt.), Mt. xviii, 15-35; Lk. xvii, 3-4.
77. Feast of Tabernacles—Brethren of the Lord, Jn. vii, 1-10—Rejection in Samaria, Lk. ix, 51-56.
78. New disciples—"let the dead bury their dead," Mt. viii, 19-22; Lk. ix, 57-62.
79. Appearance in the temple—"is not this he whom they seek to kill," Jn. vii, 11-36.
80. The last day of the feast—Witness of Nicodemus, Jn. vii, 37-53.
81. The woman taken in adultery, Jn. vii, 53, viii, 11.
82. "The Light of the world"—the witness of the Father, Jn. viii, 12-20.
83. Many believe—"We are Abraham's seed," Jn. viii, 21-59.
84. Healing of one born blind, on Sabbath—"The Good Shepherd," Jn. ix, x, 1-21.
85. Mission of the LXX (Lk)—Woes on Capernaum, Mt. xi, 20-24; Lk. x, 1-16.
86. Return of the LXX (Lk)—thanksgiving to the Father, Mt. xi, 25-30; Lk. x, 17-24.
87. The lawyer's question—Parable of good Samaritan, Lk. x, 25-37.
88. The house at Bethany—Mary and Martha, Lk. x, 38-42.
89. The disciples taught to pray, Lk. xi, 1-13.
90. Healing of two blind men in the house, Mt. ix, 27-31.
91. Healing of a dumb demoniac—Beelzebub—"woman of company" (Lk)—seeking a sign, Mt. ix, 32-34, xii, 38-45; Lk. xi, 14-36.
92. Meal at Pharisee's house—Woes denounced, Lk. xi, 37-54.
93. Who is most to be feared?—Sin against the Holy Ghost, Lk. xi, 37-54.
94. The division of an inheritance—Parable of rich fool, Lk. xii, 13-21.
95. "Take no thought"—the wise steward—signs of the times, Mt. xvi, 2-3—xxiv, 43-51; Lk. xii, 22-59.
96. The slain Galileans—Parable of barren fig tree, Lk. xiii, 1-9.
97. Healing of woman with spirit of infirmity, on the Sabbath, Lk. xiii, 10-17.
98. Feast of Dedication—Conversation in Solomon's porch, Jn. x, 22-39.
99. Departure beyond Jordan—Many believe, Jn. x, 40-42.
100. Journey towards Jerusalem—"Are there few that be saved?" Lk. xiii, 22-30.
101. Report of plot by Herod, Lk. xiii, 31-33.
102. Healing of man with dropsy, on Sabbath—Parable of Great Supper, Lk. xiv, 1-24.
103. Followers described—Counting the cost, Lk. xiv, 25-35.
104. Parables of lost sheep—lost piece of money—prodigal son, Lk. xv, 1-32.
105. Parables of unjust steward—Dives and Lazarus, Lk. xvi, 1-13.
106. "Faith as a grain of mustard seed"—"unprofitable servants" Lk. xvii, 5-10.
107. The raising of Lazarus, Jn. xi, 1-46.
108. Plots of the Pharisees—City of Ephraim, Jn. xi, 47-53.
109. Last journey towards Jerusalem, Mt. xix, 1-2; Mk. x, 1; Lk. xvii, 2.
110. Healing of ten lepers, Lk. xvii, 12-19.
111. The Kingdom of God is within you"—lessons from lives of Nath and Lot, Lk. xvii, 20-37.
112. Parables of unjust judge—Pharisee and Publican, Lk. xviii, 1-14.
113. The Question of Divorce, Mt. xix, 3-12; Mk. x, 2-12.
114. "Suffer little children to come unto Me," Mt. xix, 13-15; Mk. x, 13-16; Lk. xviii, 15-17.
115. The rich young ruler, Mt. xix, 16-30; Mk. x, 17-31; Lk. xviii, 11-30. Parable of labourers in vineyard, Mt. xx, 1-16.
116. Further prediction of the Passion, Mt. xx, 17-19; Mk. x, 32-34; Lk. xviii, 31-44.
117. Ambition of the sons of Zebedee, Mt. xx, 20-28; Mk. x, 35-45.
118. Healing of blind Bartimeus (Mk) at Jericho, Mt. xx, 29-34; Mk. x, 46-52; Lk. xviii, 35-43.
119. The house of Zacchaeus, Lk. xix, 1-10. 120. Parable of the Pounds, Lk. xix, 11-28.
121. Anointing of Mary (Jn), at Bethany, Mt. xxvi, 6-13; Mk. xiv, 3-9; Jn. xi, 55-xii, 11.
122. Entry into Jerusalem (Sunday), Mt. xxi, 1-11; Mk. xi, 1-11; Lk. xix, 29-44; Jn. xii, 12-19.
123. Cursing of the fig tree (Monday), Mt. xxi, 18-19; Mk. xi, 12-14.
124. The second cleansing of the Temple, Mt. xxi, 12-17; Mk. xi, 15-19; Lk. xix, 45-48, xxi, 37-38.
125. The withered fig tree—the power of faith, Mt. xxi, 20-22; Mk. xi, 20-25.
126. Questions in the Temple—"By what authority doest thou these things?" Mt. xxi, 23-27; Mk. xi, 27-33; Lk. xx, 1-8.
127. Parable of the two sons sent into the vineyard, Mt. xxi, 28-32.
128. Parable of the wicked husbandmen, Mt. xxi, 33-46; Mk. xxi, 1-12; Lk. xix, 9-19.
129. Parable of Marriage of King's son, Mt. xxii, 1-14.
130. "Is it lawful to give tribute to Cæsar?" Mt. xxii, 15-22; Mk. xii, 13-17; Lk. xx, 20-26.
131. Question of the Sadducees concerning the resurrection, Mt. xxii, 23-33; Mk. xii, 18-27; Lk. xx, 27-39.
