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 before me. FRANK SENIOR, J.P.

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 including Aureoline, or Golden Hair Dye, 4s.
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 kinds; also, their Curative Lozenges (18
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 Jujubes, 6d. each box, and all their other
 goods. See list, page 25.

CUSTARD POWDERS (4 in box), 1s.
 Each powder equal to 5 eggs, and with milk
 makes one pint of fine Custard.

HAIR RESTORER.—Dr. Richardson's 2s.;
 Locky's, 1s. 6d.; Mrs. Allen's, 5s.; Mexi-
 can, 3s., and all others. See list.

For INDIGESTION, DYSPEPSIA, and
 other complaints of the Liver and Stomach,
 —Mother Seagle's Syrup, 2s. 6d.; Cross's
 Drops, 2s. 3d.; Acid Phosphates, 2s.; August
 Flower, 3s.; Dr. Scott's Rhubarb Pills, 1s.;
 Dr. Warner's Dandelion and Quinine, 1s.;
 Mineral Waters of all kinds; Holman's
 Liver Pads, 10s.; Perry's ditto, 5s., and other
 goods. See list, page 37.

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THE

Church of England Record.

VOL. VI.—No. 100.

SYDNEY, FRIDAY, FEBRUARY 19, 1886.

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—NOTICE.—

The Proprietors deem it expedient to remind the Public
 that Mr. A. R. Little, at one time Manager of this Paper,
 has now no connection with it whatever.

**THE MISSION FOR TEACHING THE BLIND
TO READ.**

On the 10th instant the Annual Meeting of this
 excellent Institution was held in the Hall of the
 Young Men's Christian Institution; and we are
 glad to say that His Excellency the Governor pre-
 sided. Unfortunately the evening was most unprop-
 itious, and of the appointed speakers there was a
 great deficiency, torrents of rain in some places
 preventing them. There was however a very fair
 attendance in the audience.

We hope the public are beginning to appreciate
 more warmly the importance of this mission, and
 the benefits it is conferring on the Blind. When
 first commenced by Mr. Harry Prescott about seven
 years ago, the work to be done was scarcely under-
 stood. We believe it was in some measure mis-
 understood. And it was probably thought to be
 unnecessary inasmuch as there was an Institution
 for the Blind, in connection with that for the Deaf
 and Dumb.

The Mission for teaching the Blind to read was
 designed to follow an entirely different course of
 action. Its purpose was by a travelling agent to
 find out the blind in all parts of the colony as far
 as they could be reached, and teach them to read
 by means of embossed type.

The idea originated with Mr. Prescott in Victoria,
 himself perfectly blind. And introduced by DR.
 SINGLETON to the DEAN OF SYDNEY, he came hither
 believing that there was a work to be done amongst
 the blind in New South Wales, similar to that which
 had been attempted in Victoria. MR. PRESCOTT
 was soon at work in Sydney and its neighbourhood
 with the Dean's recommendation and such assistance
 as could be obtained, which was for a considerable
 time far too scanty and limited. He persevered
 however under great difficulties, and as the work
 grew, and was better known, additional aid was
 rendered; and having been brought by
 ALEXANDER STUART under the notice of the
 Minister for Public Instruction, who was then Sir
 John Robertson, the Government agreed to sub-
 sidise it as an educational and philanthropic work
 which brought instruction to a class of persons, who
 were otherwise shut out from the acquisition of
 knowledge. This had been of great assistance.

We have good authority however for saying, that
 the success of the Mission has been mainly due to
 the devotedness, the energy, and perseverance of
 the Missionary himself. From the very first he
 never spared himself, but with much self-denial,
 and very small remuneration, pursued the course
 which he had worked out, and was rewarded by the

testimonies which he received of the good which he
 was doing. Many poor afflicted people had their
 daily lives cheered, and consolations imparted, by
 what they were able to read in the books which
 were now open to them—the Book of Books espe-
 cially in which they found light, truth and peace.

