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THE

Church of England Record.

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SYDNEY, FRIDAY, MARCH 5, 1886.

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THE LICENSED VICTUALLERS' PICNIC.

The managers of the publicans' festivities flew at high game when they invited the Hon. W. B. Dalley to be their advocate. His well known geniality and good nature brought the prey into their net. But his speech will add nothing to his oratorical fame nor will it do much for the trade. He made the most of his brief. His defence was based upon information supplied by the Association's officials. He enlarged upon it and strove to make it appear that the publicans' organisation was formed only to defend a legitimate business under wanton and unprovoked attack. Yet he acknowledges that by his clients the law of the land is systematically evaded and broken. When he passed on to describe the opposition his manner was unworthy of his high character. He ignored the almost general public opinion which calls loudly for reform, and spoke as if those who seek to restrict the liquor traffic were only a set of scheming politicians seeking their own ends and weak and foolish enthusiasts. Worse still, he stooped to the old slander and branded the majority of them as reformed drunkards who themselves having become virtuous determined that there should be no more cakes and ale.

We happen to know most of the members of the Central Committee of the Local Option League, and we can state positively, even after giving the doubt against those of whose former life we are ignorant, that this accusation is unfounded as regards at least three-fourths of its members. It is a slander as cruel as it is unjust. And what of the Church of England Temperance Society? Here there is not the shadow of foundation for the charge. The leading ranks of those engaged in this holy warfare are filled with men who look with closer eye and deeper sympathy upon the sorrowful crowd of victims driven by strong drink to poverty, wretchedness, crime, and death. They are mainly workers in the cause of God and suffering humanity who find their paths crossed, there efforts thwarted, everywhere by the debasing and ruinous results of intemperance. In pity to the great mass of those amongst whom they toil, to whom they know the multiplied temptations of the grog shops make the downward course easy, and reformation to the rescued almost impossible, they agitate for reducing the numbers of the houses which are as so many pitfalls in the path. It will take more than fine speeches to check this needful reform. Slowly the tide is rising, and the statesman who understands the times will seize it and guide it into useful channels. This will be nobler work than bestowing undeserved compliments on the liquor dealers, and amusing banter on their opponents.

THE BISHOP of Madagascar, who is on a visit to Sydney to collect funds for his mission, preaches next Sunday morning at 11 a.m. at St. John's, Darlinghurst, and at 3.15 p.m. at the Cathedral. He has been Archdeacon King's guest this week. Next week his Lordship stays with the Hon. C. Campbell at Stanmore.

CHURCH NEWS.**SYDNEY.****Diocesan.**

PRESENTATION TO THE DEAN OF SYDNEY.—On Monday afternoon last a large number of the clergy and laity of the Church of England assembled at the Church Society's Rooms, Phillip-street, for the purpose of presenting an address and testimonial to the Very Rev. the Dean of Sydney, who is about to leave the colony on a visit to Europe. Sir Alfred Stephen, Lieutenant-Governor, occupied the chair, and among those present were the Right Rev. the Bishop of Madagascar, Ven. Archdeacon King, Revs. Canon Gunther and Moreton, Revs. J. Debenham, C. Baber, S. H. Child, T. Holme, R. Taylor, A. W. Pain, J. Vaughan, J. D. Langley, S. Fox, S. S. Tovey, Dr. Corlette, C. F. Gamsey, J. R. Blomfield, G. E. C. Stiles, E. A. Colvin, W. Lumsdaine, T. B. Tress, E. Madgwick, W. Allworth, G. Alnutt, C. Rich, E. H. Wright, A. G. Stoddart, Judge Wilkinson, Hon. E. Knox, M.L.C., Hon. Charles Campbell, M.L.C., Messrs. P. L. C. Shepherd, H. C. Collyer, M. Metcalfe, H. E. A. Allan, R. Chadwick, R. Hills, John Kent, T. Robertson, W. Russell, R. Jones, F. Watkins, W. Day, D. Walker, J. Durham, Dr. Kyngdon, R. A. Cape, G. Russell, G. F. Wise, R. Atkins, C. Rolleston, Captain Deane, R.N., and Lady Stephen, Mrs. O'Brien, and other ladies. An apology for unavoidable absence was received from the Rev. H. Martin.

The CHAIRMAN said,—The very pleasant duty has been assigned to me to present this address to a venerable clergyman known to all the diocese of Sydney for very many years, and whose character has been such that it would be impossible for him to depart under any circumstances without our expressing a sense of his worth and regret at his departure. I will now read to him the address:—"To the Very Reverend William Macquarie Cowper, M.A., Dean of Sydney and Vicar-General. Very rev. and dear sir,—We, the undersigned, representing your numerous friends in this diocese and this colony, desire to express to you, on the occasion of your departure for Europe for a time of rest and change, our very deep appreciation of your devoted, able, and self-denying service in our Church during a period of nearly half a century. You have been called in God's providence, to the discharge of varied and very onerous duties. Your faithful and unwearied ministry as a parish clergyman, in which your scriptural preaching and pastoral visitation have been conspicuous, whilst carrying with it its own reward, has won the admiration of us all. As president of the synod, and as vicar-general during the vacancy in the see, you placed the diocese under obligations which should never be forgotten. With real ability, with wisdom and courtesy, with a true appreciation of their difficult and delicate nature, and with acknowledged success, you fulfilled the tasks entrusted to you. In the great cause of religious education you have ever been a foremost champion and an arduous worker, and you have rendered invaluable service in various public matters connected with the personal welfare and the moral elevation of your fellow-citizens of Sydney. In a word, we feel that you have laboured long and earnestly for the promotion of God's glory, and the advancement of our Redeemer's kingdom, not seeking the applause of men, and yet acting invariably with the utmost courtesy and consideration for others. For your faithful ministry of God's Word and your consistent Christian example many of us are indebted to you to an extent we can never repay. If it in any measure gladdens your heart to receive from us an expression of our deep and true feelings, our object in addressing you will have been fully gained. We earnestly pray that God's blessing may rest upon you and yours, that he may sustain you through the trials you are called upon to bear, and that you may be spared to return to us in renewed health and vigour to give the Church the benefit of your wise counsels and rich experience. We have great pleasure in asking your acceptance of the accompanying testimonial.—We are your faithful and affectionate friends."

The Very Rev. Dean COWPER, who was received with cheers, said,—It will be impossible for me to give full expression to my feelings under the circumstances in which I am now placed. I feel, Sir Alfred, that your being personally present here is a great compliment to myself, and I feel also that the manner in which you have introduced the business part of this meeting, and the kind terms in which you have spoken of me, have placed me under an obligation and made me feel grateful to you for the feelings which you have expressed. And I must say I am deeply gratified by seeing so many of my brethren of the clergy, as well as the laity, and lady friends also,

present on this occasion. I well remember that 10 years ago when I was permitted to go to England that many of the clergy and other friends were kind enough to assemble to give me farewell. I have never forgotten their kindness, and the liberality which was shown to me by the laity and my clerical brethren. I should be ungrateful indeed if I did not recognise in the manner in which I have ever been treated by all classes of the Church of England in this diocese that my services were far more highly appreciated by them than I could possibly appreciate them myself. I have always felt this; and in this diocese I have always found myself surrounded by those who gave me great help in the onerous duties which have fallen to my lot; but duties which I have endeavored to fulfil to the best of my ability, and according to my conscientious convictions. (Cheers.) I will not detain this meeting longer, for the room will be required for another purpose; but I have placed in writing my feelings in reference to the testimonial and address which has been presented to me; at the same time I very much fear that as through two or three accidents I was not able to see a copy of the address this morning, and since then have had my time occupied with various matters, my reply will be found insufficient. Such as it is, I will read it. The Dean then read the following:—

"To the Hon. Sir Alfred Stephen and other Friends who have signed the Address.

"My Dear Sir Alfred and other Friends.—It is with considerable difficulty that I attempt to reply to the address which you have just presented to me; for whilst I feel deeply grateful for the warmth of kindness which it breathes, I am fully conscious that it estimates far too highly the service which it has been my privilege to render to your Lord and Master in the work of His Church. It is, I acknowledge, not a little gratifying to me, on the eve of my departure for a season from the colony, to receive such an assurance of your approval of the manner in which they have been performed, and I thank you most sincerely for it. To me it is a proof that, when we set ourselves conscientiously and faithfully to fulfil the obligations and responsibilities which in the providence of God are laid upon us, we are in the sure way to secure the good opinion of our fellow-Christians. Allow me to assure you that, in my discharge of some of the higher duties which fell to my lot in the administration of the diocese, I always felt that I owed much to the kind sympathy and assistance which I always received from the great body of the clergy, and to the consideration and courtesy which I was almost invariably met with at the hands of the laity. I refer more especially to our synodical meetings. It has been my anxious desire and my earnest effort that the Church in this diocese, with which I have been more immediately connected, should suffer no injury through my fault, and that so far as lay in my power should not fall behind in her efforts to fulfil the mission which God has given to her as a branch of the great historical Reformed Church of England, to which we belong. I accept with pleasure the liberal offering which you are good enough to present with the address. May I, in conclusion, ask for your prayers for myself and dear wife, the restoration of whose health is one great object which I have in view in my departure. My earnest prayers will be offered for you and the diocese, its bishop and clergy, by yours very gratefully,

WILLIAM M. COWPER.

"March 1st, 1886."

A vote of thanks to Sir Alfred Stephen for presiding was carried by acclamation, on the motion of the Ven. Archdeacon KING. The testimonial was a purse of over 400 sovereigns.—*S. M. Herald.*

THE VERY Rev. the Dean of Sydney and Mrs. Cowper took their departure in the Wakatipu on Wednesday last, the good wishes and prayers of the entire diocese accompanying them.

THE REV. E. C. Beck has been placed in charge of St. Andrew's Parish while the Cathedral duty is in the hands of the Precentor, the Rev. A. B. Rivers, who will occupy the Deanery.

AT A meeting of the Executive of the Church Home in the new building at the corner of Crown and Albion streets, Canon Rich as chairman, the minutes of the previous meeting were read and confirmed. It was decided to appoint a sub-matron, and the hon. secretary was requested to advertise, that a suitable person might be procured as soon as possible to assist the matron in the increased work of the institution. As soon as the Primate returns from New Zealand he will deliver an address, and it is proposed to ask the Hon. Lady Carrington to attend and to declare the Home formally opened. It was announced that St. John's Darlinghurst branch of the Church of England Temperance Society had made a further donation of £25 towards the funds of the Home. Sundry subscriptions were paid in, and various accounts were passed for payment. The committee express a hope that philanthropists will help with their contributions, in money or in kind, to keep the place going, for, though the Home was primarily established by the Church of England Temperance Society, its doors are open to all who are desirous of seeking shelter and help, no matter to what denomination they may belong. The only condition insisted on is that those who enter must conform to the rules of the institution.