132. "Which is the first commandment of all?" Mt. xxii, 34-40; Mk. xii, 28-34; Lk. xx, 40.
133. Woes against the Scribes and Pharisees, Mt. xxiii, 1-39; Mk. xii, 38-40; Lk. xiii, 34-35; Lk. xx, 45-47.
134. The widow's mite, Mt. xxi, 41-44; Lk. xxi, 1-4.
135. The Greeks—"A voice from heaven," Jn. xii, 20-36.
136. The unbelieving of the Jews—the judgment of the world, Jn. xii, 3-50.
137. Prophecy of Destruction of Jerusalem and of the end of the world, Mt. xxiv, 1-42; Mk. xiii, 1-37; Lk. xxi, 5-36.
138. Parables of the ten virgins, and the Sheep and Goats, Mt. xxv.
139. Prediction of the Crucifixion—conspiracy of the elders against Christ, Mt. xxvi, 1-5; Mk. xiv, 1-2; Lk. xxii, 1-2.
140. Treachery of Judas, Mt. xxvi, 14-16; Mk. xiv, 10-11; Lk. xxii, 3-9.
141. Preparation for the last supper, Mt. xxvi, 17-19; Mk. xiv, 12-16; Lk. xxii, 7-13.
142. The commencement of the supper—washing the disciples' feet (Jn), Mt. xxvi, 20; Mk. xiv, 17; Lk. xxii, 14-18, 24-30; Jn. xiii, 1-20.
143. The betrayer pointed out, Mt. xxvi, 21-25; Mk. xiv, 18-21; Lk. xxii, 21-23; Jn. xiii, 21-35.
144. The Institution, Mt. xxvi, 26-29; Mk. xiv, 22-25; Lk. xxii, 19-20 (1 Cor. xi, 23-25).
145. Flight of the twelve, and fall of Peter predicted, Mt. xxvi, 31-35; Mk. xiv, 27-31; Lk. xxii, 31-38; Jn. xiii, 36-38.
146. Discourses and Prayer of Christ, Jn. xiv, xvii.
147. The Agony in Gethsemane, Mt. xxvi, 30, 36-46; Mk. xiv, 26, 32-42; Lk. xxii, 39-46; Jn. xviii, 1.
148. Apprehension in Gethsemane, Mt. xxvi, 47-56; Mk. xiv, 43-52; Lk. xxii, 47-53; Jn. xviii, 2-11.
149. Christ led to the high priest's house—Fall of Peter, Mt. xxvi, 57-68, 69-75; Mk. xiv, 53-54, 66-72; Lk. xxii, 54-62; Jn. xviii, 12-18, 25-27.
150. False witnesses.—Charge of Blasphemy, Mt. xxvi, 59-68; Mk. xiv, 55-65; Lk. xxii, 63-71; Jn. xviii, 19-24.
151. Christ delivered to Pilate, Mt. xxvii, 1-2; Mk. xv, 1; Lk. xxiii, 1, Jn. xviii, 28.
152. Despair and death of Judas, Mt. xxvii, 3-10.
153. Accusation before Pilate, Mt. xxvii, 11-14; Mk. xv, 2-5; Lk. xxiii, 2-5; Jn. xviii, 29-38.
154. Trial before Herod, Lk. xxiii, 6-12.
155. Efforts of Pilate to procure a release, Mt. xxvii, 15-23; Mk. xv, 6-14; Lk. xxiii, 13-16, 18-23; Jn. xviii, 39-40.
156. Barabbas liberated. Jesus scourged and delivered to be crucified, Mt. xxvii, 24-30; Mk. xv, 15-19; Lk. xxiii, 24-25; Jn. xix, 1-6.
157. The way to Golgotha—"Daughters of Jerusalem," Mt. xxvii, 31-34; Mk. xv, 20-23; Lk. xxiii, 26-33; Jn. xix, 16-17.
158. The Crucifixion, Mt. xxvii, 35-38; Mk. xv, 24-27; Lk. xxiii, 33-34, 38; Jn. xix, 18, 24.
159. The Mockery—Mother of Jesus and S. John, Mt. xxvii, 39-44; Mk. xv, 29-32; Lk. xxiii, 35-37, 39-43; Jn. xix, 25-27.
160. Three hours darkness—Death, Mt. xxvii, 45-50; Mk. xv, 31-37; Lk. xxiii, 44-46; Jn. xix, 28-30.
161. Signs following—the centurion—the women of Galilee, Mt. xxvii, 51-56; Mk. xv, 38-41; Lk. xxiii, 45, 47-49.
162. Piercing of the side, Jn. xix, 31-37.
163. Burial. Joseph of Arimathea, Nicodemus, Mt. xxvii, 57-61; Mk. xv, 42-47; Lk. xxiii, 50-56; Jn. xix, 38-42.
164. Setting of the guard at tomb, Mt. xxvii, 62-66.
165. The women notice removal of stone, Mt. xxviii, 1-4; Mk. xvi, 1-4; Lk. xxiv, 1-3; Jn. xx, 1.
166. Vision of Angels to the women, Mt. xxviii, 5-7; Mk. xvi, 5-7; Lk. xxiv, 4-8.
167. Message of the women to the eleven apostles, Mt. xxviii, 8; Mk. xvi, 8; Lk. xxiv, 9-11; Jn. xx, 2.
168. Visit of Peter and John to the sepulchre Jn. xx, 3-10 (Lk. xxiv, 12).
169. Appearance to Mary Magdalene, Mt. xxviii, 9-10; Mk. xvi, 9-11; Jn. xx, 11-18.
170. Report of the guards to the chief priests, Mt. xxviii, 12-15.
171. The two disciples on the way to Emmaus, Lk. xxiv, 13-35; Mk. xvi, 12-13.
172. Appearance to disciples, Thomas absent (Jn), Mk. xvi, 14; Lk. xxiv, 36-43; Jn. xx, 19-25.
173. Appearance to disciples, Thomas present, Jn. xx, 26-29.
174. Appearance by the lake of Galilee, Jn. xxi.
175. Appearance on a Mt. in Galilee (Mt.)—the great commission, Mt. xxviii, 16-20; Mk. xvi, 15-18.
176. Ascension from the Mt. of Olives, Mk. xvi, 19-20; Lk. xxiv, 44-53.
177. Conclusion of S. John's Gospel, Jn. xx, 30-31.