The work has gone on steadily increasing. It
 appears by the report which was read at the meet-
 ing that considerably more than 200 persons are
 now receiving instruction from Mr. Prescott. And
 when we inform our readers that there is no small
 variety in the books of the library connected with
 the Mission—books of general literature, as well as
 of a religious character—Travels, History, Bio-
 graphy, Geography, Poetry &c., they will agree with
 us that it is an immense boon which is conferred
 upon those who are taught to read them.

The average number of blind persons in the
 colony is probably, as elsewhere, about one to the
 thousand. And from this we may infer that much
 more remains to be done than has yet been accom-
 plished.

It is a very interesting fact in connection with
 this Mission, that there has sprung out of it a similar
 Mission to the blind in Queensland. One of the
 blind men taught by Mr. Prescott was moved by
 his inward feelings to undertake the work. He
 was introduced by the DEAN OF SYDNEY to BISHOP
 HALE, who gave him letters to some of his Clergy,
 and others in Brisbane. And by the last report
 we have seen his Mission has been an eminent
 success. The light which he received he longed to
 impart to those who are in darkness, and to put
 them in the way of finding knowledge, truth and
 peace.

We may add that these Missions are both un-
 denominational.

CHURCH REFORM IN ENGLAND.

The Church at Home has escaped for a time the
 peril of disestablishment. Had she not however been
 awakened to the danger, and put forth all her strength,
 the hour had come. As it is, her enemies have been
 discomfited, but they say it is only to make the on-
 slaught at a more seasonable time. Disestablishment
 appears as a part of disestablishment. To rob the
 church of money given by her devoted sons in past
 generations forms part of the open designs of the foe.

The most formidable weapons against the church
 have been her own abuses. The Liberation Society
 have used them as a main ground for attack. To us
 in Sydney with our complete Synodical organization,
 and the many blessings which flow therefrom, we
 cannot wonder that such points have been used. The
 inherent vitality and great good in the church must
 have shone with no little splendour to have enabled
 her to prosper with so many dangerous abuses in her
 midst. Now, however, she is thoroughly aroused, and
 the cry for reform is loud and clear from all parties
 within her pale.

Several manifestoes have been issued. The most important comes from Cambridge and is signed by most of the heads of the colleges and professors. It says:—

"Certain definite evils affecting portions of the administration of the Church appear to us to need prompt correction. As examples may be given abuses connected with the sale of patronage, excessive inequalities or anomalies in the distribution of revenues, and difficulties in the way of the removal of criminous and incompetent clerks.

"But the reform which we believe to be most urgently needed is a complete development of the constitution and government of the Church, central, diocesan, and parochial; and especially the admission of laymen of all classes, who are *bona fide* Churchmen, to a substantial share in the control of church affairs.

"Such a reform as this would, in our opinion, find a cordial welcome from clergymen and laymen of all schools of theology in the Church of England and from the nation at large. It would do no injury to the organisation which the Church has inherited from earlier ages, but would rather bring that organisation into fuller and more salutary activity; while it would enable provision to be made for meeting with greater elasticity the growing needs of the time."

The Lee Conservative Club urges:—

"(1) The abolition of the sale of next presentations to livings. (2) The reform of Convocation with a view to a larger and more effective control of Church affairs by the laity. (3) The adoption of measures for the more prompt removal of clergymen incompetent from whatever cause. (4) The abolition of the *Congé d'être* in favour of a method of electing and appointing Bishops which shall be more in accordance with the spirit of clause No. 2."

A manifesto promoted by the Rev. S. A. Barnett of Whitechapel, and signed by many Nonconformist ministers as well as churchmen urges that—

"the people ought to have a voice in the election of its ministers, in the control of its funds, and in the arrangement of its services; and the basis of the Church should be so widened as to include, as far as possible, the entire Christian thought and life of the nation."

It will be seen that prominent among all these proposals is that of giving more power to the laity.