WE ARE glad to hear that the Primate and his party have had much enjoyment and interest during their tour in New Zealand, and in a letter recently received his lordship names the 11th instant as the earliest date at which he may be expected in Sydney.

REV. R. H. MAYNE, B.A., for many years incumbent of Hartley, has resigned his charge and gone to England.

WELCOME TO THE BISHOP OF MADAGASCAR.—On Tuesday, at 4 p.m., a welcome was accorded to the Right Rev. the Bishop of Madagascar, at the Church Society's House. The Very Reverend the Dean presided, and there were a number of the clergy and laity present.—The Ven. Archdeacon King, Revs. S. S. Torrey, A. Yarnold,

C. F. Garney, H. L. Jackson, H. T. Halliday, T. Horton, Canon Gunther, and Messrs. Robert Chadwick, H. E. A. Allan, J. Plummer, R. Atkins, Dr. Kyndon, H. R. Hills, and others. The Dean, in well-fitting terms, offered a cordial welcome to Dr. Kestell-Gorham, as a bishop labouring in a foreign country. Archdeacon King then read the address of welcome, in which the fact that the Church of Christ is but one was prominently mentioned. The Bishop, in reply, gave an interesting history both of the island of Madagascar and of the working of missions there, in the course of which he gave due prominence and praise to the extent and success of the work of the London Missionary Society. The Church of England had been invited to the island by the Queen, and there is an immense amount of church work now carried on for which funds were needed. The Primate, Dr. Barry, had not replied to a letter he wrote intimating his wish to visit Australia, but he had decided to come. He hoped he would be successful in getting some help. At present Great Britain was suffering under a greater depression than Australia. After a cordial vote of thanks to the Bishop, the meeting terminated.

GEORGE MULLER, of Bristol, had delivered his last address, and has left Sydney. He has everywhere had overflowing audiences. In the course of his last remarks he stated that he sought now only the unity of the Church of Christ, and had preached for Episcopalians, Presbyterians, Congregationalists, Baptists and Wesleyans. Would that all others sought to tread in the steps of this honored and aged servant of Christ, not only in this respect, but also in the matters of faith, prayer and holiness.

ON Monday afternoon last the monthly meeting of the committee of the Church Society was held, the Very Rev. the Dean of Sydney presiding. The chairman introduced the Right Rev. the Bishop of Madagascar to the meeting, and announced that the Bishop would preach next Sunday afternoon in St. Andrew's Cathedral. The following grants were made:—£15 towards the cost of the removal of Church of St. John the Baptist, Pittwater, from one site to another; £8 to the Clergy Superannuation Fund as the equivalent of parochial subscription, 1885, on account of the organizing Secretary, £50 towards clerical assistance for six months, parish of Richmond; £50 to the parish of St. David, Surry Hills, towards interest on the new church land debt. It was reported that the following gentlemen had been elected to serve on the committee:—Messrs. J. W. McCutcheon, H. R. Way, and George Kilminster, representing respectively the auxiliaries in the parishes of Paddington, St. Peter's (Woolloomooloo), and Manly. It was decided that the applications from parishes asking for a refund of the reduction in Stipend grants should, in terms of a resolution, be re-considered in the month of July next. Resignations were received from Messrs. W. B. Campbell and T. M. Hall. The Rev. J. D. Langley reported having attended meetings at St. John's, Paramatta, St. Paul's, Redfern, St. Mary's, Balmain, and St. Peter's, Woolloomooloo. Several resolutions were, at the request of their proposers, postponed to the next meeting. An application for a grant of £5 towards carrying on Mission Services at Homebush was referred to the Finance Committee.

RURAL DEANERY OF WEST SYDNEY.—A meeting of the Rural-deanery Chapter of West Sydney was held at St. Phillips on Wednesday, 24th ultimo. At 11 in the morning there was a celebration of the Holy Communion, after which the members of the Chapter assembled in the vestry. Present: the Rev. J. D. Langley, Rural Dean, Ven. Archdeacon King, Revs. T. W. Unwin, J. Barnier, G. Middleton, H. Martin, Mr. John Barnett (St. Barnabas), and at a later period, Revs. R. Taylor, F. B. Boyce, Messrs. Kyndon (St. Saviour's), Briggs (St. Bartholomew's), C. King (Holy Trinity), Lewington, Clayton and Strange (St. Philip's). An interesting discussion took place respecting the spiritual condition of the waterside parishes and the best way of effectively dealing with the large number of seamen and others located therein, and the following resolutions were unanimously adopted:—"That in the opinion of this Chapter it is very desirable to obtain the services of a well qualified layman to work specially among the Coal Lumpers, Sailors, and Waterside Laborers generally, about Darling Harbour." "That the following members of the Chapter be a Committee to endeavour to carry out the above resolution. The Venerable the Archdeacon, the Rev. T. W. Unwin, and the Rural Dean." Upon the subject which, at the request of the Standing Committee, had been specially referred for the consideration of the Chapter, the desirability of limiting the number of lay and clerical members of future Synods, there was a long and animated discussion. Eventually it was unanimously resolved, "That this Chapter is of opinion that reduction in representation to Synod is not desirable." A letter was read from the Honorary Secretary of Committee for Religious Instruction in Public Schools, explaining the financial position of the Committee and seeking the counsel and aid of the members of the Chapter. Various suggestions were made upon the subject, the following resolution was adopted:—"That in the opinion of this Chapter it is desirable that a Roll of the Children attending the classes of the paid Religious Instructors, with the Children's addresses, should be obtained and handed over to a paid collector—before the visit of the collector to the homes of the children a circular should be sent to the parents explaining that funds are required for the Salaries of the paid Religious Teachers, and inviting them to contribute thereto." At the invitation of the Rev. J. Barnier, it was resolved that the next meeting of the Chapter should be held at St. Barnabas, in the month of May.

ST. PAUL'S, CANTERBURY.—On Sunday afternoon, at St. Paul's Sunday School, Canterbury, a beautifully illuminated address, executed by Sands and Co., was presented by the teachers in the above school to Mr. Sayers, on the occasion of his leaving the parish. The rector, the Rev. George Stiles, being unavoidably absent, the teachers requested Mrs. Stiles to present the address. In doing so she made grateful allusion to the unswerving efforts of Mr. Sayers and his

daughters in the Sunday-school. Much regret is felt at the loss of Mr. Sayers.

ST. PAUL'S, BURWOOD.—A social gathering of a very pleasant kind was held at St. Paul's schoolroom, Burwood, last evening, the object of it being to welcome to the parish the Rev. A. R. Bartlett. The formal part of the proceedings was committed to the Rev. Charles Baber and Mr. F. E. Rogers, both of those gentlemen in appropriate addresses, tendering the Rev. Mr. Bartlett a cordial welcome. The new minister, in acknowledging these kindly expressions, spoke in a generous manner of the pleasure he experienced at seeing amongst those present a number of friends who were members of other Churches, including the minister of another communion. The Rev. Mr. Bartlett added that he hoped he had that liberality which would enable him to shake hands and hold fellowship with those who did not belong to his particular church. He could assure his reverend brother that he would never on that platform, or in the adjoining church, say anything with respect to the other church which would cause him regret; and he hoped that his friend would deal with him in the same brotherly way. In this world they had far too much to do to waste time over sectarian differences. They should rather recognise the fact that all the forces of infidelity were confronting them, and instead of raising any shibboleth, they should fight man to man, and heart with heart, in overthrowing those tremendous forces. These words were heartily applauded by the assemblage, which numbered about 250, and included the Revs. S. Hungerford, Campbell, S. Fox, and G. Littlemore, and Messrs. S. H. Lambton, C. S. Wilkinson, H. Wilkinson, C. H. Humphrey, F. A. Broughton, Willshire, M. A. Felton, James Plummer, E. Burton, W. S. Friend, R. Scott Rose, E. Jones, Holmes, H. W. Hammond, and Drs. Sly, Morris, and Little.—*S. M. Herald.*

ST. JOHN'S, PARAMATTA.—The annual meeting of St. John's (Paramatta) Auxiliary to the Church Society was held on Thursday evening, the Rev. Canon Gunther, president, presiding. The meeting was preceded by a short service in the church, at which the Rev. J. D. Langley, organising secretary, delivered an address dealing with the work and claims of the society. The report showed that during the year a sum of £520 had been contributed through the auxiliary as against £326 in the previous year. After an address from the chairman, the report and balance-sheet were adopted and ordered to be printed, and the Rev. J. D. Langley then offered a few more remarks, in which he complimented the branch on its efforts and referred to the general work of the society, at the same time pointing out how its operations were retarded owing to the inadequacy of the funds to provide for the work. Resolutions were carried recognising the goodness of God in the measure of success which had attended the operations of the Church Society in the past, and votes of thanks were accorded to the collectors, officers and committee. The following office-bearers were elected:—Patron, the Bishop of Sydney; president, the incumbent of St. John's; vice-president, the curate of St. John's; treasurer and secretary, Mr. H. Schwartzkopf; committee, the churchwardens, lady collectors, and Messrs. C. W. Lloyd, T. M. Shepherd, S. Walker, H. B. Hughes, T. Dixon, C. B. Cairnes, S. J. Watson, F. T. Mackenzie, F. Lovell, S. Booth, Folkes, and T. Taylor, with power to add to their number. After a collection had been made, the proceedings concluded with a vote of thanks to the Rev. J. D. Langley, and the doxology and benediction.

CHRIST CHURCH, ENMORE.—A Harvest thanksgiving service was held at Christ Church, Enmore, Friday, 26th February. There was a large attendance of worshippers, and the service was full of prayer. Prayers were read by the incumbent (Rev. J. L. Taylor), the lessons were read by the Rev. Mr. Whitcomb, and an appropriate sermon was delivered by the Rev. Dr. Corlette. The sacred edifice was beautifully decorated with flowers, foliage, fruit, and vegetables.