Home Notes.

At St. Paul's Cathedral 800 Foresters attended a special service on a Sunday in August last, when the Archbishop of Canterbury preached. The members did not wear the regalia, but the congregation was deemed a remarkable one, since those present represented 700,000 men constituting the bone and sinew of England, and their sustained interest in the sermon gave a deep impressiveness to the scene.

Christ Church, Birmingham, has, for the past twelve months, been placed on the Telephonic Exchange with 24 calls representing 60 subscribers. The sick are thus enabled to hear the sermon; one lady having been bed-ridden for three years, another had not attended Church for seven years, whilst a dozen watchmen on duty every night in the jewellery districts, have shown their gratitude for the privilege thus afforded, by sending a contribution. The hospitals are now to be connected.

It is understood that the judgment of the Judicial Committee of the Privy Council in the Lincoln case is not likely to be delivered before November. The Archbishop of Canterbury and the bishops associated with him, have held an inquiry into the matters at issue between Bishop Bligh, of Jerusalem, and the Church Missionary Society, and time is to be taken to prepare the decision.

The Chairman of the Church Association having called the attention of the Bishop of Rochester to a work on "The Immaculate Conception," by a South London clergyman—Dr. F. G. Lee, the Bishop complains that the Association desires to take out of the hands of the constituted authorities, the duty of enforcing technical points of law.