The church papers in England teem with letters and articles on the whole question. The Bishop of Lichfield warns his clergy against advocating legislation while the church is panic stricken on the subject. In this colony we shall watch with deep and prayerful interest the course of events. We are sure that the outcome will be advantageous and will strengthen our Anglican Church not only in England but all round the world. By the removal of the dust which has gradually accumulated in the ages, she will be more powerful for good and less vulnerable for attack. Our only fear is that the House of Commons will thwart her desires. Her enemies there will probably oppose and block reform as they do not wish any arguments for Disestablishment and Disendowment scattered to the winds.

THE DEAN OF SYDNEY.

The beloved and venerable Dean of Sydney is about leaving the colony on a visit to the Mother Country. His manifold labors for so many years thoroughly entitle him to any rest he may need or desire. His long and consistent life spent in the service of his Great Master has borne much fruit, which another generation will not fail to recognise.

Ever since 1809 the name of Cowper has been prominent in the church in Sydney. For 77 years a leading figure in Sydney in religious and philanthropic work has been a Cowper. The father of the Dean—the "Old Archdeacon" as he was affectionately called—faithfully preached the gospel at St. Philip's for 49 years. The son has worthily walked in his father's path. What the church owes them it is impossible to tell. It is not merely for length of service that they will be remembered, but for clear headed, able, and active service.

The work of the Dean in connection with the office of Vicar-General while the diocese was without a Bishop was of a most trying character. It not only involved several meetings of the Synod, over which he presided with conspicuous ability, but the continuance of regular duty in the Cathedral and the important parish attached. It says much for his energy and vitality that he managed all so well. Since then he has been happily relieved of most of the burdens he had so honorably borne. We hope he may have in England such a period of rest and change that he may in a measure renew his youth.

He may return, not to work as actively as of old, but to faithfully witness and preach the truth, and to help the Church for many years, by wise counsels from his rich experience.

CHURCH NEWS.

SYDNEY.

Bishopric.

FROM our advices we learn that the Primate is expected in Sydney by the end of this month. The exact date is not known.

CHURCH ENDOWMENTS.—The late Hon. John Campbell, M.L.C., has, by will, left an estate in Fiji the proceeds of which are, under certain stipulations, to be devoted towards a Church of England bishopric in Fiji. The property consists of an entire island, the superficial area of which amounts to some thousands of acres. Mr. Campbell was possessed of it for a considerable time prior to his death; and (exclusive of interest) it is understood that he had expended more than £20,000 upon it. The stipulations are that a sum of £10,000 shall be given towards the object named, provided the sale of the estate realises that amount. Should it realise a less sum, such sum will be handed over for Church of England objects, or towards the endowment of a bishopric. Should a larger amount be realised, the surplus over and above £10,000 will remain as a part of the deceased gentleman's estate, and will be otherwise disposed of. Mr. Campbell also bequeathed £1000 to All Saints' Church of England, at Petersham, £1000 to St. John's, Parramatta, and £1000 to St. Paul's Church, Canterbury.

CHURCH HOME.—The annual meeting of the subscribers to the Church Home was held on the afternoon of Thursday, February 4th last at the Church Society's house, Phillip-street. Judge Wilkinson occupied the chair, and alluded to the great importance of the work of reclaiming fallen women. The report, read by the secretary, the Rev. T. B. Tress, gave a résumé of the work of the past year, and detailed the present condition of the Home. The adoption of the report was moved by the Rev. C. F. Garnesey, who stated that much of the evil which overtook young women in the colonies was due to the fact that their mothers would not allow them to go to service, although they would permit them to enter factories, the result being their ruin. The Rev. J. Langley seconded the report, which was carried, and Canon Bartlett moved—"That this meeting, realising the necessity which exists for such an institution as the Church Home, and recognising the valuable work which it accomplished during the past year of its existence, pledges itself to give it its hearty support and active co-operation during the current year." The Rev. T. B. Tress seconded the resolution, which was carried unanimously. The meeting closed with prayer.

RECEIVED.—A Christmas appeal for the Convalescent Home for children of the very poor in London, by Rev. A. A. MacLaren, St. Paul's, West Maitland.