MILTON.—FUNERAL SERVICE.—On Sunday last at St. Peter's and St. Paul's Church, Milton, the Rev. R. Noake, B.A., preached a funeral sermon in memory of Mr. Thomas S. Kendall, late of Whopindilly, who died on Thursday week last at his parent's residence, from the effects of a fall from his horse near Narrawallee Bridge. The rev. gentleman chose his text from the 8th chapter and the 4th verse of the book of Proverbs which reads thus:—"Unto you, O men, I call; and my voice is to the sons of men." It was notified from the pulpit on the Sunday previous, that a funeral sermon would be preached, on Sunday last, and that all friends of the late Mr. T. S. Kendall were invited to attend, and all members of the U. V. R. Corps. At 10.55 a.m. about 45 members of the Corps fell in for Church Parade at the armoury and headed by the Milton Brass Band playing "The Dead March in Saul," marched to Church, with side arms reversed. On this occasion the pew holders of the Church gave way and all the volunteers and band occupied a good number of seats on the right and left of the aisle. The Lieutenant J. Cork. The Church was draped in black for the occasion. After the usual Morning Prayers had been gone through, the Rev. R. Noake began his discourse by addressing a few words to the general public; secondly, he spoke very feelingly in sympathy with the bereaved parents, relations, and friends; lastly to the Volunteers who had assembled to hear the sermon on their deceased comrade. Taking the sermon from start to finish, it was one of the grandest discourses ever delivered in the district, especially the part pertaining to the Volunteers, which showed very clearly that they ought to be soldiers of Christ, and fight in the cause of religion, as well as for their country which he had no doubt they would if it was needed. The Church was crowded to suffocation, there being seats along each side of the aisle, the gallery also being full. Miss Kendall presided at the organ. The Choir of the Church also very kindly sang hymns suitable to the occasion, the last especially "Onward Christian Soldiers," being most impressively rendered.—*Ulladulla and Milton Times.*

NEWCASTLE.

AN entertainment has been given at the Lyceum, under the auspices of the Christ Church Club, the Rev. Canon Selwyn being in the chair. The Bishop of Newcastle delivered a very stirring address upon youths and clubs. A concert followed, and the whole passed off very successfully.

ST. PAUL'S CHURCH, WEST MAITLAND.—On Sunday last special services were held in this church in commemoration of the Festival of the Conversion of St. Paul, to whom the church is dedicated. There was early communion at seven o'clock in the morning, and the sacrament was also administered at the usual midday service, on which occasion the service was conducted and the sermon preached by the Rev. Canon Tyrrell, of East Maitland. In the afternoon a special choral children's service was held, when there was a large gathering of the scholars attending both St. Paul's and St. Barnabas's Sunday Schools. The proceedings were conducted by the respected incumbent, the Rev. A. A. MacLaren, who catechised the children at some length. There was also a fair number of adults present. At the close of the service the annual distribution of prizes took place to the children attending both schools, a large number of handsome books being given to those who had gained them during the year. The collection at this service was to be given to the widow and orphans of the late Mr. Ullmann, a clergyman lately deceased in the Sydney diocese. In the evening there was the usual choral service, the incumbent again officiating, intoning the prayers and preaching the sermon. There was a large congregation. The offertories at both the morning and evening services were to be devoted to the fund being raised for the erection of porches over the doors of the church.

GRAFTON AND ARMIDALE.

CASINO.—Rev. J. Smith has been appointed to St. Mark's. CLERGY WIDOW'S FUND.—This fund now pays premiums on a policy of £1000 for each clergyman.

MELBOURNE.

THE BISHOP.—The Bishop's engagements in Gippsland will occupy him for the whole of February. He leaves the colony by the P. and O. steamer *Bengal* on the 11th March, instead of the 25th, as had been first arranged. At an influential meeting of citizens held in the Town Hall on the 10th February to consider the best means of conveying to the Right Rev. Dr. Moorhouse, Bishop of Melbourne, prior to his departure from the colony, an expression of the esteem held for him by this community, the Mayor (Alderman J. C. Stewart) occupied the chair, and there were also present Mr. Justice Higinbotham, Messrs. E. L. Zox and G. Coppin, M.L.A.s, Professors McCoy and Pearson, Drs. Cutts and Mackay, the Rev. A. Gosman, Messrs. E. G. Fitzgibbon, J. Thompson, and Mars Buckley. After some discussion it was resolved, on the motion of Professor Pearson, seconded by Professor McCoy, "that the gentlemen present form themselves into a committee, with power to add to their number, for the purpose of furthering the object they have in view." It was also decided that a subscription-list should be opened, and that the form of the presentation should be left over for consideration until the Bishop's return from Gippsland. At a subsequent meeting of the committees of the citizens of Melbourne and the laity of the Church of England appointed in connection with the proposed testimonial to Bishop Moorhouse on the eve of his departure for England, it was resolved to coalesce. It was also decided that the addresses and testimonial should be presented in the Town Hall on the evening of March 8, when His Excellency the Governor will preside. On a subsequent date addresses from the clergy and laity of Melbourne and other religious bodies will be presented.

KILMORE.—The Rev. A. Tomah, the respected incumbent of Christ Church, is about to seek leave of absence for twelve months from Kilmore. It is expected that the Rev. J. Thomas, of Clifton Hill, will act as *locum tenens* during Mr. Tomah's absence.

DR. MOORHOUSE resigned the Bishopric of Melbourne on Tuesday last, and on Wednesday the resignation was placed before the Board of Electors appointed by the Church of England Assembly to elect the Bishop of the Diocese in the event of a vacancy occurring. It was resolved that the Archbishops of Canterbury and York, and the Bishops of Durham and Manchester, and Dr. Perry (formerly Bishop of Melbourne) be requested to co-operate in recommending to the board a clergyman for election to the vacant Bishopric of Melbourne.

A MEETING of the general committee appointed to make arrangements for the presentation of a public testimonial to Bishop Moorhouse was held yesterday under the presidency of the Mayor of Melbourne. It was resolved that a meeting should be held on Monday next in the Town Hall, when Dr. Moorhouse will be presented with an address from the various congregations. After the presentation of the addresses, the Bishop will hold a levee at the Town Hall, to enable those desirous of bidding him farewell an opportunity of doing so. At a meeting in the evening the address from the citizens will be presented by the Mayor, and it will be accompanied by a purse of sovereigns. On this occasion Dr. Moorhouse will deliver his valedictory address.

BALLARAT.

ALTHOUGH the staff of the diocese is numerically larger at the present time than in any previous year, the clergy having risen from thirty-six in 1875 to fifty-four in 1885 (an increase of fifty per cent. in ten years), yet there never was a time when the demand was so great for the right kind of workers. Several withdrawals from active

service, through illness or infirmity, have lately occurred,—viz., the Rev. W. Hall, of Kingower; Rev. J. Hutchinson, of Camperdown; Rev. J. L. Wain, of Kororoit; and the Rev. R. J. E. Hayman, of Dimboola. Of the readers, Messrs. Carmichael and Barry have been relieved of their districts in order to give them leisure for study, with a view to early entrance at college. The Rev. W. P. Howell has been compelled to quit the Branzholme district for a drier climate; still he fills the gap made by Mr. Hayman, of Dimboola. The Rev. H. Pinter vacates Clunes for a post in Melbourne, and although the Bishop has at once appointed a successor, in the person of the Rev. J. F. Dewhurst, this only transfers the vacancy to Buninyong.

BRISBANE.

TOOWOOMBA.—A conversation was held in the Assembly Rooms, Toowoomba, for the purpose of bidding farewell to the Rev. T. Jones, who is about to depart on a visit to the old country. During the evening the Hon. James Jaylor presented Mr. Jones with a valedictory address, signed by 116 of the parishioners, which referred to the work which he had done during the four and a half years he had charge of the parish. Mr. Jones replied at some length.

The Bishop of Brisbane was met at Warwick by the warden and driven to the church, where he formally announced to the parochial nominators that he had received and accepted Archdeacon Matthews' resignation of the benefice, which would become vacant on the 30th of April next. On Sunday morning the Bishop preached in St. Mark's Church to a large congregation. This service was rendered peculiarly attractive on account of the new pipe organ being formally opened and dedicated to public worship. In the afternoon a confirmation service was held by Dr. Webber, when forty-nine candidates (seventeen males and thirty-two females) presented themselves, and after answering the usual questions, the Bishop laid his hands on the head of each. The Bishop left Warwick on Monday for the Allora, where he held another confirmation service on Tuesday.

At the anniversary services in connection with All Saints' Anglican Sunday-school, Bishop Webber, while disclaiming any intention of throwing down the apple of political discord, claims that, apart from Christianity, education was insufficient, and spoke strongly in favour of religious instruction in the Public schools.

The Rev. Dr. Webber, as the recognised head of the Anglican Church in southern Queensland, has to bear on his own shoulders no small share of care at the present moment. The resignation of some half-dozen ministers is enough to throw the Church out of gear at any time, and all the more so when the Bishop is new to his diocese. We regret to see that the Rev. Thomas Jones, of Toowoomba, has resigned, and that Archdeacon Matthews of Warwick, has also had his resignation accepted. We trust that the English Church and her Bishop in taking steps to fill up these vacancies will endeavour to secure ministers of the evangelical school, as it is evidently only such ministers who are likely to succeed in drawing the people of these colonies into their churches. Parishes, in the sense of the term known in England, are unknown here, but people hungering and thirsting for the bread and water of life will wait on that ministry where *Christ* rather than *Church*, is lifted up, and where the minister, instead of being dressed, as a gazing-stock, to attract wonder by his genuflections and attire, is rather of the spirit of him who cried, "Behold the Lamb of God who taketh away the sin of the world."—*Evangelical Standard*.

RIVERINA.

COROWA.—Rev. F. Davis, of this place, has exchanged with Rev. W. M. Clarke Hose, of All Saints' Geelong, Victoria. On the 9th February last, Bishop Linton arrived at Corowa, and inducted the Rev. Mr. Hose. It is hoped shortly to provide him with a curate. Mr. Mrs. and Miss Hose were the recipients of several kind and valuable gifts from the vestry, the Sunday-school-teachers, the scholars, church choir, and the ladies of the congregation, before leaving Geelong. Mr. Hose, we believe, began work in the church in Victoria as a stipendiary lay-reader; and during the latter part of his stay at Geelong, was regarded as one of the most efficient of the clergy. We are sure he will prove an acquisition in Riverina. He is a younger brother of the Right Rev. the Bishop of Labuan, Sarawak, and Singapore.