The Church Missionary Society are contemplating the formation of three new Sees in Africa, viz., Uganda, The Niger—if Bishop Crowther should cast in his lot with the native Church—and Lagos. The Rev. R. C. Joynt, of Sheffield, has been asked to accept one of the above.

The Church Discipline Bill has been dropped in the House of Commons. The extreme section of churchmen were opposed to it, because the measure did not recognise a "spiritual" court, whilst certain Welsh Liberatorists were hostile by reason of the fact that a measure framed to rectify a widely-felt abuse, would tend to prolong the life of the National Church.

The Bishop of Chester, who has had a severe attack of influenza, is now convalescent.

The Bishop Elect of Lichfield will be consecrated on September 29th, meanwhile, the Bishop of Shrewsbury has been undertaking episcopal functions in the diocese.

Bishop Philpotts, late of Worcester, has offered to devote £800 per annum out of his retiring allowance of £1000, towards the support of the proposed bishopric of Birmingham.

The Bishop of Llandaff, in August last, admitted two Nonconformist ministers into the communion of the Church of England.

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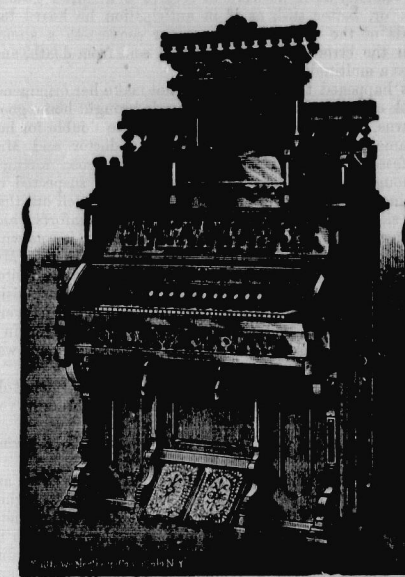
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ONE WITNESS.....

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KING & KENT STREETS, SYDNEY.

TEA MERCHANTS

Children's Column.

JENNY'S GERANIUM;

OR

THE PRIZE FLOWER OF A LONDON COURT

CHAPTER X.—Continued.

"Well," said the magistrate, "you did a kind thing to a brother workman; you are released from your bail."

"Please your worship," said Mat, encouraged by the kindly tone of the magistrate, "you have been granting summonses this morning."

"You don't look as if you wanted to take out a summons against any one," returned the magistrate, smiling.

"I should like to do so, nevertheless," said Mat. "I would summon all the publicans to appear before your worship this morning to receive their deserts, as I feel sure you would measure them out."

The magistrate, seeing that he had a "character" before him, and not unwilling to vary the dreary monotony of a Monday Morning's sitting—"Black Monday" to him as well as to the poor tenants of Challoner's Court—allowed him to proceed.

"Yes, I would," continued the navy, bringing down his clenched right hand into the open palm of his left with a sounding smack. "I can't have been here the last hour without seeing what is the root of all the mischief which has come before you, sir. 'Tis the public-houses. They make brutes of the men, and poor, frightened, hunted hares of the women and children. Homes might now be bright and happy, but for them. Earnings might go into the savings bank, and a rainy day might be provided for, but for them; and, therefore, your worship, I should like keepers of gin-shops, beer-shops, and public houses in general to appear before you, that you might give them fourteen days, or as much longer as the law will allow you."

"The longer the better, I suppose," said the magistrate, who had been pleased with Mat's earnestness.

"Yes, sir. I can't see why, sir," he went on, as if the most perplexing problem were knitting his brain into knots, "I can't see why these poor creatures should have the fourteen days, and the publicans get nothing except comfort and luxury."

The colloquy between him and the friendly magistrate here ended. Will the day ever dawn when Mat's reasoning shall be calmly looked at? In other crimes, not only the principals are dealt with by the law, but those who are accessory to their commission. In respect to drunkenness, however, a publican may sell that which is the provoking cause of almost every crime dealt with by the law, and, yet no one thinks, as Mat said, of summoning him. He is a "respectable" man, can drive his brougham or dog-cart, and have his snug suburban residence; but the man whom he has helped to inebriate may roll in the gutter, or be locked up, or get fourteen days' hard labour. There are many besides Mat Freeman who would be glad to take out summonses against these "old offenders."

CHAPTER XI.

COMING TO HIMSELF.