A SERMON on the Life and Character of Mrs. William Bowman, by the Rev. Dr. Woolls, and a portion of a sermon on the same subject by the Rev. Dr. Cameron. Sydney: Messrs. Joseph Cook and Co.

MARANATHA, by G. W. Gillings, 2nd edition. Sydney—C. E. Fuller. A popular treatise on the 2nd Advent of Christ—applicable to the times.

THE Committee on Religious Instruction in Public Schools met on Monday last. The Secretaries reported that Mr. Bernard Clarke had begun work in Sydney, taking the programme formerly taught by Mr. Tate. The appointment of a teacher to work in the Rural Deanery of Parramatta was made; and an application for employment was declined there being no suitable vacancy. The Committee were obliged to defer the appointment of a successor to Mr. Clarke in the Burrangang district for want of funds. Owing chiefly to the postponement of the Church Offeratories the balance sheet showed a debit of nearly £100. The Committee are still unable to find a Treasurer.

DEPARTURE OF THE DEAN OF SYDNEY.—A meeting was held in the Church Society's House on Monday afternoon of the friends of the Very Rev. the Dean, when it was unanimously resolved to

present him with a memorial prior to his departure for a visit to England. It was determined that the memorial should take the form of a purse of sovereigns, and an influential Committee was formed to carry out the necessary arrangements; and also a Sub-Committee consisting of the Ven. the Archdeacon of Cumberland, the Rev. A. W. Pain, and Messrs. B. Chadwick and J. Kent, to any of whom subscriptions may be sent. Letters should be addressed to the Church Society's House. We understand that the Dean will leave about the 1st March.

MOORE COLLEGE.—Two new students were enrolled at the entrance examination of January 23rd. The examination is usually held on the last day of a term, but in this case had been postponed until the day before the commencement of a new term. The new students are Mr. Harold Tate of Sydney, upon whom was conferred the Barker Scholarship, and Mr. John Kirkland of Ballarat who also obtained a Scholarship. At a meeting of students, Mr. Edward Hargrave presiding, it was unanimously decided to continue the weekly prayer meetings which have been a source of so much blessing in the past. They will accordingly still be held, as it was considered that it would be unwise to discontinue them.

Parochial.

ST. BARNABAS'.—The *Ullmann Fund*. A liberal response has been made to the appeal on behalf of Mrs. Ullmann and children. Upwards of £400 have been sent in. "A stranger" wishes donation of £1, sent by post to Rev. J. Barnier, to be acknowledged in the Record.

ST. PAUL'S, SYDNEY.—On Friday, the 5th February, a social reunion was held in the schoolroom. The teachers of the Sunday school had invited the Rev. F. B. Boyce and Mrs. Boyce to a tea as a mark of their esteem. Nearly every one of the large staff of teachers was present. The evening was a very happy one in every respect.

ST. PETER'S, WOOLLOOMOOLOO.—The annual meeting of the Branch of the Church Society was held in the Schoolroom on Wednesday evening, the 10th instant. The Rev. T. B. Tress presided, and delivered an address showing the work which had been done in the Parish for the Church Society during the year. The statement showed that there was a slight increase in the Free contribution for the year, £113 being sent in as a free contribution. The Rev. J. D. Langley attended as a deputation from the Parent Society, and gave an interesting account of the Society's work, and of the need which there was for liberal support on the part of the members of the Church. Dr. Crogo moved and Mr. Garling seconded a resolution recognizing the valuable services of the collectors, and appointing a Committee for the ensuing year.

ST. PAUL'S, SYDNEY.—On the 9th instant a meeting of teachers was held, and the amount subscribed in the Sunday school last year for missions was nearly all disposed of. It amounted to the large sum of £112. There was voted £24 to the Melanesian Mission, £20 to the Church Missionary Society, £10 to the Aborigines, £3 12s. to the Zenana Mission, £10 to the Chinese, and £20 to the Church Society. The balance was left for the decision of a future meeting. Some discussion arose as to the grant of £24 to the Melanesian Mission. It was objected that it was purely a High Church Mission, but on the other hand it was thought the school was pledged for this year. On the question being put to the teachers the votes were equal, and the chairman, the Incumbent, gave his casting vote in favor of the grant.