PERTH.

THE prizes for 1885, of St. John's Church Sunday-school, Fremantle, were given away by the Bishop, on the 10th January. The average attendance during the year was—Boys, 108; Girls, 104. Total, 207. There are 35 teachers in the school, which, from the report, appears to be very well organised.

We learn that a disgraceful and unprovoked assault was committed on the Rev. J. B. Gribble on Saturday night last, on board the *s.s. Natal*, while anchored in Champion Bay. The particulars furnished to us respecting the above are as follows—About midnight Mr. Gribble, who was asleep on the quarter-deck, was suddenly attacked, first by a Gascoyne man, and then by a Nor-wester, and dragged along the deck as far as the companion-stairs were, after a great struggle, he got away from his tormentors and ran into the saloon, calling for the officer of the watch. Thereupon he was informed by the stewards that the Captain and Officers were ashore. He then sought refuge in a cabin, but, his whereabouts being discovered, the cabin was besieged for an hour and a half by a considerable number of men, chiefly Nor-westers, who tried hard to force the door and remove the windows of the cabin, at the same time using severe threats. They declared that if they could get at him they would hang him, or drown him, and one man said he would load his revolver and shoot him, and that he (Mr. Gribble) should never live to reach Fremantle. All this time Mr. Gribble,

who had barricaded the door of the cabin with every moveable thing he could find, remained in the greatest suspense, expecting every moment that the barracks would give way. At length a woman's voice from the ladies' cabin, where a lady-passenger had but recently been confined, was heard entreating the besiegers to desist. Mr. Gribble, taking advantage of this circumstance, asked them if they had any manly feeling still remaining to go away for the sake of the woman. They then desisted, but Mr. Gribble was obliged to defend his position all night. On Sunday Mr. Gribble reported the case to the captain, who expressed the deepest sorrow at what had occurred, and undertook to protect him against further violence.—*Daily News (Perth)*.

NORTH QUEENSLAND.

THE new High Commissioner for New Guinea, the Hon. John Douglas, C.M.G., is a Churchman, and has for some time past conducted Divine Service on Sundays at Thursday Island.

Mr. Land-Commissioner Warren for several months kept up the afternoon service at Ingham while the incumbency was vacant.

At last the Government has determined to do something for the aborigines. Several months ago two Moravian missionaries arrived from South Australia, intending to proceed to German New Guinea. The German shipping agents, however, declined to take them over. Whilst awaiting news from Berlin they offered their services on behalf of the Queensland Aborigines. Our Police Magistrate immediately communicated with the Premier, and it is now arranged that they shall be employed to form a mission station at Cape Bedford, about fourteen miles from Cooktown. Mr. Flieri, of the Coprahama mission, is to be superintendent.

Fiji.

ON THE BISHOPRIC OF FIJI.

Referring to the proposed New Bishopric of Fiji, the *Methodist Times* says:—"We understand that the promoters of the proposed new Bishopric of Fiji entirely disclaim any proselytising aim. Small as is the number of Anglicans in the island compared with the population, their system of Church government requires episcopal aid, and their remote situation makes it a matter of great convenience that they should have a bishop on the spot. Bishop Selwyn cannot make the voyage to Fiji without beating 1000 miles to windward, and the Bishops of New Zealand and Australia are not able to leave their dioceses for so long a time as is required for a visit to Fiji. In order to meet these difficulties, a large sum has been offered by a wealthy Australian to provide for a local Bishop, who, besides his duty to the European residents, may have opportunities of fostering the spread of Christianity in the neighbouring islands not yet Christian. The scheme is an old one, though the means for carrying it out have only just appeared: but we are informed on good authority, that when the project was started the late Bishop of London laid it down as a principle that there was to be no interference with the Wesleyan missions, and that this view has been throughout maintained. It is said that Bishop Selwyn, on his visit to Fiji some time ago, had an interview with the Wesleyan missionaries on the subject, and that a joint memorandum on the subject was drawn up, in order to avoid all difficulties and jealousies. It is to be hoped that the terms of this document will transpire. Meanwhile the Christian and dignified course for all Methodists to take is to welcome cordially the avowal on the part of the Propagation Society of temperate and conciliatory policy in these matters, and of a desire for peaceful work side by side in the mission field. There may be extreme men who hate Nonconformity even more than they love their work; but it is the duty of Nonconformists to recognise and support the large body of Churchmen who are not extremists, and who are influenced by that generally softened tone of religious controversy which happily prevails in our day. We ask no more than a clear field for the development—let us hope, friendly development—of our different ecclesiastical systems; we decline to treat our views as to State establishment as unfriendly to any one, and we expect to see in the future a great extension of the good feeling which ought to animate all bodies of Christians.

NOTES ON PASSING EVENTS.

THE rapid growth of Sunday amusement is causing great anxiety to those who value God's law, and who desire to honour his day. Caterers for the entertainment of the public on Sundays are multiplying, and at the present rate, it will not be long before every available recreation ground around the city becomes the scene of revelry and mirth on Sunday afternoons. True, the numbers attending these places, though seeming in themselves large, are very small when compared with the tens of thousands who are found in the sanctuary on the Lord's Day, honouring God in public worship. Still the evil is the same and cannot be tolerated. We are sure that the people of this colony will never put up with a Sabbath after the Continental fashion.

WE noticed that the proprietors of the Coogee Tea Gardens have engaged special trams for their Sunday entertainment recently. We cannot believe that

this was sanctioned by the Government, and we hope that a representation of the facts at head quarters will have the effect of putting a stop to a practice which is wrong in itself, and which we think is perfectly unjustifiable.

THE Rev. G. North Ash, in his address at St. James' Church on "The Stage," referred to the amusements which are often provided by the Church, and the failure which usually accompanies the effort. We are not surprised at the failure, for we can find no ground for supposing that it is part of the Church's duty to amuse her people. It does not follow, either, that because the Church cannot find recreation for her members that she is to send them to the Theatre.

NEITHER do we see that walking through the streets or strolling on the parks is the only alternative, if the "tradesman," the "artisan" the "young man" or "the girl" does not go to the Theatre. There are countless methods of recreation which may be enjoyed without the risk to body and soul which attends systematic theatre-going. And there is the home which should be the centre of joy, relaxation, and happiness. To make bright, happy homes will be an easier task than to produce a pure theatre.

NOR is it becoming that the Church should suffer abuse at the hands of one who has been appointed to minister in holy things. Mr. North Ash's second address on the "Stage" consisted almost entirely in the effort to show that the actors and actresses were martyrs to the bigotry, ignorance, and narrowness of the Church. It would be better to try and bring the actors into the Church than the ministers of the Church to the Theatre.

MR. DALLEY is usually courteous and generous even when dealing with those who are opposed to him. He seems, however, to have forgotten himself at the banquet of the "Victuallers' Association." He availed himself of the opportunity afforded by the surroundings of pouring contempt and ridicule upon those who are conscientiously and earnestly resisting the countless evils of strong drink. The degrading influence of the traffic was illustrated in the fact that an hour or two's intercourse with the Association sufficed to corrupt the polished, generous gentleman into an unreasoning, bitter detractor. But it is still true—*Evil communications corrupt good manners*.

THE Liberal Association has taken up the question of a Hospital Sunday. It is a new departure from Free-thought. They have usually been governed by the old Epicurean maxim, "Let us eat and drink for to-morrow we die." Thought for others has never before distinguished those who have ranged themselves against the truth of God in Revelation. They begin to find that a system which embraces only destruction will not answer—they must apply themselves to construction. Charity is the material of which they are going to construct their sanctuary.

THE Imperial Government is anxious about Colonial defence, and has communicated with Lord Carrington, suggesting that the Governors and Premiers of the various colonies should confer together upon the subject. Sir John Robertson threw cold water upon such a conference. Sir Patrick Jennings may take a different view of the matter. Certainly, if any such arrangements are necessary, and no one can deny that they are, there can be no better time for making them than while the various nations of the world are in a state of comparative quietness.

TRADES Unionism will not receive much benefit from the action of the men concerned in the dispute with Mr. Jennings. Such a course of conduct will only tend to draw away from the working classes the sympathy of many who in the first instance joined in the effort to secure for their fellows who earned their living by manual labour a just recognition of all rights. The unreasonable clamour of many trades-unionists can only recoil upon themselves and to production of no good.

WE are surprised and sorry to notice that Mr. E. W. O'Sullivan, M.L.A., was present at the meeting of the Co-operative Stonemasons' Society in the matter of the dispute with Mr. Jennings, and referred to it as one worthy of interest, inasmuch as it was a question of labour versus capital. It behoves all who are concerned in the welfare of the land to discourage class conflicts, and it is a singular evidence of a lack of true patriotic policy in Mr. Sullivan that he should foment such differences. Setting class against class in such a community as ours is a contemptible performance.

A LARGE and influential meeting assembled on Monday to bid farewell to the Dean of Sydney and to witness the presentation of an offering in token of love and the appreciation of his manifold labours in the past. Sir Alfred Stephen presided, and conveyed to the Dean, in the name of the Church, the best wishes for his own welfare and that of his wife. We are sure that the Dean carries with him the respect and affection of the entire Church in Australia, which owes so much to his wise administration and faithful preaching. May he return in health and happiness.

THE Ruri-decanal system, which, in many instances, has languished, is about to be revived. The rural deaneries have been re-arranged, and fresh appointments have been made to the vacant offices of rural-dean. The periodical meetings of the chapters should be a source of great strength to the Church. We trust that they may be profitable from a spiritual as well as from a temporal point of view. The clergy may greatly promote this by regular and punctual attendance.

SIR John Robertson is generally credited with a large fund of humour, and much fun he must have had in picturing to himself the consternation of the Local Option League deputation, as the members thereof would read the names of the Royal Commission of Enquiry into the merits and demerits of the liquor traffic, &c. The old knight has cleverly shunted the question out of the road for a few months. The temperance people were getting troublesome, and the politicians have quite enough on hand in distributing ministerial portfolios, and the fortunate ones keeping them, and the rejected ones making them heavy and hard to bear, without these social reformers tormenting them about the real welfare of the country. There can be no step taken pending the report of the commissioners, and so Sir John got the drink question off his mind for a while.