And love of the unsightly face,
To its old magic true,
Shed coloured floods of softened light
To please the father's view.
She read and sang to win his ear,
And often would he bless
The voice that seemed the lingering sprite
Of her dead loveliness.

For several days it was uncertain whether John Sandford would live or die. Dr. Adam, whom Mat had called in to his assistance, was unremitting in his attentions, watching the case with the benevolent interest which he brought with him to every drunkard's sick-bed he visited. He was one of those medical men who strongly set his face, under all circumstances, against alcoholic stimulation. He listened with a smile of incredulity to all that his brethren had to say about drink being necessary. Amongst his rich patients he would doubtless have been more popular if he had blandly recommended a glass of old sherry now and then, or a little, of course only a little, brandy and soda-water or bitter beer, for weak stomachs. He had lost several patients by his unswerving integrity; but, in more than one instance, he had been recalled, when, notwithstanding the use of alcohol, those who had declined his further attendance grew worse instead of better.

Dr. Adam was not long in perceiving, from the conversation of John, and from the refinement of the child's ways and tastes, that John Sandford had once seen better days. With great delicacy, as the unhappy drunkard recovered some mental balance, he adapted his conversation, even the tones of his voice, to the condition, not of a poor imbruted creature, but of one who had formerly sympathized with better things. Sandford had not been thus addressed for weeks and months; never, indeed, since his wife died. He had been content to be a drunken workman, incapable of any intellectual or religious effort. He now found himself thinking of what he was before drink had woven its galling net around him. Old thoughts and feelings came crowding back upon his mind, and he cried with grief and shame over the wreck and ruin he had become.

Dr. Adam allowed these thoughts to work and have their full influence, watching his patient as conscientiously and tenderly as if he were to receive a hundred guinea fee; or, better still, as if in anticipation he heard the words of the Master, "Whosoever converteth a sinner from the error of his way, saves a soul from death, and hides a multitude of sins."

It happened that Jenny could not make her ornaments quick enough. Day after day Maggie brought home good returns, and in some instances people gave double for her ornaments what Maggie asked. The doctor and Mat professed to have nothing to do with this good fortune, although in latter days they were strongly suspected of having had the principal hand in it. It thus fell out that the sick man was enabled to have a few comforts; and when the next "Black Monday" came round, it was with a smile of hope that Jenny was enabled to pay Mr. Wrench one week's rent. Mrs. Peters was a daily visitor of the sick man, saying as usual at the end of every visit, "Let us read a chapter together." Mat looked in every evening, and he and the doctor conversed together in a manner that was as interesting to the sick man as it was to Jenny.

"Jenny," said Mat one evening with glee, "what do you think? You remember Jem Banks, who brought you home that night?"

"Oh, yes, very well! he never goes by without giving me a nod."

"Well, I do believe," said Mat firmly, "that there are better days even for Challoner's Court. Jem has signed the pledge, and I have given him one of grandmother's pets," cried the navy, with a cheerful laugh which he immediately subdued. "Yes," he went on, "I do think that God has blessed what few words I have said; at any rate, Jem met me last night, and after some hesitation, came out with a mighty resolution that he would give up drinking. He said he should never in his life forget bringing you and the flower home," said the navy, lowering his voice. "So I have given him one; and now there are two of grandmother's pets in Challoner's Court."

All this time—and it was now more than nine days since he had been brought home insensible from the "Grapes"—John Sandford had remained without alcoholic stimulant. Dr. Adam had explained to him that if he valued his life, he must submit implicitly to his orders. He was too weak and ill to resist, even if he had desired to do so, but, to his daughter's exceeding joy, he offered no opposition. On the contrary, his mind was racked with remorse in recollection of the evils which his passion for drink had brought upon him. He might have continued unfortunate in business, he thought, but he need not have darkened this misfortune by the effects of his intemperance, he need not have embittered his wife's last days, he need not have wounded his only child as he had done. He thought of the night his wife died, and she had gone away from the world happy in the conviction that he would become a changed man. In the world of spirits, did they know what went on in this dim spot, earth, in which they once lived? And did she know that he had been faithless to his word? Had she seen all that he had been in his own sad history since her death, all that he had been in the way of neglect and unkindness to poor Jenny? As these thoughts recurred to him many times, he covered his face, and tears, to which he had long been a stranger, flowed down his cheeks. Then his thoughts became sadder still when he remembered how, in his mad career of passion and intemperance, he had forgotten God. Once he had read his Bible, loved the Sabbath, enjoyed prayer. What a dark yawning gulf there was between what he had been and what he was! Drink had made that fearful chasm; and as he thought of its height and depth and darkness, despair—dark and chilling—took full possession of his soul.