SHOALHAVEN.—Our Parsonage is in good order now. The sum of about £50 has just been expended upon it. The amount was raised by the Parishioners—part coming from proceeds of last Harvest Festival, part from Ladies' Working Society, and the balance from the Nowra Church Fund. The Misses Lovegrove of Tulse Hill have formed a Fund for the erection of a new Church at the Falls. At a small sale of Fancy Work and goods held in Nowra on the 6th and 7th inst., they obtained about £32 clear of expenses. This, together with Offeratories in the Church and a few subscriptions, has swelled the amount to £50. As the building is to be a small one, only £20 or so more will be needed. We hope to start a fund for the new Church at Nowra almost at once. The Parishioners will be willing to contribute to the fund and better Church, and appear to Incumbent received an envelope one morning from the Post Office covering two beautiful cards (expressing wishes for Christmas joy and New Year peace), a £10 note and a written note bearing the following words—"A small token of love and gratitude from the Ladies' Working Society to their esteemed Pastor and Friend." Signed by Mrs. Platt (Treasurer) and Mrs. Morton (Secretary) on behalf of the members of the Society.

NEWCASTLE.

TAMWORTH.—We are glad to hear that the Rev. W. J. K. Piddington has been able to take a well-earned holiday for a few weeks. Church work in this parish has been very encouraging of late. In spite of the very hot weather the congregations have been large, and we hear there is a considerable increase in the Sunday offeratories and also in the Parochial Fund which is now collected by ladies. Numerous applications have been made for sittings, but the Churchwardens have not one vacant. We are also informed that since the appointment of two catechists, the congregations in the outlying districts have very largely increased. Service is held at most of

these fortnightly instead of monthly as heretofore. We understand that the Bishop will preach on two Sundays and Archdeacon Ross on one during the Vicar's absence.

GOULBURN.

The following is the address presented to the Bishop of Goulburn at Blowering in the Tumut parish:—

27th November, 1885.
To the Right Reverend the Lord Bishop of Goulburn.
My Lord,—We the Vicar, Churchwardens, and Congregation of St. Simon's Church, Blowering, heartily welcome your Lordship among us.

We feel deeply our debt of gratitude to your Lordship's kind oversight of this diocese and the interest you have ever taken in this portion of it.

We congratulate your Lordship in the severance of Riverina from this part of the diocese; as we feel assured the work must have been of a most arduous and laborious nature. And now your Lordship will feel free to undertake the oversight of the large portion that still remains.

Hoping that your Lordship may long be spared to us, and that the great Head of the Church may bless, preserve, and keep you in your "rule of love" over us,

We remain your Lordship's obedient servants,

H. E. Thomson, Vicar.

Charles Oddy

Thomas Wilkinson } Churchwardens.

William Shelley

THE ORGAN, ST. SAVIOUR'S CATHEDRAL.—For several weeks the organ in the cathedral has been useless, owing to injuries and imperfections in the wind-boxes and other portions of it. But the builders (Messrs. Foster and Andrews) have sent out from England by the Orient steamer *Potter*, one of their best men, with instructions to put this magnificent instrument into its first-class order again at their own sole expense. This will cause great satisfaction to all who are interested in the musical arrangements of the cathedral service.

GRAFTON AND ARMIDALE.

