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THE

Church of England Record.

VOL. VI.—No. 89.

SYDNEY, FRIDAY, SEPTEMBER 4, 1885.

4s. PER COPY or
7s. 6d. per annum in advance.**CONTENTS.**

	PAGE.
1. Leaders—	
The University Election	65
The Present Crisis	65
2. Church News... ..	66
3. Notes on Passing Events	68
4. Temperance	70
5. Correspondence	74
6. English Mail	76

NOTICES TO CORRESPONDENTS, &c.

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessary for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—The MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

Will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

ERRATA IN THE LAST ISSUE.

Under head "Shoalhaven" p. 51, line 4, for "suitable" read "silver"; line 16, for "others" read "thus"; p. 57, line 3 from end of 3rd paragraph for "from" read "even" and place a period after "savants." In the notice of "Little Folks" it should have been stated that the book may be had at the Church of England Book Depot, 172 Pitt Street.

THE UNIVERSITY ELECTION.

The Primate has acted gracefully in withdrawing from the contest for a seat in the Senate of the University. But the opposition to his election brings no honor to those who have succeeded in keeping him from a place in which he might have been so eminently useful. It is no reflection upon either of the other gentlemen nominated to say that Dr. Barry is far and away the best fitted for the position. No one in the colony could bring such ripened fruits of a long and varied experience in scholastic work to the Senate chamber as the late Principal of King's College. Indeed we think it goes without saying that his services would have proved a valuable acquisition to the University. And over against his high qualification for the office there is set one objection, only one, that he is an ecclesiastic. Truly this is clerical disability with a vengeance. Surely if anywhere, we have a right to look for freedom from exclusiveness in the members of our University; and if the higher culture of this electorate does not raise it above such a narrow spirit as is now displayed we must lower our estimate of its value. It is nothing less than moral cowardice to be frightened at the phantom of sectarianism. If in course of time other ecclesiastics should be nominated and right of precedent be urged, what then? If the gentleman nominated be as well fitted as Bishop Barry let him be accepted.

If he be not possessed of the necessary qualifications let him be firmly rejected. Let the candidate stand on his merits. Tests of his suitability for the particular office in question without reference to his profession should be applied and by these alone let him stand or fall. It is strange that churchmanship should be urged as a disqualification for high places in a school of learning. Which of the old foundations in the mother-country is not indebted for inception and successful working to ecclesiastics. If this revolutionary attack is to be carried out to its logical conclusion the reverend professors should be ousted from their chairs and clerical voters at once be disqualified. Perhaps their success in condemning the ablest of our learned men to academic ostracism solely because he is a bishop in the Church of Christ may encourage these reforming secularists to advance in this direction. If consistent in shewing their aversion to theology they ought not to stay their hand while one of its benighted professors has anything to do with the University. But we believe the country at large as well as the church of which Bishop Barry is chief pastor will not approve of this act of narrow exclusiveness. Mr. Justice Windeyer has scored a victory for bigotry and intolerance, but such ignoble strife brings no honor to the winning side.

THE PRESENT CRISIS.

Some of the words uttered by the Primate at the Conference of the Church Society are pregnant with thought. We refer to where he drew attention to the danger at the present day of the masses being carried away by the various forms of secularism and practical infidelity. Forms which were unknown before—such as Agnosticism, Positivism, and the *rechauffe* of imaginary Buddhism served up by such writers, however divided between themselves as Edwin Arnold and A. P. Sinnett, besides such others which take shelter under spurious science or spurious criticism of the sacred volume—have arisen and crowd the market and the forum, enter the cave, and even proceed to govern the tribe. There is a crisis in the world in respect of religious thought. There are more people in the world,—the population has nearly doubled since the beginning of this century; there is greater mental activity; greater material wealth, comfort and progress; greater scientific knowledge; greater shallowness widespread; more carelessness; more proessed and open irreligiosity; and even more aggregate vice. Even the influence of the Press—the great teacher and guide of the modern age—is sometimes found unworthily arranged on the side of vice and infidelity. Who can wonder, then, that thoughtful minds—especially those whose positions are those of standard-bearers in the Church—should feel concerned, or gird up their loins to the battle—the battle, let it be remembered, of the Lord against the mighty?

Two of the speakers at the Conference seemed to us to touch at the means of checking the evil that,

especially in Australia,—where under a novel freedom license is confounded with liberty—seems likely to run riot. We refer to Rev. J. D. Langley, and "Captain" Briggs of the Church Army. Besides magnificent solitary cathedrals with their beautiful services and thorough organisations; besides even numerous churches with their devoted men of God and servants of Christ assisted by curates on the right hand and the left where there is not one now; besides even annual missions and general revivals; we require cheap and free Mission Halls crowding our dense populated streets and lanes and great public thoroughfares, where chosen Evangelists on whom rests the Spirit of God can daily and nightly advocate the supreme claims of religion, and set forth Christ Crucified.

For, whatever may be thought of a few writers like the leaders of the secularism of the present day, it must be admitted that ninety-nine out of a hundred of the masses do not know them; are men needing enlightenment; and lie under the bondage of vanity and corruption. Necessarily, they can only be reached by the pure evangelical Gospel. We think much of learning—let there be more of it—but we think more of the simple unadulterated Gospel which is "the power of God unto salvation," and which alone can save a lost humanity, "I, if I be lifted up, will draw all men unto me," still holds true,—and never held more true than in the present crisis. All "philosophy" without that is "vain." "Thoughts that breathe and words that burn"—"tongue of fire and heart of love"—will never result from a formal mould, or mere human thought and calculation; and there is no medium between secularism and a living apostolic christianity.

* CHURCH NEWS. *

SYDNEY.

Biœcean.

THE CAMBRIDGE MISSION, S. P. G., DELHI.—The Rev. A. C. Matland, M.A., of the Cambridge University Mission, lectures this evening at the Church Society's rooms in Phillip street. The Most Rev. the Primate will take the chair. We are confident all friends of missions will be present; as a most interesting account of work in India may be expected. We cannot say or do too much to foster a missionary spirit in the Church, on which we wrote so late as June last.

CHINESE MISSION.—About 400 Chinese were entertained at a tea meeting in St. Andrew's Schoolroom last evening in connection with the Church of England Chinese Mission. The Rev. J. D. Langley occupied the chair. Among those present on the platform were the Bishop of Sydney, Canon Moreton, and the Revs. Ruddock, Murphy, Spooner, Robinson, and Wyatt-Gill. Bishop Barry delivered two addresses on the occasion, the first being to the Europeans present (numbering about 150), and the other to his Chinese audience.

ST. ANDREW'S, SUMNER HILL.—We draw attention again in this issue to the opening of this church on Saturday next by the Primate. On Sunday the opening ceremonies will be continued by the Very Rev. the Dean of Sydney, and others.

WINDSOR.—The Rev. Canon Blacket, of Blayney, diocese of Bathurst, has been nominated by the Board of Nominators to the incumbency of St. Matthew's, Windsor, rendered vacant by the death of the Rev. F. W. Stretton.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The new building for the Young Men's Christian Association is now ready. On Sunday next there will be a special dedicatory service, in which the Primate (Dr. Barry) and the Revs. Dr. Jefferis, Dr. Steel and Dr. Kelyack take part. On Monday following the formal opening ceremony will be performed by the President of the Association, Mr. W. J. Foster. There will be exhibitions of artistic, scientific, electrical and mechanical articles and appliances, and a sale of useful and fancy work. On Monday night a public meeting and reception of delegates from the other colonies and from various places in the country will take place. On Tuesday, Mr. Montague Younger and a choir consisting of about fifty voices will perform selections from the "Creation" and the "Messiah"; and on Wednesday and Thursday evenings concerts will be given. The exhibition and sale of work will continue up till Thursday night; and finally, on Friday and Saturday a great flower show will be held. The lighting every night will be by electricity.

THE PROPOSED CHAPTER HOUSE.—A meeting of the Bishop Barker Memorial Committee was held at the Church Society's House on Thursday afternoon. Tenders for the erection of the proposed Chapter House were laid before the committee, and after discussion and explanation by the architect, Mr. Arthur Blacket, of Blacket Brothers, the tender of Mr. John Morrison, for the sum of £6507 was accepted. A building sub-committee was appointed, and it is expected that arrangements will be made for laying the foundation stone about the beginning of October.

THE MELANESIAN MISSION.—On Tuesday evening last, an interesting lecture on the Melanesian Mission was delivered in St. John's schoolroom, Parramatta, by the Rev. D. Ruddock, late of the mission staff. The Rev. Canon Gunther occupied the chair. Mr. Ruddock described the every-day life observed at Norfolk Island, the headquarters of the mission, and gave an interesting account of the habits, customs, and superstitions of the inhabitants of the numerous islands on which schools have been established. He also exhibited a collection of native curios, which were greatly admired. A collection was made in aid of the mission, and the proceedings terminated with a vote of thanks to the lecturer.