(To be continued.)

Radam's Microbe Killer.

8 Smith-street, Balmain,
11th August, 1891.

TO RADAM'S MICROBE KILLER COMPANY.

Dear Sirs,—I have been a great sufferer for over sixteen years from pains in the legs from the hips down to the toes, and also in great misery for nine years from a kidney disease, during which time I found I was losing the use of my legs, particularly the right one, from weakness in the joints. I tried nearly every known remedy, and received but little relief until I commenced to use the MICROBE KILLER.

It is now eight weeks since I commenced its use, and having used two one-gallon jars I find myself an entirely different man. I believe a little more will entirely cure my complaints, as I can say that I have not felt so well for eight or nine years, and can now do my work as well as ever I could, and also enjoy my meals, which for many years I could not.—I remain yours thankfully,

THOS. FISHER,

(Employee of the Australian Gas Light Co. for twenty years.)

Pamphlets and information free. Headquarters for N.S.W., 310 George-street, Sydney. Agencies: 17 Hunter-street, Newcastle, etc.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

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

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

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(SUCCESSOR TO MRS. R. THOMAS.)

UNDERTAKERS, 185 Regent St., near Boundary St.



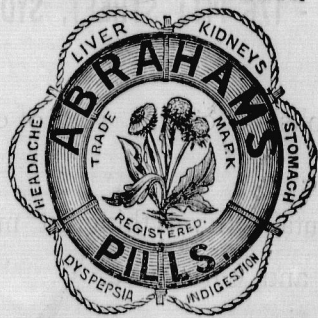
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Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest 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.

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The reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of woman. This explains the great success and golden opinions which follow their use. Thousands say they save all trouble, eventually remove all impurities from 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.

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434 GEORGE STREET, SYDNEY.

Sermons at Cathedral, Sunday and Tuesday.

General Synod.

Primate's Address.

The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 26, 1891.

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

The Week.

General Balmaceda.

The chief author of the Civil War in Chili has destroyed himself by his own hand. Balmaceda was a despot, and ruled by terror. Swift defeat scattered his forces and distrustful of those around him he experienced himself the same fears and error with which he ruled. The people of South America have for centuries been kept in ignorance by their religion so that every step towards liberty has been won by blood. The traditions that bound Balmaceda's rule are those of the dark Middle Ages, but the Reformers that overturned them in our England was extinguished with terrible cruelty in the Latin countries of Europe. Spain and her erstwhile colonies still bear the incubus of those evil days. It is only slowly that the gloom rolls away.

A Motley Crowd.

Lately, the approach to the Redfern railway station was blocked by a number of race-going people—all betraying anxiety as to the coming event. Noticeable among the crowd were two members of the Hebrew race intent upon business, and separate from others of the sporting community discussing eagerly items of interest to themselves. There also might be observed a man on crutches, an elderly man with white hair, and a number of youths from 14 to 16 years of age who, by their conversation seemed as well up in sporting phrases as their seniors. Several nationalities might be detected, but all appeared in unison with respect to the gambling mania. It was a sad sight, and one calculated to make good men grieve.

The Primate's Address.

After the preliminary business of the General Synod was over, the Primate rose from his chair, and was greeted with acclamation by Bishops, Clergy, and laity. It was an imposing spectacle, and one to be remembered, as his Lordship stood, with manuscript in hand, surrounded by His Right Rev. Brothers the Bishops, to deliver his first address to the General Synod of the Dioceses of Australia and Tasmania. Having prefaced his remarks with a generous allusion to the ability and learning of his predecessor, his Lordship proceeded to deal with matters of general Church interest, and the important measures to be brought before the Synod. Throughout there was marked attention and frequent applause, and when the exhaustive, intellectual, and practical address was brought to a close the expressions of approval were hearty and long, in which the Bishops unanimously joined. The Bishop of Goulburn moved a vote of thanks to the Primate for his valuable address, with a request that the same be printed, which was promptly seconded by the Bishop of Ballarat, and carried by acclamation.

General Booth.

General Booth is now amongst us. A man is known by his work and the great organisation initiated and controlled by Mr. Booth testifies to extraordinary personal capacity. Napoleon attributed his success to every soldier in the army of France being a little Napoleon, and in like manner every Salvationist is a little Booth. Great enthusiasm pervades the whole body, and an undoubted influence for social good is the result. Sir Henry Parkes, with the instinct of a statesman, recognises the power of the army, and in taking the chair at the great meeting of welcome does worldly honor to the movement. If every Christian had but a like enthusiasm for his Master, what a power for good would permeate the world.