INVERELL.—St. Augustine's Church was, on Sunday, January 31, the scene of highly interesting services. The occasion was that of a Harvest Thanksgiving. The Church was beautifully decorated by a number of ladies and gentlemen who spared neither time nor labour in the work. Vines and grapes; sheaves of wheat, barley, oats and rye; cornstalks, apples, pears, ferns, flowers, evergreens and vegetables abounded in rich profusion and choice and tasteful display. There were also a number of appropriate texts, in white letters on scarlet ground surrounded by evergreens. The effect of the whole was very beautiful. The musical portion of the service was carefully and efficiently rendered. The Rev. R. K. Ewing preached both morning and evening, his discourses being most impressive. The texts were Hosea x, 12 and Luke xiv, 16-24. The collections at the two services amounted to £9 15s. 7d. devoted to the Parsonage Fund. The fruit, flowers and vegetables which had been generously furnished by members of the Church of England and other friends were afterwards sent to the Hospital.

BATHURST.

We have no information to give our readers as to the action of the Committee appointed to arrange for the selection of a Bishop for the vacant See. Numerous enquiries are being made as to what the Committee is doing. We have little doubt that the Committee realise the importance of their work, and will lose no unnecessary time in the selection. If some one of our very able Colonial Clergymen were appointed he might be at his post within three months.

MELBOURNE.

THE REV. J. Watson, of Trinity Church, Coburg, has made an outrageous attack on Bishop Moorhouse from the pulpit. He said the Bishop would explain away the whole Bible if he remained much longer. A new Bible would have to be written for him. The attack has excited much indignation.

THE RIGHT of electing a bishop to fill the See of Melbourne rests with a board of 12 electors, constituted under an act of the Church Assembly, and chosen by that body. The order of proceedings is that the retiring bishop sends his resignation in writing to the board, on the duty of the administrator the see is deemed to be vacant. It then becomes so long as he chooses to remain here and act; after his departure the Vicar-General should one have been appointed; or, failing such appointment the Dean, or in his absence the senior archdeacon—to convene the members of the board for the election of a new bishop. When they have concluded their labours they report their decision to the administrator, whose duty it is to arrange for the induction and installation of the bishop on his arrival. The board as at present constituted consists of six clergymen—Archdeacons Stretch and M'Cullagh, and Canons Chase, Goodman, Handfield, and Vance; and six laymen—Sir W. Stawell, Mr. Justice Mooreworth, with Messrs. T. T. A'Beckett, H. Henty, W. E. King, and Dr. Haarn.

CHRISTIAN WORKING-MEN'S CLUBS.

We need, in my judgment, in all our town parishes, some organization like that which at home has taken the title "Church of

England Working Men's Society." It should be one of the principal objects of such a society to keep together the young men who now drift from our Sunday-schools into religious carelessness; to provide for them teaching, amusement, opportunities of social intercourse and mutual improvement, and, indeed, whatever will improve while it interests them. "But where am I to find time and strength for such work?" I think I can hear clergymen say with a groan. My dear brethren of the clergy, no one wants you to do it. Is nobody to work the Church but the clergyman? (Applause.) Is nothing to be done but what he does with his own hands? He must lead and initiate, no doubt—nay, he must never suffer himself to lose touch of such work—but it does not by any means follow that he should bear the principal burden of it. This spirit, indeed, of exclusiveness in labour, the besetting fault of men of energy and ability, has, I believe, done us untold harm in the past. We raise up active, zealous men among our working-class members, and we too often lose them because we find them nothing to do. Work is a necessity of life to such men, and if they cannot find work in our Church they will seek it elsewhere. There is one parish in Melbourne—thank God, it is not the only one—where the clergyman has striven to find work of all kinds for the ablest of his working men. And what is the consequence? That I have got more efficient stipendiary readers from that parish than from any other in the diocese. So far, then, is it from being an objection to the foundation of such societies that the clergy cannot work them, that this, in my opinion, is a principal reason why they should be founded. When the work is beyond your power, my brethren, you will get other people to do it, as you ought. So you will employ the zeal of your best men, fill your churches, enlarge your effective membership, and quicken your whole organisation with energy and hope. If in special localities it should be found difficult for the clergy to put their hands on ready-trained men, why should we not establish a workers' training institution in some central spot, where simple and effective lectures might be given them, the apologetic and doctrinal ones by selected clergymen, the practical ones by such a man as our excellent parochial missionary, Mr. Marshall? A few months of effective work in such an institution would give to many a modest man who now distrusts his powers definiteness of view, concentration of purpose, and that technical skill in labour which inspires confidence. I should be most glad to give instruction at such an institute from time to time while I am in Melbourne. Want of workers, then, is no valid objection to such a scheme as I am proposing. If we do not possess the workers we must create them. Nothing should stop us in doing what is necessary for the welfare of man and the glory of God. I believe, however, that in the majority of cases, if the clergy begin to work the workers will come to them. I have tried it. Pardon me if I mention again what I have referred to before. My excuse is that a man is surest of his own experience. I once began such a crusade in Sheffield, where efforts of the same kind had just failed, and where I was told I should not get a single helper. I did not believe it. I never have believed that if a man's heart be full of love and zeal for Christ and if his will be set with all its force on giving expression to that love, he will be left without aid and sympathy. The result in Sheffield justified my incredulity. I never asked any man to join me. I never advertised or had monster demonstrations, and yet before the end of three years I had 450 men in the institution, officered by 70 teachers, all with the exception of six or seven, working men. (Applause.) Who are they who have laboured so nobly and successfully in the Try Excelsior classes in this city? Men of the very class of which I am speaking, men who can talk to our city lads in their own language, who know their wants, and the best methods of helping and amusing them. I repeat then, that it is our duty to find or make the leaders of such working men's clubs. Once more, I believe that such institutions would not only defend our youths from danger, and promote their moral and spiritual good, but also supply a great public need.—*Bishop of Melbourne.*