FREE SEATS AND CHURCH REVENUE.—The Primate lately laid before the Synod the following information:—Returns have been received from 107 churches, containing 32,444 places. (1.) Free and Open Churches: (a.) Of these there appear to be in Sydney and suburbs, 14, viz. St. Barnabas, St. Peter's, St. Silas, Waterloo; St. Matthew's Botany; St. Stephen's, North Willoughby; St. Simon and St. Jude's, St. Luke's, St. George, St. Paul's, Kogarah; Granville, Rookwood, Guildford, Artarn, Narreburn. (b.) In country districts there are 22, namely, Blackheath, Mount Victoria, Holdsworth and Broughton Chapel, Jambero and Shellharbour, Luddenham, Pennant Hills, Ermington, Blacktown, Sackville Reach, Clydeale, Riverstone, Lower Portland, Burrawang, with its dependent churches; Broughton Creek and Kangaroo Valley, the Oaks. 2. Of those below the one-sixth provided by the Church Act there are only two—Watson's Bay and Manly—where no fixed arrangement of free seats seems to prevail. 3. Taking the 107 churches generally, it appears that of the 32,444 places, 16,578, besides 1693 choir-seats, are free, or above one-half of the whole. It must, however, be noted that in many cases it is doubtful whether places are permanently free, or are simply unappropriated at the present time. 4. Taking the churches generally, it appears that the aggregate annual amount of pew rents is £8540; offertories, £22,028; stipend funds, £6124; other income, £9399. 5. From answers to my questions as to up to what point in the service appropriated seats are reserved, it seems that great diversity prevails. Many churches have adopted the rule which seems most reasonable, that no seats are reserved after the commencement of service, others fix various times or even keep seats to the end. The Rev. F. B. Boyce moved for a better and fuller classification, which was agreed to.

REV. C. H. GIBSON.—We are pleased to hear that the Senate of Trinity College, Dublin, has conferred the degree of M.A., on the Reverend Charles Henry Gibson, B.A., Curate-in-charge of the ecclesiastical district of St. Andrew's Cathedral, Sydney. Our readers will also be pleased to hear that the Reverend gentleman is steadily improving in health, and it is hoped that he will be sufficiently recovered to proceed on a visit to Moss Vale at the commencement of next month.

JAMBEROO.—After over three years' faithful service as incumbent of this parish, the Rev. E. A. Colvin has been removed. Those only who are familiar with the history of the church at Jambero, and know the low ebb to which the parish had sunk, can fairly estimate the wonderful difference between its state now and what it was then. The brevity of the notice of his departure left but little time for the parishioners to make all the preparations to show their deep pastor their appreciation of his labours as fully as they would have liked. However, a valedictory tea meeting was hastily arranged for by the parishioners, and took place in the C.E. schoolroom on the night of Tuesday, August 11th, the day before his departure. There was a large attendance, and after the tea had been partaken of, the senior churchwarden, Mr. Thomas Fredericks, was voted to the chair. Mr. Frederick McMahon, on behalf of the young men members of the church in Jambero, then presented Mr. Colvin with a beautifully illuminated address—of which the following is a copy—got up at the establishment of John Sands, of George-street, Sydney:—"To Rev. E. A. Colvin, Incumbent of Church of the Resurrection, Jambero.—Reverend and dear Sir, we, the undersigned, young men of the parish and members of the Church of England Friendly Society, Jambero, have heard with feelings of deep regret of your intended departure from this parish. During the three years you have been among us you have always manifested a great interest in our social, intellectual and spiritual welfare and advancement. The kind advice you so frequently gave us will not soon be forgotten and, we trust, will be carried out in our lives. We desire herewith to most sincerely thank you for the practical interest which you have all along taken in our welfare. We are conscious that under the guidance of Almighty God your ministry has been a great blessing to each of us. We sincerely hope and pray that the blessing of our gracious God may still attend you, and that your future work in your new sphere of labour will be crowned with success. We pray God that Mrs. Colvin, children and yourself may be blessed with long life, health and happiness." Mr. Colvin, in reply, said that he received the address with feelings of intense gratification, and rejoiced that his efforts for the intellectual, moral and religious welfare of the young men of the district had been so greatly owned and blessed by God. He felt thankful now to find that they had been so much appreciated by the young men themselves. This token of their esteem would be a powerful incentive to him for to labour to win young men for the Master. Whenever he went he always regarded it as a good sign of genuine work being done in

any parish when the young men, especially in large numbers, rallied round their minister. Nothing gladdened his heart so much as the fact that it had been so in Jambero. He was sure that the sentiments expressed by the young men in the address were those of one and all, as could easily be perceived by the unmistakable regret evinced because of the separation of pastor and people. Speaking to the congregation in general, he said he left the parish with a sad heart, as he knew he was leaving a devoted band of friends and fellow-workers in the cause of Christ. Still, he submitted to the will of God, and prayed that this work would be carried on by His own instrumentality. He asked the people to still go on in the good work. Mr. J. J. Gray then read an address presented to Mrs. Colvin by the members of the choir, thanking her for presiding at the organ and taking such a deep interest in advancing the choir, and requesting her to accept as a slight memento an elegant combination work-box and writing-desk, which was then handed to Mrs. Colvin by Miss Hukins. Mr. Colvin, on behalf of Mrs. Colvin, returned thanks. Mr. Thomas Fredericks then, on behalf of the congregation, expressed great regret at the departure of Mr. and Mrs. Colvin—bade them farewell and wished them God-speed. The choir sang a verse of the farewell hymn, the benediction was pronounced by Mr. Colvin, and the meeting closed.

Parochial.

ST. SIMON AND ST. JUDE'S.—The annual social gathering in connection with St. Simon and St. Jude's Church, Campbell-street, Surry Hills, took place in the Temperance Hall last evening. There was a good attendance of church members and friends. The meeting was presided over by Mr. W. J. Foster, who, in the course of his opening remarks, pointed out the great necessity which existed at the present time for unity amongst those who were identified with the Reformed Church of England. He was pleased to know that the evangelical work which had been carried on by the incumbent (Rev. J. G. Southby) had borne good fruit. He wished the members of the church at Surry Hills every success in their endeavours to spread the knowledge of the Gospel of the Lord Jesus Christ amongst the parishioners and the residents of the neighbourhood. Addresses were delivered by several ministers, and musical selections were given.

GRANVILLE.—On the 24th August last, the Rev. W. A. Phillips was inducted to the incumbency of Granville with Guildford, by the Archdeacon of Cumberland. The service took place at St. Mark's Church, Granville. The prayers, as far as the Psalms, were read by the Rev. W. A. Phillips. The Psalms were the exxi, cxxii, and cxxiii; and the lessons Isaiah lxi, and 2 Cor. v. 17-vi. 2. The hymns were, "The Church's one foundation," "Praise My Soul, the King of Heaven," and "Come, Gracious Spirit, Heavenly Dove." A prayer invoking a blessing on the incumbent was offered by the Archdeacon, after which the bishop's license was read by Mr. John Scarborough, one of the churchwardens. An exhortation to the minister and congregation followed, after which the worshippers knelt in silent prayer. The "Veni, Creator Spiritus" was then recited, and after several more prayers the blessing was pronounced. The Archdeacon chose as his text 2 Corinthians, iii. 4, 5, and 6. He made special reference to the work of the Christian ministry, and the causes of its success and non-success. The offertory was devoted to the separation fund.

ROOKWOOD.—The induction of the Rev. E. A. Colvin to the incumbency of Rookwood took place in St. Stephen's Church, on August 22nd last. The service was conducted by Canon Gunther, the Revs. W. A. Phillips and E. A. Colvin assisting. The Canon preached an instructive sermon on "The Mission of Christ and the Work of the Church."

CONCERT AT NEWTOWN.—A concert in aid of the Port Darwin Mission was given last evening at the Town Hall, Newtown. There was a good attendance, and the entertainment was fairly successful. Mrs. W. H. Ullmann's rendering of "The Beautiful City" (with harp accompaniment) was evidently much appreciated. Miss Cowley, Miss McLean, and a lady amateur also assisted. The Rev. W. H. Ullmann, B.A., Rev. D. D. Rutledge, M.A., Mr. Hugh Duff, Mr. J. T. Brown, Mr. Cameron, Mr. Roach, and Mr. Hutchinson also took part in the entertainment. The concert was conducted by the Rev. W. H. Ullmann, B.A., late incumbent of Christ Church, Enmore.