IN the midst of his stupidity, lawlessness and crime, the Irishman is "Nonsensical Pat" still. Instead of murdering a bailiff at Emly, the rioters, knowing, we suppose, that the poor fellow was fond of whiskey, compelled him on his knees to forswear intoxicating liquors, and keep the total abstinence pledge for five years. The story is almost as good as that gravely narrated in the history of the great volunteer movement of 1782, when, in one of the reviews of that memorable time, the cannons were wreathed with the inscription, "Lord, open thou our mouths and our voices shall show forth thy praise." One wonders whether the writers in the one case, and the pledge givers in the other, saw the drollery of the thing.

ANOTHER shocking murder in Victoria. A youth of 17 is the murderer, at least his hand stabbed the victim. But at the back of that there was, of course, strong drink. Idleness, loafing and murder, are the proper fruits of drunkenness, but the fruit does not often ripen so quickly as in the case of this larrikin.

A PROPOS of the theatre controversy, there is an old legend that puts the matter rather strongly. A holy monk rebuked Satan for carrying off a young man, a Christian. "He may have been a Christian for all I know," said the Adversary, "but I found him in the theatre, and, being on my premises, I took him."

March 5, 1886.

A PIECE of strange news reaches us from Western Australia. The Rev. J. B. Gribble has been the subject of a dastardly attack on board a steamer. Elsewhere we publish an extract from the *Daily News* (Perth). The same paper comments in severe language upon the occurrence. From the article it appears likely to lead to judicial proceedings, and certainly if the account given be correct, such larrikinism deserves punishment.

LOOK on this picture. The King of Sweden and Norway granting the use of the Parliament House to the Order of Good Templars to hold its International Session, and expressing his hearty approval of the work of total abstinence. And on this. An Irish ex-Attorney General of the British Colony of New South Wales, at a picnic of the Licensed Victuallers Association, attempting to whitewash that highly respectable body. Which presents the nobler aspect?

CAPTAIN HEALEY, of the "Church Army," is on his way to Sydney to take up work similar to that in which he has been engaged in England. One of his latest efforts before leaving was the carrying on a Mission for three weeks at St. Dunstan's, Canterbury. The work was greatly blessed—the whole parish benefitting by it.

THE Pope and Prince Bismarck have been lately exchanging compliments, and the former has presented the latter with the "Order of Christ," whatever that may be. If, as has been published regarding Prince Bismarck by a late secretary of his, that he is a Moravian and a follower of Zinzendorf, he has had that Order in verity conferred on him long ago by a greater than any earthly bishop. Meanwhile, our readers will remember our prognosticating on the occasion of the last similar bestowal of Papal regards on a Protestant, that the next one too would go to one of the "heretics."

✱ CORRESPONDENCE. ✱

** We are not responsible for the opinions expressed by our correspondents.—Ed. C. E. R.

DISENDOWMENT.

(To the Editor of the Church of England Record.)

Sir,—As a subscriber to your journal,—also to your Church, though not a member,—I have sometimes read illiberal words, and statements not correct, written by your English correspondent, with wonder that they should get into print here. Dean Plumptre justly complains of the principal church organs in England using terms which are combative, contemptuous, and worse, towards those who are for disestablishment; for he knows that many of these are holy men whose supreme love is the Lord Jesus Christ. One would not imagine such men from the general tone of your references to the subject. It was, for instance, painful to read in your journal this editorial sentence, not the first of its kind: "To rob the church of money given by her devoted sons in past generations forms part of the open designs of the foe." I would ask you my brother, first, have you a right to speak of them as the foe? The late E. Miall, addressing Lord Shaftesbury, said, "I am, in truth, no such thing. I believe, my Lord, that my desire to see your Church fulfil her mission with increased and ever-increasing success is quite as deep and as ardent as can be that of any of those who denounce me as her foe." "Liberated from shackles," with "full scope" to her faith, love, zeal, &c., "I am persuaded that she could win back the sympathies of the greater part of our population." This was 80 years ago. Why cannot you in these days give good men, who think not with you, credit for desiring your church's highest welfare? But you add, their design is to "rob."

I have not seen the "Radical Programme," but I have seen abundant testimony that it will go for just what it is worth; religious leaders of thought disclaiming connection with or even knowledge of it. A previous issue showed that you had read a report of the conference of clergymen and nonconformists at the City Temple; and as you probably have acquaintance with what is said on both sides in the general press, you can scarcely have failed to notice, 1st, an increasing desire in the prominent men on both sides to approach this matter fairly and dispassionately, each avoiding unworthy aspersions on the other, and 2ndly, a purpose, in any plan for disendowment, to err to almost chival-

rous extent on the side of excess in the satisfaction of vested interests. There are unprejudiced clergymen in England who scorn the idea which others of them try to poison the public mind with that the nonconformists want to appropriate the Church's property. Is it for you here to be more heated than they?

It is perhaps inevitable that partisan journals there should degrade themselves by the terms spoliation, robbery, and such like; but I submit to you, respected Sir, that to take up their tone is not fitting in Australia, and a derogation from your high dignity. The earnest voice which England is listening to because it carries power, is the voice of men with whom Christ is the supreme love, not that other voice of secularists which has more bluster than power, though the two demands may coincide in some points. What your bishops are earnestly opposing, as they well know, is not "a propaganda of lies, carried out in many cases by infidel tinkers, cobblers, and other small tradesmen." These are, I regret to have to say, the words of your journal.

If worth while to argue disestablishment or disendowment here, let it be well argued by all means; but should it not be dispassionately? and with no wish to give offence, may I suggest that your journal has a beautiful motto, "speaking the truth in love?" I think you will agree with me, on reflection, that the sentence complained of had better not have been written.

With christian respects,
Yours,
F.

1st March, 1886.

→ FOR THE YOUNG ←

A BOY'S DECISION.

Many years ago Mr. S. C. Hall, whom we remember living in his pleasant residence at Sydenham, near London, visited Ireland for the purpose of taking sketches of its most beautiful scenery, to be used in an illustrated work on Ireland, which has since been published. He gives us the following account of a boy, which influenced all his own future life.

On one occasion, when about to spend a day in the neighbourhood of Lake Killarney, he met a bright young Irish lad who offered his services as guide through the district.

A bargain was made with him, and the party went off. The lad proved himself well acquainted with all the places of interest in that neighbourhood, and had plenty of stories to tell about them. He did his work well, and to the entire satisfaction of the visitors. On their return to the starting-point, after a day of great enjoyment, Mr. Hall took a flask of whisky from his pocket, and drank some. Then he handed it to the boy, and asked him to help himself. To his great surprise the offer was firmly but politely declined.

Mr. Hall thought this was very strange. To find an Irish boy who would not touch or taste whisky was stranger to him than anything he had seen that day. He could not understand it; and he resolved to try the strength of the boy's temperance principles. He offered first a shilling, then half a crown, and then five shillings, if he would taste that whisky. But the boy was firm. A real manly heart was beating under his ragged jacket. Mr. Hall determined to try him further, so he offered the boy a golden half-sovereign if he would take a drink of whisky. That was a coin seldom seen by lads of this class in those parts. Straightening himself up, with a look of indignation in his face, the boy pulled out a temperance medal from the inner pocket of his jacket, and holding it bravely up, he said: "This was my father's medal. For years he was intemperate. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the poor child from starving! But at last my father took a stand. He signed the pledge, and wore this medal as long as he lived. On his death-bed he gave it to me. I promised him that I never would drink intoxicating liquor; and now, sir, for all the money your honor may be worth, a hundred times over, I would not break that promise." That boy's decision about drink was noble. Yes; and it did do good, too. As Mr. Hall stood there astonished, he screwed the top on to his flask, and flung it out into the water of the lake near which they stood.

Then he turned to the lad and shook him warmly by the hand, saying as he did so:

"My boy, that's the best temperance lecture I ever heard. I thank you for it. And now, by the help of God, I will never drink another drink of intoxicating liquor while I live."

We regret to have to record the death of the Rev. T. H. Howard, M.A., vicar of Warnley, Bristol. He was the father of the late Rev. Stanley Howard, M.A., the beloved incumbent of Bowral, in the Sydney diocese.

March 5, 1886.

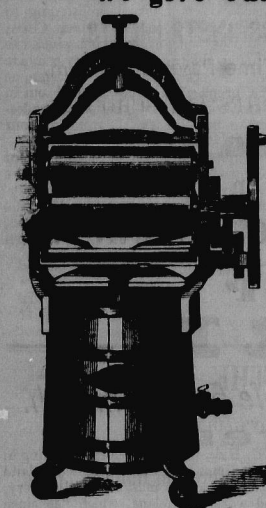
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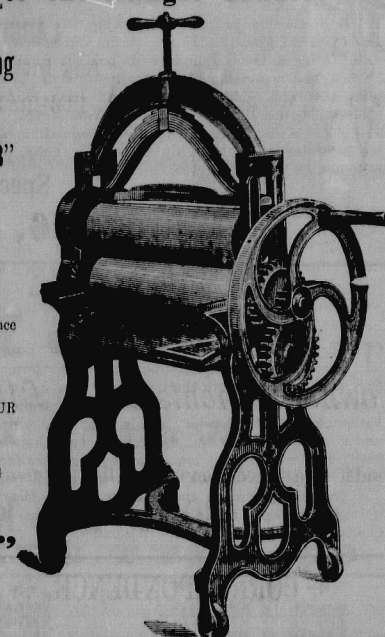
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TEMPERANCE.

The monthly public meeting of St. Paul's branch of the C.E.T.S. Redfern, was held on the first Tuesday in the month as usual. There were about 350 persons present. An interesting address was given by the Rev. A. R. Blacket, B.A. of Windsor.

Some friends were hoping that the Licensed Victuallers would have shut up on the day of their picnic. Only think of Sydney with all the public houses closed for the day, and all the landlords, the wives and barnmaids out at Botany! What a holiday the Police would have had? And the next day what slack times at the Police Courts? Instead of sitting all day magistrates and clerks before noon might also have all gone out to Botany to freshen themselves up.

DARLINGHURST.—On Monday evening February 22nd a meeting of St. John's C.E.T.S. was held in the schoolroom. The chair was taken by the president, Rev. A. W. Pain. Music, recitation and address provided a pleasant evening's recreation. Mr. N. Downing gave an address, in which he alluded to the drunken rows in Victoria-street north night after night, the air being filled with filthy and blasphemous language, and stated that when a policeman was spoken to, he coolly said, "Oh I lay an information." He spoke of the death of Mr. J. B. Gough, the well-known temperance lecturer and advocate, and paid a high tribute to his zeal in the moral wellbeing of the people. The Rev. A. W. Pain made some appropriate remarks, and asked his hearers who were not members to join the society and help them in their work.