BALLARAT.

APPOINTMENTS.—1st January.—Rev. H. Stanley Mercer, M.A., a vicar of Inglewood; Rev. W. P. Howell to ministerial duty at Dimboola, &c.

BRISBANE.

Dr. WEBBER, has visited the Warwick district, and attended a meeting of the Church officers. He expressed his surprise on learning that the parochial district had been without the services of a clergyman for more than twelve months, and said that it was a state of things which must be altered without delay.

IPSWICH.—A few friends of the Rev. B. W. Clinch, *locum tenens* for the Rev. H. Heath, of St. Paul's Anglican Church in this town during his visit to Europe, called on the first-named gentleman at the rectory, on Monday night, and presented him with a purse containing £49 10s., which they contributed for that purpose. Mr. Clinch preached his farewell sermons at St. Paul's on Sunday last, the large audience testifying to the esteem in which he is held here. Some would like him to remain and take charge of the work at North Ipswich. He contemplates taking a trip to Cape Colony (South Africa), but means to come back to Queensland. The Rev. H. Heath has now returned home, and will resume the pastorate of St. Paul's.

TASMANIA.

The Rev. John Evans has resigned the Incumbency of Deloraine, and the Rev. J. Clampett, the charge of the Mission District in and around Scottsdale.

The Rev. A. Cass has applied for a year's leave of absence on the score of health. Mr. Evans will act as his *locum tenens* during that period.

The following licenses have been issued by the Bishop:—G. F. N. Fielwing, B.A., Cantab., to Holy Trinity Parish, Hobart; Godfrey Dillon, London College of Divinity, to St. George's Parish, Hobart; C. W. G. Corfield, B.A., Cantab., to the Parish of Emu Bay; Leigh Tarleton, to temporary charge of the Parish of Green Ponds.

AUCKLAND, N.Z.

THE ANGLICAN Synod to-night adopted a petition to the Legislative Assembly in favour of an amendment of the Education Act, enabling religious instruction to be imparted in the public schools within school hours, by ministers of religion; and also in favour of the establishment of Denominational as well as State schools (*S.M. Herald*).

NOTES ON PASSING EVENTS.

THE Domain orators have often been in danger of having their liberty of speech curtailed, to the great disgust of many who seemed to think that the preservation of the country depends upon the influence of their Sunday orations. Recent regulations tend in the direction of limiting the out-door demonstrations which take place every Sunday afternoon. We are not amongst the number who think that the Domain orators are national benefactors, but we apprehend serious danger (to themselves) if no outlet be allowed for the grievances, opinions, denunciations, criticisms, &c., &c., of those of our fellow citizens who are afflicted with this *cacoethes loquendi*.