ST. SILAS'S, WATERLOO.—Valedictory services in connection with the termination of the Rev. J. N. Manning's incumbency of St. Silas's Church, Waterloo, were held on Saturday, 22nd ult. At the close of the afternoon's service, the Sunday school teachers and the elder scholars presented the incumbent with an address and a handsomely-framed portrait of himself, from the studio of Messrs. Freeman and Co. On Tuesday evening a tea meeting was held in the schoolroom, and between 300 and 400 persons were present. The purposes of this gathering were to bid the Rev. J. N. Manning farewell and "God speed," and to welcome his successor (the Rev. H. Martin) to the parish. After tea the chair was taken by Mr. Manning's predecessor, the Rev. J. Barner, who testified to the esteem in which Mr. Manning was held by the clergy generally. He regretted the loss Waterloo would sustain through his removal, while he congratulated the old premier parish of St. Peter's, Cook's River, on the fact that it would be presided over by an earnest minister of Christ. After the chairman's address, one of the churchwardens (Mr. C. B. Brownrigg), on behalf of the parishioners, presented Mr. Manning with a richly-illuminated address and a purse of sovereigns. The rev. gentleman in reply to this testimony of goodwill on the part of his old parishioners, spoke feelingly of the termination of his career at Waterloo, and asked, on behalf of his successor, the same hearty co-operation that he (Mr. Manning) had experienced during

his 12 years' pastorate. At the close of Mr. Manning's address the chairman introduced the newly-appointed incumbent, who was warmly welcomed by the audience. After Mr. Martin's speech, the churchwardens presented Mrs. Manning with a handsome plush work-box, and Mr. J. W. Allpass with a valuable gold Albert and pencil-case, as testimonies of the esteem in which they were held by the parishioners. The following gentlemen then addressed the meeting:—Revs. S. Fox, F. B. Boyce, and F. T. Trivett. During the evening members of the church choir and other friends rendered some excellent music. In connection with the subject of testimonials to Mr. Manning, it should be stated that on Thursday last the boys and girls attending at the Waterloo Public School, and belonging to Mr. Manning's special religious instruction class, presented him with an address, a superbly-finished album, and a gold pencil case, betokening their affection for him, and their regret at losing him as their religious teacher.

ST. PETER'S, COOK'S RIVER.—On Sunday evening, the 23rd August, the induction of the Rev. J. N. Manning, M.A., to the parish of St. Peter's, Cook's River, in succession to the late Rev. W. F. B. Uzzell, was celebrated by the Most Rev. the Primate. Dr. Barry having formally inducted the new incumbent, and having delivered the customary charge to the churchwardens and parishioners, preached an eloquent sermon, taking his text from Corinthian ii, chapter vi, v. 1: We then, as workers together with God, beseech you that ye receive not the grace of God in vain."

ST. SILAS'S CHURCH, WATERLOO.—The service in connection with the induction of the Rev. H. Martin was held on Sunday morning, the 24th last at 11 a.m. The Rev. R. Taylor, Rural Dean of Sydney West, conducted the service and preached on the occasion.

ST. BARTHOLOMEW'S, PYRMONT.—The Anniversary Tea Meeting and Concert was held in the old Presbytery Church, Harris-street, on Wednesday, the 26th ult. Tea was on the tables at 6:30 p.m.; concert at 8. The Revs. A. Yarnold and F. B. Boyce addressed the meeting.

KIAMA.—A well-attended meeting of parishioners and members of the Church of England, residing at Kiama, Gerringong, and Crawley Forest, was held in Christ Church Schoolroom, Kiama, on 19th last, to sympathise with the Rev. J. Done, in a misfortune with which he met recently, and to congratulate him on his escape from personal harm. Mr. W. Gray occupied the chair. When returning from Gerringong Mr. Done's horse became restive and backed with the buggy over an embankment, falling a distance of about 30 feet. The horse was comparatively uninjured, and Mr. Done had a narrow escape; but the buggy and harness were destroyed. At the meeting an address was presented to Mr. Done, congratulating him at his happy escape from harm and begging him to accept of a new four-seat buggy and a new set of harness as an expression of their kindly regard both to himself and Mrs. Done. Mr. Done very cordially received the handsome gift, and replied to the address in feeling terms, both on the part of himself and his wife.

NOWRA.—The harvest festival in connection with the Church of England held here has been largely attended. The Revs. J. Best (of Nowra), L. Parr (of Broughton Creek), and J. H. Mullens (of Sutton Forest) were present, the latter officiating.

CHRIST CHURCH, ENMORE.—On Friday morning and evening, August 23rd, the Rev. W. H. Ullmann preached at Christ Church, Enmore. The rev. gentleman was formerly incumbent of this parish, and at the special request of several of the members of the congregation the present incumbent invited him to preach. The congregation in both instances was large. The rev. gentleman seemed deeply touched at again officiating in the church which he was mainly instrumental in building, and expressed his grateful appreciation of the kindness shown to him by many of his late parishioners. Mr. Ullmann is shortly proceeding to Port Darwin, to carry out the work in the church in that distant part of the Northern Territory.

GOULBURN.

MURRUMBURRAH.—The new Anglican Church at Currawang, near the Hon. Richard Roberts' Estate, was opened for Divine service on August 24th last, free from debt. The Rev. Thomas Watson, incumbent, preached the opening sermon to a large and attentive congregation.

BATHURST.

PRESENTATION TO THE BISHOP OF BATHURST.—A very interesting presentation took place on Monday last, at noon, at St. John's parsonage, Mudgee. A number of the parishioners met for the purpose of presenting an address to the Bishop of Bathurst, as it is now known that his Lordship will shortly sever his connection with the diocese in which he has so long and so earnestly laboured, and with whose expansion in usefulness and efficiency he has been so closely identified.

The Rev. Canon Bentzen said that those present had assembled together in an informal way to present an address of cordial welcome on the occasion of his Lordship's return to the diocese. He might venture to add that the words of the address represented, though but inadequately, the sincere feelings, not only of those present, but also of the whole body of the parishioners.

The following address was then read by Mr. A. H. Cox, one of the church wardens:—"To the Right Reverend Samuel E. Marsden, D.D., Bishop of Bathurst. May it please your Lordship—On behalf of the parishioners of St. John's Church, Mudgee, we desire to offer you a hearty welcome on your return to the diocese, and at the same time we wish to express our sincere regret at the bereavement which has hastened your return, and to express our sympathy with yourself and

family in the loss of one who was at all times a strong support of the Church, a true friend of the clergy, and a helper of all good works in the diocese. We trust that your visit to England has materially benefited your health, which we know was seriously impaired before you left the colony. We cannot help expressing our regret at the announcement of your proposed resignation as Bishop of this diocese, as we know that your duties during the term of seventeen years, which your episcopate has extended over, have been of a most laborious and arduous nature, and knowing the great ability and zeal at all times displayed by you, we feel it is with great difficulty your Lordship's place can be filled, especially when we take into consideration the exceeding scanty provision made in this diocese for the maintenance of a bishop, as we cannot be ignorant of the fact that your work has been carried on at great pecuniary loss to yourself, and that your labour has been a labour of self-denial, founded upon love to that Saviour whom we all worship and adore. In conclusion, we desire to assure your Lordship of the continued respect and esteem of the members of this congregation towards yourself and Mrs. Marsden.—C. D. MEARES, H. A. LOWE, A. H. COX, Churchwardens.

Dr. Marsden then read the following reply.—“To the Parishioners of St. John's Church, Mudgee. My dear friends—I feel very much obliged to you for the cordial welcome you accord me on my return to Australia. I have a very grateful remembrance of many kind receptions at your hands, and have always looked forward with pleasure to visits to your town. Your former incumbent, the Venerable Archdeacon Gunther, was one of my oldest friends. My first acquaintance with the Western district was made when in his charge, almost half a century ago, so that Mudgee always had attractions for me, on this account, as well as for the cordial welcome I always met with whenever I came amongst you. I would thank you for the valuable assistance rendered by you in my arduous work in various ways; in particular for your contributions to the Church Society. I would congratulate you on the restoration of your church, and of being in possession of the finest organ in the diocese. I desire to thank you for your very kind reference to my labours as your bishop. I came out to “spend and be spent” for you, but it is a great disappointment that I am not able to remain longer at my post. My work as a pioneer, and the many difficulties incident to the first bishop of a diocese, have so exhausted my energies that I am anxious to hand over the work to a man of greater energies than I can claim, though I am certain you will never get one more interested in your welfare than I have been, or with such an attachment to you as I have. I am grateful for your sympathy in the loss I have sustained. She of whom I was bereaved was a cordial supporter of all church work. She of whom I was bereaved (to whom you kindly refer) and I may return in a few years, and that we shall find that God has blessed you with all you need for this world and the next.—I am your friend and bishop, S. E. MARSDEN, Bishop of Bathurst. Mudgee, August 17th, 1885.

His Lordship said there were a few words more he would add to his address. When he was consecrated Bishop of Bathurst his appointment created some interest in the minds of many, as he was the first Australian who had been raised to the Episcopate. Since then, however, his native city, Sydney, had provided three bishops. In the early days he had a large area to supervise, and the difficulties of travelling were very great. They were better off now, but in the days he spoke of it took a fortnight to get to Bourke. A matter that had occupied his attention was how to find support for the clergy. At home, where the benefices were mostly endowed, the clergy did not depend much upon their congregation. He advised them for their own sakes to make their parishes the best in every way. In these days of competition it was necessary that there should be inducements held out, so that they could hope to get the best men possible for their parishes. There would doubtless be some difficulty in appointing a successor to himself; one of the reasons being the inadequate endowment to which they had referred. The office of bishop had been a loss to him, as he found that after paying travelling expenses, and affording necessary help to the clergy, his income was not £200 a year. He believed in a change of men, as fresh men came out with the latest ideas of church organisation and with new zeal. Doubtless they would exhaust themselves in due course as he had done. Where to find a suitable man he did not know, but that was a matter for their representatives to decide, and he hoped to see the Mudgee representatives taking part in the deliberations. He then referred to the two courses open to the Synod—to choose a man in the colony, or to delegate the choice to one from England. The latter course perhaps would be most advantageous, as the bishop would come out with the best methods of church government, and would be able to raise men and means, things which a local man could not do. With regard to the Church Society, Mudgee had done more in the past for its support in proportion to its population than any other parish in the diocese, and he asked the continued help of the ladies towards that good work. He was sorry he could not see all the friends he wished to visit during his stay here, but hoped they would take the will for the deed. He hoped to be amongst them again for a few days before he said farewell, prior to a visit of a year or two to England. Should he and Mrs. Marsden return in a few years, as they intended, he hoped to find that God had blessed them and theirs with every blessing.—*Western Post*, Mudgee, 21st August.