The National Temperance League's Annual for this year has many pages dealing with Australia, and opens with the following:

DEDICATORY ODE.

Land of the Southern Sea!
Hope of the years to be!
Voice of the brave and free!
Branch of the Parent tree!
Greeting to thee!

STILL one in hope and heart, though leagues of ocean part,
Be this our fame—
Brothers in thought and deed, sowing a kindred seed
In God's great name!

New land, so fair and strong, let rising Art and Song
Be bright and true!
Old land, so strong and fair, while genius lingers there,
Cherish the new!

Youth of Britannia's race, look in thy mother's face,
Be still her son!
Bold to uphold the Right, though clouds obscure the light,
Her errors shun!

One race in many a clime! Mould thou the coming time
With deeds of Good!
Uproot the weeds of Wrong, make an united song—
One brotherhood!

EDWARD FORKETT.

The *Pull Mall Gazette*, in an elaborate article on the result of the popular vote on the Liquor Traffic in Switzerland, says:—

"Every working man in Switzerland spends, it has been calculated, £10 a year on drink, and, as nine-tenths of the spirits are imported from abroad, this constitutes an enormous tax to the foreigner out of the earnings of the Swiss peasants and artisans. This state of things is about the strongest argument that has ever yet been forthcoming in favour of Local Option in liquor. For, in the first place, Swiss experience conclusively disproves the popular superstition that education alone will check drunkenness, for the Swiss are quite as hungry for education as they are thirsty for absinthe. And then, secondly, there is this positive argument that the consumption of liquor and the increase of drunkenness have gone on *par* with the multiplication of public houses. The consumption has quadrupled, so the official statistics show, in the last twenty-five years, and the number of public houses has increased nearly 25 per cent. in the last ten, the parallel increase in population being only 6 per cent."

Mr. W. S. CAINE, M.P., in his address to the electors of the Tottenham Division of Middlesex, says:—

"There are three main causes of poverty, viz., the liquor trade—the land laws—and ignorance. The liquor trade draws from the pockets of the people one-ninth of their spending power. In return it only employs one thirty-fifth of the population, while degrading and pauperising the community. To meet these causes of poverty, I am in favour of restricting the facilities for the sale of intoxicating liquors to the narrowest limits sanctioned by public opinion. Localities should be enabled to do this for themselves, by possessing, through their representative bodies, the administration of the licensing laws. The undoubted benefits which have accrued already to large and populous districts in this country, through the prohibition of the sale of intoxicating liquors by private owners, fully justify the widespread demand that the ratepayers collectively in other localities should possess similar powers, and be able efficiently to protect themselves from having any liquor shops thrust upon them against their will, by licensing authorities, however constituted."

We learn from the *Church of England Temperance Chronicle* that the newly-appointed Church of England Temperance Society's organising secretary for the diocese of Hereford has received the following letter from the Bishop of the diocese:—

"DEAR MR. BARKER.—That the C.E.T.S. is doing a good work in my Diocese, I have no doubt, and I heartily thank God for it. You have my best wishes for an abundant blessing upon your office as Organising Secretary, and I shall be glad to hear from you, now and then, how you succeed.

"Faithfully yours,

"J. HEREFORD.

"Rev. H. A. Barker, King's Pyron Vicarage."
"We hope soon" adds the *Chronicle*, "to hear that, as a result of Mr. Barker's activity, a great impetus has been given to the work." This wish will be heartily re-echoed by our own readers. And we of the *Record* also echo the wish as we remember Mr. Barker's zeal and usefulness when working in this diocese.

OBITUARY.

The Rev. William Wood, who died at the Parsonage, Pitt Town on the 24th ult., in the 74th year of his age, having received religious impressions in early life, was employed for some time as Scripture Reader under the Rev. J. Clay, brother-in-law of the late Bishop Barker. He did good service by giving religious instruction to the navvies who were working on the line near Liverpool; and in 1847, being desirous of making himself useful in the colonies, he proceeded to Adelaide in the ship *Cheapside*, on board of which he acted as Chaplain during the voyage. Some little time after his arrival in South Australia, he was ordained Deacon by Dr. Short; and when, in 1850, he was advanced to the Priesthood, he received some pieces of plate from the congregation amongst whom he had been labouring, and also a paragraph bible from the Bishop. His work in South Australia was of a very arduous character, for owing to the scattered nature of the population, and the difficulty of travelling in those days, he was frequently in the saddle, and had to accomplish very long journeys. Leaving South Australia in 1862, he came to the Diocese of Sydney, over which his early friend, Dr. Barker, then presided, and under him he held the Incumbency of St. Paul's Church, Pennant Hills until 1869, when he was appointed to that of Pitt Town, Wilberforce, and Sackville Reach. On leaving Pennant Hills, he was presented with a handsomely bound edition of the "Altar of the Household," as a farewell offering from the teachers and pupils of the Church of England School. A copy of the address and reply appeared in the *Australian Churchman* of March 6th, 1869, and also an affecting account of the farewell sermon which he preached in St. Paul's on the Sunday before he left. For the last 17 years Mr. Wood laboured with considerable success on the banks of the Hawkesbury; but latterly, owing to his increasing infirmities, he was unable to visit his parishioners so frequently as he desired, and he was compelled to get assistance in the discharge of his duties from the neighbouring clergy and lay readers. As a preacher he was characterised by soundness of doctrine and plainness of speech, and so anxious was he to work on to the last that he took three services on the 31st of January, administered the Holy Communion on the 14th of February, and presided at a meeting of the Bible Society on the 16th of the same month, on which occasion he delivered an impressive address. His funeral took place on the 25th ult. and was largely attended. The Rev. A. R. Blacket, B.A., Rural Dean, and the Rev. Dr. Woolls officiated: whilst the Rev. J. Ayling delivered an address at the grave, and the Rev. P. Fitzgerald, as Chaplain of the Freemasons' Lodge in Windsor, read the usual service on such occasions, as the Rev. W. Wood had been a Mason of long standing. On the following Sunday the Rev. Dr. Woolls preached funeral sermons in Pitt Town and Wilberforce. In the evening discourse, from John ix. 4th, after having alluded to Mr. Wood's labours in England, South Australia, and Pennant Hills, he concluded in the following terms:—"In the early part of his ministry here, he was very active in the discharge of his duties, both in preaching the Gospel and in visiting the sick, but as you are well aware, infirmities came increasingly upon him, and he was gradually incapacitated from doing what he wished. Many times of late years, his clerical work must have been pain and grief to him. Amidst affliction of mind and body, he ministered to you, and almost beyond his strength he preached the Word from time to time. He has now gone to his rest, and as I desire to say nothing but good of the dead, I would refer to one or two points in his character which are worthy of remembrance, such for instance as the pure doctrines which he preached, the boldness with which he uttered his sentiments or reproved what he considered to be wrong, the patience which he manifested under a complaint which eventually brought him to his grave, and the general cheerfulness of his disposition under difficulties. * * * His work was not without result amongst the grown up members of the church, as well as the young people. In his churches he kept up a com-

paratively large number of communicants, whilst on every occasion when a confirmation took place in his parish, there was a goodly muster of candidates, young men as well as young women. Now that he has gone to that bourne from which no traveller returns, it is pleasing to reflect on these things, and to hope, that having worked during the heat and burden of the day, he felt in his declining years the comfort of the doctrine he had inculcated for half a century. It was a great privilege to me to assist my aged friend when his work became too heavy for him, and I would fain believe that long ere the night of death set in upon him, he had made his calling and election sure. May then the blessing of those who die in the Lord be his. May his works of piety and mercy follow him. And may he, with all those that have departed this life in the faith, have his perfect consummation and bliss at the resurrection of the just."

FAREWELL SERMON BY THE DEAN OF SYDNEY.

The Dean of Sydney and Vicar-General (the Very Rev. W. M. Cowper, M.A.), who is about to leave for England, preached at St. Andrew's Cathedral, and in the presence of a large congregation on Sunday evening, the 28th ult., his farewell sermon. The address, which was delivered with much earnestness, was based upon the exhortation: "Walk worthy of the vocation wherewith ye are called." (Ephesians iv. 1).

DEAN COWPER said: It was intimated to me a few days ago, that as I am about to leave the colony for a time, those to whom I have been privileged to minister in this cathedral would like to hear a few parting words from me this evening. This intimation agreed with my own inclination and intention; and I trust and pray that the words which I am permitted to speak may be so blessed from on high, that you, my brethren, may be profited, and I may be encouraged, by hearing of your progress and well-doing. There are many topics, which, upon such an occasion, one might select for an address. But that which I have been led to choose seems to me as suitable as any, being eminently practical, and for the days in which we live most necessary—"Walk worthy of the vocation wherewith ye are called." This was the keynote which the Apostle struck when he was about to apply to practice the high and holy doctrine which he had taught the Ephesian Church in the former part of his Epistle. He had shown them the glory of their calling as believers in Jesus Christ. He had pointed out the blessed state of high privileges with which they were invested in Him—"chosen before the foundation of the world that they should be holy and without blame before Him in love"—"adopted into the family of God by Jesus Christ"—"redeemed by His blood"—"quickened by His spirit from death in trespasses and sins"—"accepted in that beloved Son"—and "raised up to sit," as his members "with Him," their head in glory: this is what he tells them of the inheritance unto which they had been called. And now it was his anxious desire that, knowing their inheritance, they might enter fully into the possession of it. And in that wonderful prayer which he offered for them constantly—as we read in the third chapter—we see how he longed for this: that the Father would "strengthen them with might by His Spirit in the inner man; that Christ might dwell in their hearts by faith; that they being rooted and grounded in love might be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of God, which passeth knowledge, that they might be filled with all the fullness of God." But if we realise this we see that it ought to lead, and must lead, to a corresponding practice. A Christianity which does not produce this is but a sham Christianity—the shadow without the substance, the name without the life and the power. And the Apostle therefore proceeds to show that the proper and natural outcome of such privileges is a life of holiness, like the life Christ lived upon earth, a life of unselfish devotedness to God and goodness, a life of truth and righteousness, of love and purity and peace. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Now, my brethren, let us look at this subject practically to-night, and prayerfully at the same time. And may the Holy Spirit of life and truth enable us to feel its power! 1. The calling wherewith we are called. Let us first look at this for a few moments. The Gospel finds us in a state of sin, and ignorance, and error. We have wandered from God our Father. We have lost our inheritance as his children. We have sought our happiness in the vain things of this world. And we are engrossed in them as if they were our all, the enjoyment of them the end for which we live, to grasp them the object we should ever be pursuing. But in the Gospel God comes to us. He speaks, and we hear Him calling to us to repent, and turn back unto Him, to put away the sins which alienate us from Him, and to surrender ourselves wholly to His will and obedience. "Return," He says, "ye backsliding children, and I will heal your backslidings. Come out from the world and be separate, and I will receive you; I will be your Father, and ye shall be my sons and