The Labour Home.

We gladly recognise the words of the *S. M. Herald* in favour of the Labour Home. Mr. Langley and his committee have laboured on. The difficulties that have met them from the start have always been heavy. Every effort has been made without avail to get suitable land for a Farm Colony through private negotiations, and at last the Government has been appealed to by a deputation, and responsive help may, we trust, result.

The Aborigines.

The Aborigines Protection Association do good work, on undenominational lines. Favourable reports are received from Waranganga, Brewarrina and Cumerungoo Mission Stations, where farming is carried on. At the latter, over 108 acres are under cultivation, whilst at Brewarrina the sheep number 3,000. Distinctive evangelistic surroundings influence the aborigines and raised them in the scale of civilisation to the astonishment of Darwinite theorists.

Woman's Suffrage.

Woman's suffrage appears to be a new political talisman and a league, hailing from Sydney, to accomplish that ideal, possesses a monthly journal of its own. From it we gather that in order to

stimulate enthusiasm in the cause, prizes of books are offered for examinations in politics. Amongst these books we notice Ibsen's *Prose Dramas*. Women who vote should be at least pure minded, but that cannot be if their reading comprises Ibsen. We protest against the degrading prose of Ibsen.

The Strike of Laundresses.

The difficulties of accepting an arbitration in disputes between masters and employees has been instanced in the strike of the laundresses employed by Mr. Skinner at Pyrmont. The right of men to join Trades Unions is admitted, but women have yet to win their way. The employer found reason to dismiss a girl who had been associated in the laundry with the Union agitation. Thereupon, her fellows went out on strike, because they regarded her as a victim to an antipathy to Unionism. Arbitration was resorted to, and with the result that her discharge was regarded as not justified. The master, however, persists in his right not to employ one whom he objects to, and strife is continued. What is wanted in the relations between master and servant is tact and Christian kindness.

Leprosy.

The *Echo* says:—"Miss Marsden, who has been visiting the lepers in Siberia, with the permission and assistance of the Russian Government, says that there is a herb growing there that is regarded as a specific for this terrible malady, when of the kind caused by eating a small fish from the lakes. Miss Marsden is descended from the late Rev. Samuel Marsden.

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

Sun., Sept. 20.—11 a.m., Bishop of Brisbane; 3.15 p.m., Bishop of Melbourne; 7 p.m., Bishop of Ballarat.

ANTHEMS.

11 a.m.—"The heavens are telling the glory of God, The wonder of His work displays the firmament. The day that is coming speaks it to the day. The night that is gone to following night. In all the lands resounds the word, Never unperceived, ever understood."—Haydn.

3.15 p.m.—"Rejoice ye choirs everlasting, sing praises to your King, praise the Lord of Heaven, O praise the King of Glory; sing praises to the Lord. Sing all ye heavenly host of angels, O praise your glorious King. But who is He, the King of Glory? He who death overcame—the Lord in battle mighty. Of hosts He is the Lord of might and of power, the King of Glory is the King of Saints."—Gounod.

DIOCESAN.

Sat., Sept. 26.—Complimentary Picnic to Members of General Synod, at Stanwell Park, Illawarra Line.

Sun., " 27.—St. Peter's, Woolloomooloo. Evening—Bishop of Melbourne.

" " 27.—All Souls', Leichhardt, Bishop of Bathurst. 11 a.m.; 3.15, Archdeacon Cooper; 7 p.m., Bishop of Riverina.

" " 27.—St. Thomas', Balmain, Ven. Archdeacon Wilson, 11 a.m.; Bishop of Bathurst, 3.30 p.m.; 7 p.m., Ven. Archdeacon Campbell.

" " 27.—St. Augustine's, Neutral Bay, Bishop of Bathurst, 7 p.m.

Tues. " 29.—Garden Party at Government House, 2.30 to 4.30 p.m.

The children's delights are ANNOTT'S MILK ARROWROOT BISCUITS. Every mother should get them.—ADVT.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

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

ALWAYS keep a small tin of ANNOTT'S MILK ARROWROOT BISCUITS in the house for the Children.—ADVT.

PARENTS! Read "The Australian Young Folks' Illustrated Magazine." The Best Young Folks' Paper in Australia. Kindly send your order at once as we are only printing a limited number. Subscription, 2/6 per annum in advance. Office, 176 Pitt-street, Sydney.