MELBOURNE.

The Rev. Robert Barlow, who for 26 years has officiated as incumbent of St. Mark's Church of England, Fitzroy, died very suddenly on Sunday, August 23rd last. Towards the close of the morning sermon his voice faltered, and turning from the congregation with the remark “God bless you all,” he walked to the communion rail, pronounced the benediction in a scarcely audible voice, fell down in a fit, and was carried into the vestry. He died in about three hours.

The Bishop of Melbourne has commenced a course of lectures on “The Galatian Lapse,” in the Melbourne Town Hall. The attendance has been much larger than on previous occasions, the building being crowded in every part and many persons having to stand the whole time. In the first lecture announced, the theme which he proposed to elucidate was the connection between the life of the glorified Saviour and the moral and religious regeneration of mankind. To enter fully into the statements of Scripture on this subject we required to know something of the circumstances which elicited them. Each cardinal truth of our religion has won its way to the light under peculiar conditions, and will then be best comprehended by us when we are made to see it in the process of being thought out, and in its right relation to the conflict out of which it emerged, the man who enunciated it, and the people to whom it came as a shock or as a revelation. The battle between the Jewish view of things and the Christian, which was to end in the victory of the great principle that the key to life and conduct is no longer to be found in the obedience to law, but in the union with Christ, came to a head in Galatia. To the churches in Galatia therefore the Bishop took his hearers, to study the causes and meaning of that first Christian controversy which provoked St. Paul to scrawl those few “sheets of papyrus,” of which Archdeacon Farrar says that they are “the manifesto of emancipation,” being “for the early days of Christianity what would have been for Protestantism the Confession of Augsburg and the Protest of Spire combined,” only “these expressed in dithyrambs and written in jets of flame,” and that, “whether they failed or not of their immediate effect, they were to wake echoes which should roll from soul to soul and live for ever and ever.

BRISBANE.

An eight days' mission in connection with Christ Church, Bundaberg, commenced on Sunday last week. Services were also held every morning and evening during the week. The Rev. R. R. Eves, of Maryborough, was the special missionary.

The Rev. E. A. Anderson of Mackay is delivering a series of sermons on the evidences of the Christian religion. Speaking of the first of the series the *Mackay Mercury* says:—“The address delivered extempore was very ably illustrated by numerous references and passages from the standard literature of the day, and the rev. gentleman's own exposition of his views on the subject were both clear and pronounced, and delivered in a manner which evidences the earnestness of the speaker in laying these important truths before his audience, as well as their practical utility in the concerns of every day life.

A tender has been accepted for the erection of a new Church of England at Blackhall, the amount being \$430.

The annual distribution of the prizes in connection with the Church of England Sunday School, Mackay, was to take place on Sunday afternoon last, about half-past three, on which occasion there was also to be a children's service.

NOTES ON PASSING EVENTS.

THE University has lost a chance which may not soon occur again. It has, by the action of a certain section of its graduates, thrown away the experience and invaluable help of the Bishop of Sydney.—Anti-ecclesiasticism has truly run mad. We suppose that the craze will come to an end some day. The worst of it is, that like most other crazes it is mischievous. This one is particularly unfortunate just now, as the University needs the aid which Dr. Barry could afford. His presence in the Senate would have been most valuable.

WE were struck by the following letter to the *S. M. Herald* on the question of the Primate's standing for the vacancy in the University Senate, and heartily endorse the views therein expressed:—

You have told us that a feeling exists among the public that “the Senate will get on better without ecclesiastics,” and that the feeling is “very general.” No doubt this feeling does exist. There are those who, for reasons which I need not here particularise, desire that ecclesiastics should be excluded from that control of university education in which from their training, ability, and character, they are of all men best fitted to take part. If, however, this feeling has become “very general,” it must have been very recently. It was not so when, on the advice of the founders of the University, three clergymen of different denominations were named as members of the first Senate. It was not so in 1855, when Canon Allwood was elected a member, nor in 1856, when Archbishop Polding took his seat, nor in 1869, when Canon Allwood was elected the Vice-Chancellor, nor even so late as 1884, when another ecclesiastic, Dr. Jefferies, the eloquent and able minister of the Pitt-street congregation, was a candidate for a seat, which I for one believe he was well suited to fill, and when your extended and impartial observation detected no trace of any such public feeling against his candida-

ture on account of his ecclesiastical position, at least none that you considered of sufficient importance to be mentioned in your columns.

You tell us that this objection is based upon “the theory that an ecclesiastic elsewhere must be an ecclesiastic in the Senate,” which theory plainly means that an ecclesiastic must use his influence as a member of the Senate to further the interests of his church, to the detriment of the general interests of the University. In other words, all other men may be trusted to keep faith to the obligations of their position; but these men, chosen out of us all and trained to be teachers of truth and honesty and honour, cannot be trusted to act upon the very principles they are expected to teach.

I will simply remind those who may be inclined to this theory that since the foundation of the University not even the suspicion of any such action has attached to any of the ecclesiastical members of the Senate; and, as their membership has been found to work well for the last 30 years, a grain of experience is worth a pound of theory.

You have indicated as a consideration affecting the election the contingency that it might lead to the further election of Dr. Barry as Chancellor. This is no doubt the real issue that is looked to by those who are moving on both sides, and it becomes us who are electors to consider who is most likely to be put forward as Chancellor in the event of Dr. Barry not being elected to the Senate. Which of the two would confer the highest prestige on the University? Which has the clearest view of the purposes of the institution; the largest experience; the greatest administrative ability; and the highest and most single-minded enthusiasm for University education? And it is no disparagement to any probable candidate for the position to say that in these qualifications we may possibly reckon that he stands second to Dr. Barry.

ONE OF THE FIRST SEVEN GRADUATES.

THE Bishop's address at the opening of the late Conference of the Church Society was particularly able and interesting. He struck a note which should have set the people thinking—What is the civilization of the future in this land to be? Is it to be the civilization of our mother-land—a civilization redolent of the blessed truths of Christianity—or is it to be a continental civilization—a civilization divorced from Christian truth, with all its accompanying weakness, and selfishness. These two forms of civilization are struggling for supremacy. The conflict has begun and is going on, and it behoves us to recognize the situation, and to give ourselves as Christians and as citizens to the task of helping to build up a nation “exalted by righteousness,” and regulated by the fear and love of God.

WITH Christian civilization the Bishop, very properly, connected the influence of the Church. He pointed out that much depended upon the Church retaining her spiritual leadership. Herein we confess to serious misgivings. We view with alarm the spread in the Church of evils which we are persuaded weaken her influence immensely, and which if allowed to develop will rob her of her position as a leader. On the one hand we have a Ritualism which is only disguised Romanism, practised notwithstanding the protest of the Scriptures and the Prayer Book. Are sensible people likely to submit to a leadership which will carry them back to bonds from which they were freed centuries ago at inestimable cost? On the other hand we have a still more pernicious Rationalism—a system which with a show of liberty tends to bondage of the worse description. The self-indulgent, and unreasoning may be caught by this; but sober, thoughtful people see through it, and repudiate it. No. Neither Ritualism nor Rationalism can attain to the proud position which the Bishop desires for the Church in the moulding of Australian Civilization. If the Church is to take its proper part in the building up of the nation it must be true to God and His Word. Then God will bless it, and men will trust and follow.

DR. YORK is at the present the meteor flashing in the sky of the Liberal Association. He is possessed of great versatility. On Sunday he discourses on a great variety of subjects, theological and otherwise. On a week day he occasionally emerges from obscurity and gives the world the benefit of his observation and researches. “The Trades and Labour Council” of New South Wales recently secured his services to lecture upon “land, labour, and

capital.” This drew the lecturer out in almost every conceivable direction. He referred to God as the sovereign possessor of the land. He found the “Devil” in the landlords of the country. He described the members of our highly-respectable Government as “purple-clad thieves,” who ruled in office and would gobble up the land for speculative purposes. Of course he praised the “working-man” and advocated the rights of the down-trodden member of the community, contending that he should not work more than four hours out of twenty-four. Such a star cannot surely last long above the horizon. Even the Liberal Association could not stand long such bedazzling brilliancy.

THE bell was a most useful institution at the Church Society's Conference. It cut short many a long harangue. By the bye, we noticed that it came frequently into requisition during the addresses of the laity. One thing was made manifest, that it would never do to limit lay sermons to ten minutes unless a gong was provided.