daughters." That is the call of God to everyone who hears the Gospel. But it is only when by the power of the Spirit of God it is brought home to individual souls that it produces the effect desired. We are dead to the voice until He opens our ears; we heed it not until He brings it home to us with power. But when He does this, we obey, and yield ourselves to His dominion. We no longer halt between two opinions as to whom we shall serve. We no longer plead, "less of self and more of Thee," but "none of self, and all of Thee." It was so with St. Paul; it was so with St. Augustine; it is so with every true follower of Christ. He is called by the grace of God into the fellowship of His Son; He is called "out of darkness into God's marvellous light;" he is "called unto eternal life;" he is called unto holiness. He is called to walk with God here, as Enoch did, and Abraham, and Moses, and Joshua, and Samuel, and all the faithful of old, doing the work assigned to him as long as his allotted time on earth may be, but looking always for the home which is in the heavens. Such, my brethren, in brief, is the calling wherewith we are called. A call to salvation from sin. A call into the family of God. A call into the hope of eternal life. A call to the future, full, and endless glories of the kingdom of God. And, mark you this well, if we are true believers, by which I mean if we have given ourselves wholly to Christ, and are trusting and clinging to Him alone, we have the present possession of these blessings, as far as this life is concerned, while for the rest we wait in joyful expectation. Salvation is not all future. It begins here. Heaven is not all future. It begins in our walking with God now. The eternal glory is not all future. It begins in the grace which renews and sanctifies the soul. It is grace fully developed and perfected. Now, then, let us consider how we are to walk worthy of this calling. But I may, first of all, point out that the whole of the epistle from the words of my text to the end, are designed to show us this. And I would ask you to read these chapters, to study them verse by verse, and make yourselves thoroughly acquainted with the principles and practice, which they enjoin and teach. I can only touch upon two or three particulars, leaving you to fill up the outline. Now, I observe that the Apostle speaks first of personal character in connection with this walking. Walk worthy of the calling, with all lowliness and meekness, with long suffering, &c., v. 1, 2, 3, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. And then, from the 17th verse to the end, and in part of the fifth chapter, the Apostle dwells upon these two things as essential—nonconformity to the world, and conformity to the mind and principles of Christ. And this, no doubt, what the Christian man or woman should first look to, his or her personal character. By character I mean the disposition, motives, and habits of life. If our religion is the religion of Christ, it will purify the heart; it will thrust out worldly and carnal desires; it will produce spiritual tastes; it will create holy purposes; it will form a new spirit within, and this will manifest itself in our dispositions and affections. And thus a new character is formed. The leaven leavens the lump and the graces of the Spirit appear; like flowers and fruits in the spring of the natural world showing the new life which has been received. The drunkard becomes a sober man, the sensualist self-denying, the covetous liberal, the dishonest just, the false faithful, the passionate meek, the quarrelsome loving, the proud humble. And if there is no change in our personal character and dispositions, What is our religion worth? What is it but an empty profession, a worthless name? What effect has the Gospel had upon my heart, my life, my tempers, my daily conduct in my business, in my dealings with men, and my feelings toward them? In all these things the fruit will be seen if the tree be alive, and no canker have eaten into it. Look, then, my friends, into your personal character if you would walk worthy of your calling as followers of Christ, and aim at a high standard of Christian life. Be not content with the ordinary profession of those whom you see around. That cold or lukewarm thing, that frozen death-like figure, that petrified form which men call Christianity is not Christianity, but its caricature. And the heathen chief who went to England some time ago and saw how the vast majority of the people lived was justified in saying—"What benefit will it be to me to become a Christian? These people are no better than my own; their religion is no better than mine." Ah, what a hindrance to the spread of the Gospel have the evil lives of nominal Christians been. What an argument do they afford to the unbelieving and the scoffers. But on the other hand, there is no getting over the lives of such men as Brainerd and Henry Martyn and Bishop Pattison, General Gordon, Lord Shaftesbury, and George Muller. They are God's witnesses, they live in the Bible, and the Bible lives in them. Again I observe that the Apostle dwells upon relative duties, and points out how the faithful fulfilment of them is essential to walking worthy of our Christian calling. Husbands and wives, fathers and children, masters and servants, to these he points out the duties which they owe one to the other, and urges them to the consistent and loving discharge of them. And if Christianity does not effect this in those who are called to partake of its blessings it is worth little. But its natural fruit is to purify the home as well as the heart; to introduce love, truth, and peace into the place of sel-

fahness and deceit, and lawlessness, to regulate and govern households by the fear of God, and to make every family a place where He reigns. I have often said to you from this place that there is no reform in society so much needed as family reform, and all the social evils which exist amongst us will continue until this is effected. They have their origin, to a large extent, in neglected homes, in the wrecked lives of one or both of the parents, in Sundays profaned, in the lying and deceit and drinking habits which are indulged in, and in the utter want of moral training, which leaves the young to do and to go and to be what and where they please. Ah, parents, one of your most weighty responsibilities is the government and training of your children, and it is one of your greatest difficulties; but God will abundantly reward you if, from the beginning, you strive to do His will, and, like Abraham, command your children and your households after you to keep His ways. Married life, if it be rightly regarded, is God's method for purifying society, for producing respect and obedience to law, and for developing and maintaining order, reverence, and submission to lawful authority. Families aggregated form nations, and national character depends upon the character of the families of which it is composed. You see, then, how momentous is the responsibility of those who are members of the families which go to make up a nation; and hence how necessary it is that they should walk worthy, each in his relative position, of the calling he has received from God. But I notice a further view taken by the Apostle with reference to which we should walk worthy of our calling; and that is in relation to the advancement of the Gospel in the world. He urges it as regards his own work in Rome and the Roman Empire. He asks for their sympathy and help in the great work of the diffusion of the Gospel. And in this respect I think we have a great lesson to learn. Are we, my brethren, as deeply interested as we ought to be in the spread and triumph of Christ's Kingdom? It seems to me that we of the Church of England in this colony are greatly wanting in this. Other religious bodies are doing much more than we. And as regards our own work at home in each diocese, there need be far more zeal and earnestness and liberality in providing for the Church's wants. We ought not to need the begging sermons, the collectors going round to solicit for the necessary funds, much less the various questionable or objectionable methods which are adopted for getting money for church-building and the support sometimes of the ministry itself. Free, openhanded liberality, according to our means, for the support of the Christian Gospel and God's servants, would be the common practice, if His love ruled in our hearts. And I trust to hear that such a spirit more and more prevails. Let those to whom God has given much give of their abundance, and those to whom he has given less still gladly give of that lesser portion. But when he has given us such amazing spiritual blessings, surely it is unworthy of Christians to be slow or illiberal to give to Him anything that may tend to His glory. There are then these three points to which we should aim to walk worthy of our Christian calling. Personal character, relative duties, and the diffusion of the Gospel and its maintenance in the world. And I will now conclude with a few words to two classes of persons—first, who are striving to walk thus worthily; and secondly, those who are indifferent about such a walk. And to the first I say: Your own happiness, your usefulness, and your power of doing good depend much upon the way in which you walk. Have, I beseech you, a high ideal before you day by day. Set the Lord always before you as your pattern, your model, and your guide. Look at Him and copy Him as the sculptor does the most beautiful examples of ancient art. Deny self, and mortify the flesh. Aim at true spirituality or mind. Attend closely to private prayer, the study of the Bible, public worship, and the two sacraments ordained by Christ. Seek also the fellowship of saints: communion with those who are likeminded with yourself; strengthen one another's hands; and their's especially who minister unto you. Let me ask also for your constant prayers for me and mine. "And let your behaviour be in all things as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." And when the Lord comes may He find us ready to receive Him and to enter with Him into His joy. But what shall I say to those who are careless or indifferent about these things? Ah, my brethren, it is because you have not felt the power of the Spirit. Where He puts forth His power the eyes are opened, the heart feels, the soul is drawn to God; Christ is precious as our Saviour, and faith reaches out her hand to grasp His salvation. Will you not yield yourselves to Him? Will you not make a full surrender? You will then know what His grace can do, and you will take up a new position in life; the position of a man made after the image of Christ, and shining as a light in the world you will be not only blessed, but a blessing to mankind. Let it be the endeavour of each of us, dear brethren, to build up our beloved Church in her true character, in her right principles—the principles of the blessed Reformation. May God give us all grace in our respective spheres to labour for her welfare, to advance her best and highest interests, to make her a greater blessing to this colony than she has ever

been; and as the population advances may be Church be able to reach forth her arms and embrace them in those arms, and extend to them as they need them those blessings which it is her privilege to dispense. God grant these things for His dear Son's sake. Amen.

ENGLISH + MAIL

(From our own Correspondent.)

Parliament is once more in session; and under circumstances more than usually exciting. In the first place there are upwards of 800 members who have never sat at St. Stephen's; and we may expect dire confusion before they get accustomed to the Parliamentary forms and diction. Then there is the utter uncertainty as to the Government—there being, as it is said, only one majority in the House, that in favour of local control in licensing matters. Add to these the solid phalanx which has arrived under Mr. Parnell's orders, whose actions no man can foretell; and we have a complication of uncertainties such as raise public expectation to the highest pitch. If report speaks truth there will be no lack of boldness in the measures which the Conservative Government are about to submit to Parliament. Church Reform too is incubating, and all sorts and conditions of men are doing their best to hurry it forward. Probably the Archbishops will produce a plan in response to the loud and general call for Reform on all sides.