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

Brief Notes.

The Most Rev. the Primate held a confirmation service at St. Thomas', North Shore at 3 p.m. on Sunday last and preached in the evening.

The Bishop of Melbourne preached at St. John's Church, Ashfield, on Sunday morning and at St. John's, Darlinghurst, in the evening.

The Bishop of Riverina preached at the Cathedral on Sunday morning and at St. Luke's, Sussex-street, in the evening.

The annual sermon of the Church Society was preached at St. Andrew's Cathedral on Sunday afternoon by the Bishop of Perth.

The Ven. Archdeacon Langley preached at St. Thomas', Balmain, on Sunday morning and at St. Peter's, Woolloomooloo, in the evening.

Divine service was held in the Cathedral on Tuesday morning. The Bishop of Tasmania was the preacher.

The Rev. H. Martin conducted an open air service in the Domain on Sunday afternoon.

The Quinquennial Session of the General Synod of Australia and Tasmania met on Tuesday last, the Primate presiding.

The Bishop of Grafton and Armidale delivered a lecture in connection with the English Church Union of New South Wales, entitled, "Is the Church of England going Rome-ward?" Canon Kemmis, Vice-president of the E.C.U. presided.

The Ninth Annual Convention of the Women's Christian Temperance Union was commenced on Sunday afternoon at the Centenary Hall, York-street.

The Bishop of Bathurst on Sunday last dedicated the newly-erected tower of St. John's Church, Wellington, and held a confirmation service in the afternoon.

On Monday evening the congregation of St. Saviour's Church, Redfern, held a tea-meeting to bid farewell to the Rev. A. G. Stoddart. Mr. and Mrs. Stoddart were recipients of very handsome presents from numerous donors.

A garden party, on the occasion of the assembling of the General Synod was held at Greenknows, Macleay-street, the Primate's residence, on Thursday last.

A sacred concert was held in St. Michael's Church, Botany-street, on Tuesday evening.

Hospital Sunday was celebrated with great enthusiasm at Newcastle on Sunday last, over 6,000 being present. The Minister for Instruction addressed the meeting.

A meeting to bid farewell to the young ladies, Miss Goode of Adelaide, Miss Halley of Melbourne and Miss Crouch of Hobart, who leave to-day or Monday next to enter the mission field in India and China, was held in the Pitt-street Congregational Church on Tuesday night.

A new field of labour has been taken up by the clergy of Parramatta. Divine service is now held every Sunday afternoon at Holroyd in the Borough of Prospect and Sherwood. Service was commenced by Archdeacon Gunther and has been continued by the Rev. H. Tate.

A complimentary picnic to the members of the General Synod will be given to day at Stanwell Park, Illawarra Line.

The 36th anniversary of the Bourke-street Congregational Sunday School was celebrated on Tuesday evening.

Bishop Magee's will has been proved under £22,000 gross value, and £18,600 net. The whole of his property is left to his wife for life, and after her death to her children.

Dr. Kinn's *Graven in the Rock*, receives high commendation from Sir Austin Layard, the Assyrian explorer, as a hand book of very great service to all Biblical students, by reason of the admirable way in which the monuments of Assyria have been availed of.

The Church Missionary Society's report for the past year is most interesting reading, and records the progress of evangelistic work throughout the world.

During alterations in the choir of Peterborough Cathedral, the vault containing the coffin of Queen Katharine has been discovered.

As compared with French harbours there is but little working of cargoes on Sundays in Italian ports. The Orient and British-India boats, by reason of the mail contracts, appear to be the chief offenders.

Roman Catholicism is said to be on the decline in England, Liverpool being the only diocese showing an increase, and then not in proportion to the increase of population. The fact was stated before an influential R. C. Conference at Wigan, in August last.

Repairing steeples is a dangerous occupation. At Sheffield recently, a steeple-jack met his death through the vane snapping off close to the steeple. The unfortunate man fell on to the roadway from a height of 130 feet.

Under the Patronage of His Excellency the Governor.

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MASSAGE.

Electric Baths.

Mr. J. G. WARR, Certified Masseuse, 243 Elizabeth-street.

9 to 6. Evening appointments. Medical Referrals. Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Constipation, Indigestion, Flatulence, Liver Complaint, Weak Circulation of Blood, Asthma, Bronchitis, the early stages of Consumption, General Debility, for removing the effects of Fever and Age and the weakness which follows La Grippe, Pains in the Neck, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and all other things is a trouble, would be greatly benefited by a course of Massage.