MR. Jackson considers that the Sabbath pure and simple has been abrogated—and “that the Lord's Day” of the Christian is a mere institution of the Church, upon the same footing, we suppose, as Saints days or Christmas-day. Such a view we maintain to be most dangerous and contrary to the teaching of the Church and Holy Scripture. The Sabbath is no Jewish Institution, but an ordinance of God established “in the time of man's innocence” which can be traced through the centuries up to its incorporation in the Mosaic code. The observance of it has been most solemnly laid upon the people of God in every age. Personal and national blessings have always followed the regard of this sacred day—and woe be to us when the Colonial Sabbath is such an one as that delineated by the Rev. H. L. Jackson.

NOR can we accept Mr. Jackson's opinion as to the Church's teaching upon the Sabbath question. The various services which are appointed for the day clearly show that it is to be a day of worship and spiritual profit. The constant use of the deacon's law in which the law of the Sabbath is comprehended, is unmistakable evidence that the Church adopts, what Mr. Jackson is pleased to call the “Sabbatarian theory.” Unless this be so the recital of the fourth commandment and the prayer which follows, that “God would incline our hearts to keep this law” is a solemn mockery.

WE noticed in a late issue that a Sunday Observance Law had been passed in Austria, and that Prince Bismarck had given his testimony to the value of the English Sunday. It is now reported that the German Government has decided to make an exhaustive inquiry into the subject of Sunday labour preliminary to bringing in a bill for prohibiting Sunday labour in Germany. Meanwhile, however, not content with the English Sunday as it is, some among ourselves would make its observance a moot point, and re-open a “Sunday question”! “Rest, devotion, and recreation” are required by such to make up a proper Sunday! We were under the impression (so proved by mental scientists) that any change of thought and action was of the nature of re-creation; whence, Sunday worship and duties were really of the nature of true recreation. But our innovators would bring in—are we right?—secular sports, amusements, &c.

THE Local Optionists have succeeded in striking terror into the hearts of the Licensed Victuallers. They have come to the conclusion that their craft is in danger. A very strong manifesto has been issued by the Association containing a call to arms. Well, let it be so. Fight there must be, and perhaps the sooner it comes off the better. All temperance workers are not local optionists, but all agree that the “League” has right on its side, and in the end the right will prevail. Both sides have noticed the importance of the approaching general election, and are determined if possible to send men into Parliament who will represent their views, and promote their interests.

MUCH time and strength are wasted in dealing with evils that are little better than theoretical fancies. Speakers at the late Conference of the Church Society sympathised with the starved-out clergyman, under the voluntary system, and were very anxious to ameliorate his condition. But how many specimens could be collected from the annals of the Church in the Colony? And wherever such were or are to be found the less enquiry made the better, lest the clerical sympathisers might find their tenderness to a brother, has led them to judge his parishioners too harshly.

IN these days when it is so desirable to bring the Colonies closer together in the bonds of a common nationality, we notice with interest a scheme for shortening the distance between Sydney and Melbourne by 30 or 35 miles. If the assertion of the speakers at the late meeting at Appin that this saving can be effected, and that the Illawarra Railway will work in with the route, then we hope the committee appointed will be successful in their efforts to have the line opened.

THE action of Archbishop Moran in refusing his sanction to the annual St. Vincent's Ball is thoroughly consistent with his position as a temperance reformer. It is said that permission would be given if strong drinks were excluded. This reads like a good joke. Stimulants are as much needed to keep such follies going as they are to give work to our police courts and criminal judges. Without them there would be comparatively dull work, and the dancers for charity would dwindle in members, as do paupers and criminals when intoxicating liquors are not to be had. Vanity Fair lies in the path by which king Alcohol leads his victims to shame and ruin.

WE observe that Mr. R. T. Booth is to hold next week a short series of meetings in Sydney under the auspices of the Local Option League. In the present crisis, when full Local Option is likely to be so prominent at the coming elections, Mr. Booth's advent will be heartily welcomed. Of course the League will not father all his sayings. It does not tie itself to what any one says, but states its views in its papers and in the manifesto authorised by the Central Committee. In expectation of what Mr. Booth may advance it should be remembered that the League has never put forth any thing extreme. It merely asks for Local Option as agreed to by the resolution of the House of Commons. We hope the eloquent lecturer will have large audiences. Intemperance is so rife that aid from all quarters is very necessary.

WE may justly compliment the Warden of St. Paul's on the ability displayed in his late lecture on Evolution and its bearing on religious belief. The exact purpose of the Christian Evidence Society was well met by this deliverance. To shew unlearned believers that even if this thing of which they know so little and are consequently the more afraid of—be not hypothesis but scientific truth, still the foundations of faith are untouched, is a right good work for the Scholar, and Canon Sharp did the work well. And since the lecture the rebuke, which in its quiet dignity contrasted with the sneer of "Elector" in the *Daily Telegraph* which evoked it, must have delighted many readers.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

MOORE COLLEGE.—A general meeting of this branch was held in the College lecture-hall on Monday evening, the 17th instant. The president—the Venerable Archdeacon King—occupied the chair. There were present all the members of the branch in residence, also, as visitors, Rev. J. W. Debenham and Mr. Charles Wiley. At the close of the introductory services and the formal business, the president introduced Mr. Debenham as lecturer for the evening. Mr. Debenham delivered a very able lecture upon the subject of temperance. After the lecture a short discussion took place upon it, and Mr. Debenham was able to give the students the benefit of his experience in the practical working of the temperance cause. The secretary proposed and Mr. D'Arcy Irvine seconded that a hearty vote of

thanks be accorded to Mr. Debenham. This was carried with acclamation. A hymn having been sung and the benediction pronounced, the meeting was brought to a close.

The publicans are on the war-path. They are awakened as they have not been for years. They felt very comfortable under our limited Local Option, but in view of Local Option proper, which might shut up every bar, they are going to fight. A crisis has come. Friends of sobriety will now have to stand shoulder to shoulder. The publicans are powerful, but the United Temperance party is more powerful.

Local Option in the fullest sense is the just right of a free people.

Let the people rule on the drink question. There are hundreds of bars now forced upon localities contrary to the will of the residents.

The Temperance Question will never triumph as long as nearly every street corner has a bar to tempt the weak. Who can tell the power of the temptation to some? No wonder they fall. Our Lord, who knew best our human nature, said, "Watch and pray, lest ye enter into temptation."

Five thousand signatures to petition for full Local Option from Newcastle. Well done, Newcastle!

Why deprive the people of the right to remove the temptations?

Everything the daily newspapers say on Local Option must be received with great caution. They are against full Local Option, but on the other hand, do not care to quite run with the publicans. They are not likely to lose any opportunity of putting forth arguments against the Temperance side and in the most plausible light. Information as to the advance of the movement in other lands is usually suppressed.

Temperance reformers stand on a higher platform altogether than the publicans, as they have no purses to fill by the sale of drink.

The magnificent (!) donation of the amalgamated publicans of five pounds to poor Constable Hird's widow will be remembered. They receive from the public three or four millions a year, surely they might have been a little more liberal, as drink led to his death. What would a £100 have been to them?

Mr. Berry's Bill in Victoria passed its second reading without a division. Stonewalling is feared.

Barnstable, one of the counties of Massachusetts, has a population of 32,000 and no liquor saloon in any of its townships. There, in a given year, there were only four convictions for drunkenness. The county of Suffolk, on the other hand, has one drinking saloon for every 175 of its inhabitants, and there, in the same year, one out of every fifty was convicted of intoxication.

The great temperance societies are all fully awake to the importance of the next election in advancing or hindering the noble work of temperance reform. The Local Option League is keeping in touch with them all, and there seems every prospect of hearty union in striving with their common foe. They have need of the strength which union gives, as "the trade" is alarmed, and, at the call of Mr. Oliffe, the wretched men whose craft is in danger gather their forces for the conflict. We hope the friends of humanity will triumph over those whose trade means death to the customers. Will the friends of the good cause remember the need of the sinews of war, and send subscriptions to the L.O. League.

The moderate section of the C.E.T.S. ought to justify its position in the coming elections. Canon Scott Holland, in speaking at the Lambeth Palace meeting, made some remarks which may be useful in stirring the society to work. He said:—"Everybody knows that our work is now legislative to a large extent. Legislative work is hindered by the stupidity of the respectable class. (Laughter.) It is they who talk about the poor man being robbed of his beer and the like. You can ignore them while you are simply attempting rescue work; but you cannot ignore them when you are getting a bill through Parliament. They will not be against you but for you in the great contest for new legislation. It is there that the general section has its work; the initiative side belongs wholly to the abstainers. We depend upon the abstainers for motion; but when you come to legislation you want weight, and the general section can bring you that. Have any of you seen an immense ironclad or troopship off at Southampton? It stands there as if nothing could move it. Then you hear an enormous fuss and splutter at the other end, and you learn that it is the screw which struggles to do what it can, and makes a great noise over it. But when the whole thing is got into motion you are astounded at the power with which it goes forward, and if you get into its way in a boat you would go under like a tin box. Now, if the total abstainer will grind away at the end like the screw, we will forgive him all his splutter and fuss if he will only get us into motion. (Cheers and laughter.) Surely it is this large and many-sided work which will give such weight and power to this pressure which we desire to be put upon the hearts of the Legislature. It is the Church of England that is combined here to come into action."