Lord Idlesleigh has offered the See of Manchester to two Bishops, both of whom have declined. How will not leave East London, nor Wilkeson, Truro. These would be appointments, however, show an earnest desire to get the best men, regardless of other considerations. Lord Alwyne Compton will make a popular Bishop of Ely; and it is now denied that Dr. Gott of Leeds was offered the Deanery of Chester, for which he would not have been a suitable man. The *Church Times* has fallen into a ludicrous blunder which bears witness at once to Dr. Ryle's ability and its own fatuity; by furiously assailing the Bishop of Liverpool for his letters on Church Reform, and deriving thence an argument as to his 'confession' of failure as a Bishop; when the said letters are republished from a series written in 1869 by the then Vicar of Stradbrooken. These letters are admirable and very much to the point in the present crisis.

A great sensation was excited by a telegram announcing the capture and probable execution of Dr. Hannington, Bishop of East Equatorial Africa. There is no doubt that the energetic Missionary has fallen into the hands of the Euphoric of Uganda and is in serious danger. It seems that he determined to make his way to the Victoria Nyanza, by a new route, through the much-dreaded 'Masai' country. This was successfully accomplished, and he emerged with one black clergyman in the Uganda territory. Meantime, news had reached Uganda that the Germans were beginning "to eat up the coast," and the natives knowing no difference determined to stop the advent of the foreign Bishop whom they regarded as the advanced guard of conquest. Whether this good Bishop will have shared the fate of Pattison, or have escaped the rage of his enemies, cannot be known at least for many weeks. But our African Missionaries know that they carry their lives in their hands.

The death of the Archbishop of Armagh once more draws attention to the Irish Church. This See has been held during 50 years by two scions of the Beresford family. For many years it was worth £14,500 per annum, but of late years only reached £10,500. The disestablished church has only been able to provide a sum of £2500 for the Primate of Ireland. The election is in a rather chaotic condition, like that in Sydney at the demise of the late Bishop; it amounts to this, that our diocese will have a Bishop whom it did not elect, since the Bishop elect a Primate who must go to Armagh. Probably your arrangement is much better. The See may be offered to Lord Plunket, or it may be given to Dr. Salmon, Regius Professor of Divinity at Trinity College, Dublin. Talking of a Primate reminds me to ask the question, Why do all the newspapers talk of the Bishop of Sydney as the Primate? Is not Bishop a far more ancient, more suggestive, more real name? Perhaps it is because the Primacy is a 'name and nothing more?' at least it is not admired in this country?

Bishop Plunket has issued a most earnest appeal on behalf of the Reformed Church of Spain, now in serious difficulties. It has adopted the Anglican Constitution and is well worthy of support; but is little known; and unhappily many of our wealthiest Churches are almost fiercely repellent of Missionary enterprise. But it would be a worthy work of an Australian Colonist to give a Bishop to that ancient and most benighted nation.

Our weather has been at its worst and most changeable. Snow and frost, thaw and rain, warm muggy days, then snow and frost again. Roads have been sheets of ice and trains in the north, at least, snowed up. All one can say is that it is reasonable—that is atrocious.

January 15th, 1886.

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Receipts for the month ending March 1st, 1886.

SUBSCRIPTION. £ s. d.
Rev. F. Tracey... .. 0 12 0

DONATION.
Mr. J. V. Lavers... .. 1 1 0

OFFERTORIES—Account 1885.

ADVENT.

St. Philip's, Sydney... .. 18 9 1

Burawang... .. 1 0 0

Holy Trinity, Sydney... .. 4 14 11

AUXILIARIES—Account 1885.

St. David's, Surry Hills... .. 13 14 4

Dapto... .. 0 12 0

Christ Church, St. Leonards... .. 1 3 8

St. Paul's, Redfern... .. 3 19 0

Manly... .. 6 13 0

Christ Church, Sydney... .. 1 1 0

Petersham—Box Account... .. 2 9 2

Ulladulla... .. 10 12 0

St. Peter's, Woolloomooloo... .. 93 13 4

Pennant Hills... .. 18 12 0

St. Philip's, Sydney... .. 52 12 0

St. Luke's, Burwood... .. 73 8 6

St. Andrew's—Box Account... .. 1 19 0

St. Mark's, Darling Point—

Box Account... .. 0 2 10

Randwick... .. 7 18 6

Jamberoo... .. 6 8 9

Bowral... .. 2 13 6

St. Paul's, Burwood... .. 27 5 0

St. John's, Darlinghurst—

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Mr. G. Hyem... .. 0 13 0

Mrs. Denne... .. 1 0 0

Mr. C. J. Roberts... .. 4 4 0

Mr. Alfred Lamb... .. 2 2 0

Mr. A. G. Beadell... .. 1 0 0

Mr. F. W. King... .. 1 1 0

Major Airey... .. 1 1 0

Lady Martin... .. 5 0 0

Mr. and Mrs. Herbert

Douglas... .. 2 2 0

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Douglas... .. 2 2 0

34 8 0

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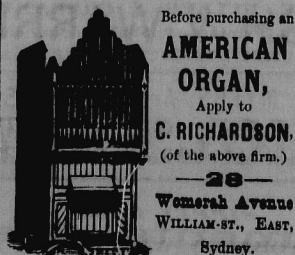
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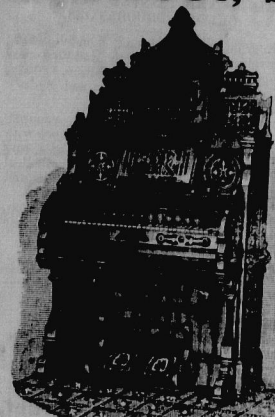
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VOL. VI.—No. 102.

SYDNEY, FRIDAY, MARCH 19, 1886.

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DEATH.

GRIFFLE.—On 24th February, at Perth, of congestion of the
 brain, Livingstone, fourth son of the Rev. J. B. Griffle, aged
 three years.

**THE PRESENT SEASON OF LENT AND
'FIRST LOVE.'**

The sacred season of Lent on which the Church
 has just entered is one that may call for a few words
 at our hands. It is the most solemn of all the seasons
 as it is the longest, beginning with the call of the
 Church to Repentance on Ash Wednesday and
 ending, after several weeks of self and carnal
 mortification, with the Crucifixion and the Resur-
 rection of our Lord. It is eminently the season of
 Repentance for the Church. Let us observe here
 that there are two kinds of calls to Repentance—
 one referring to those who have not turned to Christ,
 who are yet without a living personal relationship
 with Him; and the other to those who have been
 brought to Christ and are in some sort of a living
 personal relationship with Him. The call to
 Repentance at this season is of the Church itself—
 of the christian members themselves,—though the
 example is one not without its bearing on those who
 have not yet felt "the influences of the world to
 come,"—and as such—as a call of Christians them-
 selves to Repent—we have to view it.

That Christian Churches and Christians them-
 selves although they "have been washed" already
 (John xiii., 10) still stand in need of Repentance
 may be inferred from our Lord's repeated call to
 Repent in the Epistles to the Seven Churches—even
 of such as "have not been weary" and had other-
 wise "stood steadfast."

The call to Repentance of Christians themselves,
 as at this season, is one,—as also shown in those
 Seven Epistles of our Lord,—of the nature of an
 examination of sins and failings and a return to the
 state of "First Love." Lent thus calls us back to
 our "First Love"—to the Cross of Calvary, and
 the succeeding Resurrection of Life and Light, and
 Joy in Life Eternal. As Christians we have known
 "First Love," and we are now to go back to it if in
 any way we have fallen from it.

Let us conclude these brief observations by noting
 the course and the memories of "First Love" in
 order that this season may fulfil its end in such as
 need it—and who will say he does not? The guilty
 soul waking to a consciousness of rebellion and sin
 and assured condemnation to death, fleeing for
 Refuge to the Sacrifice on Calvary. The Blood
 applied. The Sorrow, Repentance and Faith,
 all working together to "creating" the "new man
 in Christ Jesus." The pledge of Pardon; the gift
 of Peace; the Holy Spirit's Sanctification; the
 measureless Gratitude, and whole self-devotion of
 the soul. Christ "all, and in all" in all created
 nature and every incident of life. The cup of
 humiliation and joy in the mysterious union of the

Believer with the Lord. The earnest daily, hourly,
 examination of self, and striving to be perfect and
 approved before the loving Saviour and Lord. The
 horror of all shadow of sin and infidelity. Daily
 progress in grace. The "dwelling under His
 shadow with delight"—"His banner held over
 being Love." Such in brief and in necessarily
 imperfect terms is "First Love." Happy is he
 who abides in it. Our Lord calls on His members
 to seek it; and He gives power for it. Without it
 there is only the shell of the Divine Life which has
 departed. Let us pray and trust that our readers
 will, if needing it, seek the reattainment of their
 "First Love."

**THE ADDRESS OF THE MODERATOR OF
THE PRESBYTERIAN ASSEMBLY.**

Few things would work more adversely to the cause
 of Christ's kingdom on earth than a habit of criticising
 severely the sayings and doings of Synods and
 assemblies by members of other sections of the church.
 It would tend to turn honourable emulation into
 bitter antagonism, and therefore we would rather
 abstain from anything which might lead in that
 direction. But the address of the Moderator of the
 Presbyterian General Assembly has compelled us to
 take some notice of it. He thought fit to bring up
 again a newspaper correspondence of some months
 ago on Apostolic Succession and the validity of orders
 in the Presbyterian Church. Without assuming the
 office of censors we think that, if he felt it necessary
 to bring this topic before his brethren, it would have
 better befitted his high office to have done so without
 reference to the letters of gentlemen whose private
 opinions were simply their own and entirely destitute
 of any official authority. The notice taken of them
 by the Moderator certainly gives them an importance
 not fairly belonging to them. The rashness of two
 or three blundering volunteers is a small foundation
 for a heavy charge of unchristian bigotry against the
 whole church. The serious mistake in overvaluing a
 newspaper correspondence led the Moderator on to
 express something like surprise that Dr. Barry had
 not seen fit to join the controversy and stop it by
 some decisive utterance. Truly the Bishop will
 have a lively time of it if he interposes every time
 some heady churchman rushes into print to enlighten
 other churches on the error of their ways, and make
 extravagant assertions about his own.

But would such controversies be so easily settled?
 Would a decisive utterance even from the Modera-
 tor's chair silence every disputant on a knotty point
 of doctrine even in his own communion? There are
 extreme men in every Church to whom no final word
 on any subject can ever be spoken, and if editors
 think the matter of sufficient importance to make
 room for the letters, then, in spite of Bishop or
 Moderator, into the newspaper war they will plunge.
 If the Rev. Andrew Gardiner had set forth a
 dignified declaration of the claims of his co-