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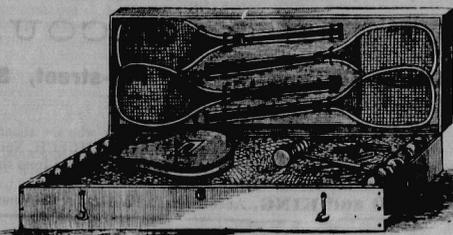
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THE CONFERENCE OF THE CHURCH SOCIETY.

The conference of members of the Church Society for the Diocese of Sydney, which was announced in our last issue about to come off, was very interesting. There was a very fair attendance. As an authorised report is likely to be published, we present only a brief resume of the papers and proceedings, which commenced by the singing of "Veni, Creator Spiritus," followed by prayer.

The President said that in opening the conference he did not desire to anticipate in any sense the discussion on the many interesting points which would be brought before the meeting in the various papers to be read. His object was rather to suggest to them—perhaps he might say to remind them of—the very great importance of their meeting, and the absolute necessity that they should draw from that meeting something of practical and substantial fruit. The meeting was a quiet and serious conference of those who were already interested in the work of the society, and who were desirous of considering how that work might be extended and improved. They did not assemble to-day because their society was in either a stagnant or retrogressive condition. On the contrary, they acknowledged with thankfulness that during last year they had made a very great and cheering step in advance. They would probably remember that the free fund of the Church Society had risen in the last year from £3600 to £5800. The measure of support accorded to the Church Society was a tolerably correct test of two things as existing in the Church—in the first place, of interest in the Church itself and the willingness to make some sacrifice; in the second, of care for the work of the Church as a whole—not of the work in this or that district, in this or that parish, but in the diocese; that was for their purpose in the Church as a whole. Now, those two principles—interest in Church work and care for Church unity—which appeared to him to be, in a rough but not ineffective way, measured by the support given to their Church Society, were the principles especially needed for progress at this present time. That time, he believed, at which they stood at the present moment, in respect to the progress of their Church in this land, was a very critical time—a critical time being always a time, no doubt, of danger and anxiety, but also a time of hope and opportunity. There were many signs which showed them that the power they exercised in the future must be greater than the power they had exercised in the past, or unquestionably it would be less. They could not stand where they were; they must either advance, or they must positively and comparatively recede. They stood in some degree between two extremes of Christian thought and Church polity. On the one side there was the great system of absolutism which they saw in the Roman Catholic Church; and on the other side there was what he might call the theory of Congregational disintegration—though this could not be followed to extreme completeness—in that which was now called the Congregational Church. He noticed that both those bodies—the Roman Catholic on the one hand, and the Congregationalist on the other—were at this moment showing an example of self-sacrifice and liberality which might encourage members of the Church of England to the greater exercise of those principles, and in default of such exertion would put them to shame. All those exertions, for which all honour should be done to them, would unquestionably tell on the religious history of the future, and so on the leadership of the great Christian warfare. By the confession of all, it was in the strength and breadth of comprehensiveness of the Church of England that there rested all the hope—if hope there were—of reunion in the future of those who were separated by no irreconcilable differences. But however this might be, it was certain that there was laid upon them a very great responsibility. No man could doubt that on all sides this was a critical age, an age of deep and essential conflict of first principles. They were witnessing the conflict between the old civilisation which was impregnated with the principles of Christianity, and the new civilisations, on secularist bases, which were offered in its room. He believed that we were approaching very rapidly to an extremely critical period in that great conflict; and that, this being so, they, as members of the Church of England, must awake—might he say, must awake more than they had yet done?—to their great privileges and high responsibility. He hated to have to cry out continually in spiritual matters for the resources of money; but, as he had said before, money was a dormant power. And for power, whether dormant or energetic, there was a true responsibility. He hoped that the result of their conference would be to largely improve the resources of the Church Society, but even more to bring home to their minds the critical nature of the time, and the heavy responsibility resting upon them, and so to cause them to resolve that as individuals, and by every influence they could use upon others, they would endeavour to sustain that responsibility, and to rise under God's blessing to what he believed to be a great and glorious opportunity. (The delivery of the address was frequently interrupted by applause, and at its close Dr. Barry was loudly cheered.)

Archdeacon King then read a paper on the "History and Principles of the Church Society, prepared by the Dean of Sydney, who is, it is understood, in Melbourne.

The Hon. Alexander Gordon thought there was a disposition to forget both the principles and objects of the society.

Mr. Selwyn Smith, Dr. Z. Barry, Mr. E. Bailey, the Rev. S. S. Tovey, the Hon. C. Campbell, the Rev. Dr. Corlette, Mr. T. Jacques, Ven. Archdeacon King, the Rev. J. R. Blomfield, the Hon. G. H. Cox, the Rev. Canon Gunther, and Mr. Page having also addressed the conference, an adjournment took place for refreshments. On resuming.

The Rev. Canon King read a paper of the "Future of the Church Society."

The Rev. J. Blomfield also read a paper upon the same subject, which had been prepared by Mr. Valentine Blomfield.

The Rev. J. D. Langley thought that if there was one thing to be thankful for it was the conflict which was going on and the activity which was visible. He spoke of the desirableness of getting hold of the people who failed to attend church, and especially the working classes; and recommended the establishment of Mission halls, and the making of the services as attractive as possible. He thought that the scope of the Church Society should be enlarged in several respects, which he enumerated, including the work of providing religious instruction in the public schools. He thought, indeed, that the work of the Church as a whole should be taken up by the Church Society.

Mr. A. Richardson, Mr. Selwyn Smith, the Hon. Alexander Gordon, the Rev. J. Howell Price, Mr. W. B. Campbell, the Rev. J. Spooner, "Captain" Briggs (of the Church Army, who urged that they should go out into the highways and byways and erect mission halls, and considered that if they did the "rough" work which other bodies did, they would find that the money would come in readily for the maintenance of that work, and that it would be successful.) Mr. McCarty, Mr. George Wall, Mr. E. W. Molesworth, the Rev. C. F. Gurnsey, Mr. J. Plummer, and the Hon. G. H. Cox, the Rev. S. S. Tovey, Mr. J. T. Wilshire, Archdeacon King, Mr. Jacques, and Judge Wilkinson briefly addressed the conference.

The President expressed his deep sympathy with some remarks which had been made as to the absolute necessity of relying upon the native-born for the work of the Church here. They had been obliged to draw their supplies from England, as since his arrival he had only been able to obtain from Moore College three young men for the work. He would gladly have drawn from native resources if it had been possible to do so to a greater extent. He announced the receipt of a subscription of £50 a year towards the maintenance of a student at Moore College, and expressed a hope that other subscriptions would be sent in for a like object. The work of training in this colony young men for the ministry was one which was a great necessity at the present time. He knew not how, but felt that in some effective way it should be met if by the progress of the Church was to go on. (Applause.)

Mr. W. J. Foster read a paper on "Sustentation and Endowment."

The Rev. M. Archdall considered that a central diocesan fund would be preferable to any other scheme that he knew of. By it they would secure the absence of parochial friction between the minister of the parish and those to whom he ministered; and that would be of very great importance. The establishment of a central diocesan fund would moreover help to a realisation of their diocesan unity. There were many signs to show the constant tendency amongst them to mere congregational thought and feeling. They forgot too often that they were members of one another—that they had not only legal but moral rights, and should have consideration one for another.

Mr. James Plummer read a paper on "Endowment by means of insurance."

The Rev. C. F. Gurnsey, Archdeacon King, Judge Docker, Mr. F. W. Uther, Mr. Edmund Burton, Canon King, Rev. Evans-Jones, the Rev. J. D. Langley (who thought that altogether the system they had in force of the strong parish helping the weak was the safest they could follow and recommended the establishment of a Church of England Building Society, which should buy up large tracts of land, cut them up, sell them, and apportion a certain amount of the proceeds to church purposes.) The Rev. S. S. Tovey, Mr. Joseph Page, the Rev. J. Barnier (who considered that the general feeling was against the permanent endowment of the parishes and thought that if there had been any case of starving-out it must have been due to a very flagrant case of clerical intility also that while general endowment might not be found to work well, partial endowment might be found advantageous), and the Rev. Dr. Corlette also spoke.

The Rev. Canon Gunther read a paper on "Auxiliaries, and how best to work them."

Mr. A. Richardson, the Rev. J. W. Debenham, the Rev. S. S. Tovey, Mr. Selwyn Smith, Mr. J. J. Farr, the Hon. Alexander Gordon, Q.C., the Rev. W. A. Phillips, the Hon. G. H. Cox, the Rev. J. H. Price, Rev. Dr. Corlette, Mr. Joseph Page, the Rev. T. Holme, the Rev. J. D. Langley, Mr. Uther, Mr. Robert Chadwick, Judge Wilkinson and other members having addressed the conference.

The President reviewed some of the more prominent points which had come out in the discussions of the conference. He considered that their Church Society would be untrue to its original principles if it were not distinctly founded upon a broad,

popular basis; in other words, if it did not appeal to, not one class or one section, but to all classes of the members of their Church. If the Church Society had any real vitality about it, it ought to show that vitality by constant growth. As to whether there should be enlargement of the scope of their work he was one of those who believed that to attempt great things was the way to achieve great things. He was profoundly convinced that if the Church Society received anything like the amount of support it should receive, the somewhat ambitious programme which had been sketched out might be efficiently carried out. He appealed to those who were the workers of the society whether it was not true that almost every meeting they were obliged to hold their hands from undertakings with which they deeply sympathised, simply because as honest men they did not dare to go beyond the resources they had a right to anticipate. Year after year the calls on the society would continually increase. Since he had been something like 10 new parishes had been formed, and there had been the erection or enlargement of between 15 and 20 churches. Now everyone of those marked a certain step in church extension, and everyone involved a new call upon the resources of their Church Society. They must recognise that as their resources increased, and as their calls increased, the efficiency and power of that society must increase also; otherwise they would not stand still, but in the great battle they had to fight, they would retrograde in the position they ought to occupy. As to the question of sustentation and endowment, there had been a general feeling that parochial endowment, at least on the scale that they would be likely to attempt, was not one of the chief wants of the Church. He should like to see some endowment of the diocese, not for works of a local character, but for the general needs of the Church. What they wanted endowment for was the central agencies, which belonged to the better organisation and complete unity of their Church. He would like to see the Church Society provide something like a general sustentation fund for the support of the clergy of the Diocese. He was glad to hear the many expressions which had been given of the desire that their clergy should not be subjected to degrading and paralysing dependence upon the particular fancies and caprice of a parish. It had been said with perfect truth that there were men who would always be able under any circumstances to triumph over that difficulty, but it was also true that there were occasions when clergymen did suffer from that difficulty, and their suffering in that respect did not arise from any fault of theirs. There were times when the voluntary system did press upon the independence of the clergy, and he thought it was no use shutting their eyes to that unmistakable fact. He was very glad to hear the conviction expressed that something should be attempted in regard to the formation of a sustentation fund. To establish that it would not be necessary to depart from the true constitution of the Church Society, but rather to carry it out with somewhat greater completeness and a larger measure of success than had hitherto been done. The committee were desirous of doing something more in the all-important direction, and he thought that the general expression of opinion given from that conference would do a great deal to strengthen their hands in that matter. The question had at the same time been touched upon, but with some timidity, of accompanying the provision to secure the rightful independence of the clergy with another which should enable them to deal with cases of clerical incapacity or inefficiency. He considered that nothing could be worse than the rude and oppressive manner of starving-out a minister. That was the basest of the lowest power after all—the power of the purse. He felt there was need of some power to strengthen the hands of the Central authority—he did not mean the autocratic power of the Bishop, but the Bishop acting according to ancient precedent and the law of the Church, with the concurrence and under the authority of the Synod. There was need to strengthen the hands of the central authority in that respect; and when that was done, then the clergy would have a rightful proper independence, conditioned and limited not by an oppressive power without, but by a constituted and well-ordered power within. That power belonged to the Synod, not to the Church Society. Nevertheless the two points must come together, and they would make the other possible to work. One thing was perfectly certain, and that was, that the Society could never be an *imperium in imperio*. The Society was the creature of the Synod. Its laws were framed by the Synod, and it could not alter them without the consent of Synod. He would like to see a change in the constitution of the committee which would make it more distinctly the creation of the Synod and those auxiliary branches. He did not think there was the slightest danger of the Church Society trenching upon their true representative power; it was a handmaid to the Synod, and a handmaid it must always remain. For that conference they might be exceedingly thankful. They had gained, especially that night, a good many practical and valuable suggestions. He thought that the mere fact of their gathering together must kindle or re-kindle an increased interest in the work of the society. There was one point which he thought was peculiarly cheering to them, and that was that they had come to the conclusion that they wanted no fundamental alterations in the principles or constitution of

the society, but simply a larger amount of interest, a larger amount of support. He had said that the society ought to grow, but the growth was not to be in the form of revolution or disruption. They had only to advance along the old lines with greater force and greater confidence, and the work would advance under God's blessing. (Loud cheers.)
The "Te Deum" having been sung, the conference terminated.

✻ CORRESPONDENCE ✻

THE TEXT.

To the Editor of the Church of England Record.

SIR.—How many people can tell where the text is, and can refer to it at home when it is taken from three different books, &c., &c., and is given out but once as the fashion now is?

READ, MARK, LEARN.

A BIT FOR THE CHILDREN.

[From the Bishop of Bedford's speech at Conference of the Juvenile Union C.E.T.S.]

"The example of a little child joining such a society as this, and steadfastly refusing to enter into temptation—because that is really what you are doing—is of the greatest possible benefit. We pray 'Lead us not into temptation,' and I cannot imagine anything much better for people to see and to know than that little children not only pray this, but as far as possible act up to it by avoiding temptation. They reason, 'I say every day such a prayer as that, but how can I say it if I allow myself to go into temptation?' Therefore, you are doing a good deal in the way of example. I will tell you a story which will show you how an example may be blessed. There is a large hospital in the east of London, and in one of the wards, where a good many men are always lying in their beds, there was quite a little boy brought in one day. There were several other boys there. He was not so ill that he could not get up and down from the bed himself, so at night, before he went to sleep, he knelt down; and a rough man called one of the nurses and said, 'What is that lad doing?' 'Saying his prayers,' 'What does he belong to?' asked the man. 'I will ask him when he is done,' said the nurse. She went to the boy and asked him where he came from and what he belonged to. He said, 'I am Church of England.' She went back to the man and said that the boy belonged to the Church of England. 'Then,' said the man, 'I should like to see the parson of the parish he comes from.' So they sent for the parson, and he came; but before he did so that little boy had been a missionary in the ward. He had been telling the men and the other boys that they ought to say their prayers; and he had so prepared the way for the clergyman that he was astonished to find what one little boy had done by his example. Now, dear children, you try and do the same."

PROTESTANTISM, ROMANISM, AND RITUALISM.

A lecture under the above title was given in the Protestant Hall, on Tuesday, Sep. 1, by Rev. Mervyn Archdall, before a large audience, W. J. Foster, Esq., occupying the chair. The lecturer explained that he had been led by the way in which a remark made by him in Synod as to "the Catholic faith of the Protestant Church" had been received, and by the attention which had been directed to the subject of Ritualism in the community, to think that a lecture setting forth the judgment of the Church of England on these matters might be useful. He deprecated anger, impatience, and intolerance. What was needed was information. He then proceeded to contrast Romanism and Protestantism by the following quotation from a sermon by the Bishop of Gloucester and Bristol:—

"Ere we can hope to indicate, or ever so generally to attempt to formulate the distinction which we are now seeking to ascertain, it seems obvious that we must correctly appreciate the true and leading lines of the essential teaching of that church to which we stand utterly and enduringly opposed. What is the true principle of the Church of Rome, what are its primary and fundamental assumptions? Let us hear them and state them, as nearly as possible, in the clear language of by far the most logical and philosophical of all modern writers of that church, and whose work has been justly regarded with respect by all competent thinkers, whether within or without the church to which the writer belonged.

"The visible church, according to this distinguished writer—that is the Church of Rome and all that are in communion with it—is the Son of God Himself, everlastingly manifesting Himself among men in a human form perpetually renovated and eternally young. That human form is the Episcopate, which is the continuation of the Apostleship, and of which the priesthood is the local expansion. The priests are—to use the precise words of this writer—a multiplication of the Bishop. Such is the visible Church, the living and breathing Incarnation of the Word, and as such absolutely exempt from all error—divine and infallible. Here this writer stops, but there are numerous passages in his work which show that, if it had been written within the last two or three years, the infallibility of the

official head of the Episcopate, the Bishop of Bishops, would have been distinctly accepted and maintained as a necessary and logical consequence. Such, very briefly, is the distinctive attitude of the Church of Rome. Every characterising doctrine and tradition will be found to flow mediately or immediately from the general assumption which I have specified. This conception it is which forms the background of every argument. The infallibility of the Church and of the poor human head of it is that which every disputant endeavours, when pressed home by logic or by history, to bring into the controversy. What now are we to say is that which we are seeking—the essential and fundamental distinction between the Church of England and the Church of which such are the principles and assumptions? Can we here fall back upon the old recognised principles of the Church of the Reformation—the formal principle, as it is called, of the authority of the Holy Scriptures, and the material principle, as it is called, of justification by faith? Clearly not; as we are really searching for that of which these two principles are the outcome and manifestation. We are looking for something that lies beyond them, and brings out in all its sharpness and clearness the contrast between the ultimate and essential teaching of the two Churches, and leads us to the fundamental distinction. We must look still deeper. Let us turn then to distinctions which careful and logical writers have drawn between the reformed faith and that corrupting and corrupted faith which we repudiated in that change which one of our Convocation prayers does not hesitate to speak of as the blessed Reformation. Of the more plausible distinctions, none at first sight more commends itself than this, which is due to a great and accurate thinker, viz., that the system of Rome makes the relation of the individual to Christ depend upon his relation to the Church, while that of our own Church makes the relation of the individual to the Church depend upon his relation to Christ. Here we certainly seem to have found what we are seeking, and to have arrived at a distinction which can be applied and realised. And yet a moment's consideration will show us that we cannot accept such a distinction as sufficient and final. For, independent of the passing observation that the term "Church" would seem to be used in a different sense in the two members of the distinction, we have the graver difficulty that the question still remains:—

"But why is it so? Why does the individual in the Church of Rome subordinate his relation to Christ to his relation to the Church, and the individual in the Church of England act conversely? What we seek must involve no why, but simply be a statement of that which is admitted to be a fact both by the one side and the other. Can any such statement be made? In our long and enduring controversy with Rome has any distinction ever been drawn between us which appears to cover and to include all the broad spiritual characteristics, and to express succinctly the sum and substance of all the great doctrinal differences on either side. Yes, God be praised, we have one clearly defined and vital principle, set forth in countless passages of the Word of Life, and humbly claimed in every one of the fundamental Articles of our Church as that to which every hope here and hereafter must be referred—the doctrinal rock on which the Reformed Church of England has rested from the first, rests now, and must rest, if she would remain a living Church unto the very end. And this is our principle—that Christ is the one and only mediator through whom, and through whom alone, sinful, but repenting and believing man, has access to, and is reconciled unto, God. He, and He alone is the way, the truth, and the life to seeking, travelling, heavy laden, and repenting man. 'Come unto Me all that travail and are heavy laden, and I—I, no human intermediary—will give you rest.' This is our principle, and it is out of this principle that the fundamental distinction which we have been seeking sharply and distinctly emerges: the Reformed Church of England throws the way open through Christ to God, and adores her Lord as the only medium, factor, and fountain of man's reconciliation and communion with God. The Church of Rome maintains that for this reconciliation to be truly made our own, and for this communion fully to be realised, other, and those human, agencies are absolutely necessary. In a word, with us the believing and repenting sinner is permitted himself to grasp the hand of Christ, and by that hand to be led to the mercy-seat of God. With them Christ's hand cannot be grasped, nay, and will not be grasped, until human agencies place our trembling hand within it. A single instance will make my meaning plain, and set forth this distinction in all its sharpness. It is the teaching of the Church of England that, through the atoning blood of Christ, man, if truly repenting and heartily believing, receives directly and without any other agency whatever, pardon and absolution. 'He,' saith our form of absolution, 'He—and He alone—pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel.' But what saith the Church of Rome? I will use the words and definitions of the distinguished modern writer to whom I have already referred. These three acts, says this writer, contrition, confession, and satisfaction, are the conditions to priestly absolution. And then—'In remission complete in all its consequences? Does the Holy Spirit work, as we in our form of absolution inferentially declare He does work, in the pardoned soul? Yes—but

not without a proviso—provided there has been priestly absolution, for these are the words of the writer: 'This succession of acts,' he says—that is, this contrition, confession, and satisfaction, united with the sacerdotal function (there stands the limitation and proviso; she stands the broad chasm between us and Rome)—'this succession of acts, united with the sacerdotal function, is the organ of God's sanctifying grace.' In plain words—and by just and fair inference—without the priestly function no complete remission, no claim to all the benefit of the passion, no assurance of God's sanctifying grace.

"The ultimate and essential distinction is now before us. That on which every subordinate distinction and doctrine in either Church will be found to closely and logically depend has at length been reached. And all that we have said may be roughly summed up in the answer to one question—What is the character of the access to God through Christ of the believing and repenting soul? 'Unconditioned' is the answer of the Church of England; 'conditioned' is the answer of the completeness of the so-called sacrament of penance is the answer of the Church of Rome."

The Lecturer then quoted passages from the "Glories of Mary," showing that she is represented by the Church of Rome as a "mediatrix" in heaven, answering to the priest as a mediator on earth, between the sinner and the Saviour, who is spoken of as being "prevented" from punishing us by her intercession. Whereas, according to the Scripture and the Church of England, the Father, in His pitying love, provides the atonement by Himself, just as He desired to be, able not to punish while remaining just. The Son came to carry out the Father's will. Grace reigns through righteousness. The sinner, through "our only Mediator and Advocate," appeals at once to the justice and to the mercy of Him who is "just and the justifier of him who believes in Jesus." And, as the Homilies teach "to make Christ his own, thou needest no other man's help, no sacrificing priest." On the one side we have human mediators, confessors and intercessors, and sacrificing priests, as necessary intermediaries between the sinner and the Saviour. On the other side we have—What? Christ and Him crucified; "no sacrificing priest," but simply Christ and "the one oblation of Christ finished upon the cross," "once made," "the perfect redemption, propitiation and satisfaction, and there is none other satisfaction for sin but that alone." (Art. xxxi.)

The lecturer then quoted from the Bishop of Rochester in proof that in seventeen of her 39 Articles the Church of England protested against Roman error. He quoted from the *Church Quarterly Review* a passage speaking of the religion of the Breviary and Missal as not "differing very much essentially" from that of the Prayer book. He contrasted with this statement the words of Art. xxxi. concerning "sacrifices of Masses" as "blasphemous fables and dangerous deceits," showing, from Dr. Newman, in his republication of Tract xc., that it referred not to abuses of the Mass, but to the Mass itself. He concluded that the Church of England was Catholic only because she protested against this fable and deceit. He then went on to prove that the denial of her Protestant character involved the Church of England in ecclesiastical schism, for her separation from Rome could only be justified if the Church of Rome had "erred in matters of faith"; and in national schism, because the nation of England had been the greatest of Protestant nations. Was the Church of England opposed to the people of England? He then quoted from Convocation to show that the term Protestant had been adopted by the Church;—and from the ordination office in proof that the ministers of the Church had received "the doctrine, sacraments and discipline of Christ," not only "as this Church," but "as this Realm hath received" them, that is as "the Protestant Reformed Religion."

ENGLISH + MAIL.

At a most unexpected time, and in a most unexpected manner, the Government of the country has passed from the Liberal to the Conservative party. The rock upon which the ship struck was the budget and the spirit and beer duties, but the reef was composed of a long line of home and foreign entanglements. The change has brought relief to the minds of men of all parties, for even the stoutest Liberals trembled at the vacillating steps with which the ex-cabinet trod a by no means easy road. It is remarkable how the sky has cleared since Lord Salisbury became responsible for foreign affairs. His confidential relations with Prince Bismarck are infinitely more likely to ensure the peace of Europe than the weakly-pacific intentions of the cabinet of All-the-Talents.

Gordon's Diaries are sad but strengthening reading. We burn to see him struggling on deserted by his employers, but it is indeed good to know the intimate thoughts of so devoted a saint of God. He is dead indeed, but not in vain, since the affection and interest of nations are centred on a God-fearing hero.

Though Lord Salisbury is a very High Churchman, he is not likely to be less acceptable to Evangelical Churchmen than Mr. Gladstone; whose last act shows how much he really cares for the feelings of the people he has to govern. His last piece of patronage was a church at Hornsey, built, endowed, and attended by Evangelicals. The living worth £900 a year fell to the Crown during the vacancy of the see of London, and the Premier was petitioned by the people and the Bishop of London, in whose gift it should have been, to appoint a man, whose teaching should carry on that to which they had been accustomed. His answer was to appoint a clergyman named Linklater, a most prominent Ritualist, and for many years curate to Father Lowder, of St. Peter's, London Docks. This is the way in which the great Prime Minister has fulfilled a public trust. One might excuse a private patron in his own locality, but not a public servant. The dissolution will take place in November, and I have little doubt but that the constituencies, old and new, will give the Salisbury-Churchill cabinet a fair trial. The Irish Coercion bill will not be renewed, and the Tory democracy will be an actual fact. Probably no party would so well suit the ideas and wishes of the Evangelical clergy as one which was conservative in tone, but ready to do anything to aid and raise the poor. Trust the people and distrust the lower middle class and its caucuses must be their true line of action.

Lord Salisbury's first bishopric will be that of Salisbury. If it be true that Canon Liddon has signified his willingness to accept it, no doubt that distinguished preacher and Ritualist will be appointed. The Bishop of Lincoln has promised to wear a mitre at High Mass besides the illegal vestments.

Among other things the new Government are hastening on the Federal Council of Australasia bill. Every one unites in wishing well to a movement which cannot but strengthen the English power in the world. They also announce a Royal Commission to enquire into the causes of the agricultural depression. This is a serious question affecting as it does all classes. None suffer more than the clergy, many of whom are reduced to destitution. One of these complained that after paying expenses he has £100 a year, which decreases regularly, to feed and clothe his family in the heart of London. This is a town living, and he complains of an annual payment of 18s. for archdeacon's fees. Certainly fees are becoming odious to those whose expenses increase and their incomes decrease. It is terribly hard upon those who have accepted a living on the faith of its having sufficient to keep them in decent comfort, and who now see it far below that standard.

The Rev. E. G. Hodgson, M.A., S.C.L., late Sydney Diocesan Inspector of Schools, and Vice-warden of St. Paul's College, has so far been restored to health as to be able to accept a parish. He has been offered and has accepted the vicarage of Long Wittenham, near Oxford. The vicarage is in the gift of Exeter College, of which Mr. Hodgson is a member.

The MANAGER acknowledges with thanks receipt of the following subscriptions during the month of August:—

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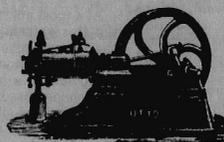
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