IT is a pity however that the sacred cause of Temperance should suffer, as it does undoubtedly, at the hands of those who volunteer to champion it in the Domain on Sundays. This is a matter serious enough for the interference of our Temperance Societies. The intemperate addresses of temperance advocates do more to injure the cause which they are intended to uphold than all the manifestoes, speeches, pamphlets, &c., of the Licensed Victuallers' Association put together.

AN illustration of this, we cannot help referring to an address delivered last Sunday by a temperance leader (who ought, by the way, to have known better), to a large crowd of persons who would have greatly benefited by a true temperance address. The speaker devoted his time to a denunciation of the Church of England, and dealt blows all round, beginning with the Primate, and descending to youngest curate. This Church has many faults, both in the way of omission and commission, but she is doing a great temperance work, both in England and the colonies. At any rate, we are sure that such an address as that referred to can benefit neither the morals nor the religion of the community.

THE Church in the diocese is about to lose the ministration and matured counsel of the Dean for a short time. At this critical period of the Church's history in the colony we cannot afford to lose, even for a time, the services of one whose wisdom, judgment, and true piety have won the confidence of the Church. Still, at his time of life, and after the years of labour which he has spent amongst us, we must not begrudge him the visit and change which he must require, trusting that the great Head of the Church may supply his place, and bring him back to us for further service.

WE are not at all surprised at the vexation and annoyance which have been caused by the sudden cutting off of the water supply, and the introduction of an intermittent system for a period. The fault appears to lie at the door of the City Council, who were warned as early as August last of the need of increased machinery for the purpose of pumping water into the city. In consequence of this neglect, thousands are now suffering inconvenience and injury through the want of water. The position is all the more annoying inasmuch as we are within sight of a plentiful supply, but the means of securing it are not at hand, through the neglect of those who were elected to

look after the interests of their fellow citizens. When disease and death follow such a condition of things, as may come to pass, the Mayor and aldermen should be indicted for manslaughter.

NOT one moment too soon has the employment of young persons, male and female, in our factories and workshops received the attention of the Legislature. Dr. Renwick has introduced a Bill into the Legislative Assembly which provides for the Regulation and Supervision of this kind of labour. The need of such a measure has long been felt by those who have had at heart the moral and spiritual welfare of the young persons who are growing up round about us, so many of whom seek employment in these places. That there is much in connection with these that is harmful to the young employed is the belief of many, and it is hoped that an Act will be passed which will so regulate the employment of persons as to remove the dangers which surround those who are employed.

THE Bill suggests many provisions which will at once meet with approval. No person under the age of 12 years (or 14 if unable to read) may be employed. The time of labour is limited to 8 hours, and these must be between 6 o'clock in the morning and 6 in the evening. Every Saturday afternoon, Sunday, and all holidays are secured to employees without loss of wages. Many other excellent provisions are embodied in the Bill, but these will suffice to show the line which has been taken up in the proposed legislation.

WE are not supposed to be politicians nor to mix up in party politics, but we cannot help commenting upon the serious position of things at the present time. The regular business of the year all behind, the deficit growing at the rate of £100,000 per month, no capable Government at the head of affairs—and a strange dearth of likely men—these facts are far from cheering. The way out of our difficulties is by no means clear. But we suppose it will come.

THE Federal Council is a thing of the past. The members thereof met in solemn convocation, and in the most orthodox fashion transacted their business. Two valuable lessons are suggested by it—the first is the folly of trying to hurry on a matter which to be successful must have the consent of all the parties within the Federation area—and secondly, the great service which such a body might render if it were properly constituted. We hope that the Colonies which are at present holding aloof will use their influence to bring about true and permanent Federation.

THE police complain of the difficulty of proving the charge of Sunday selling against publicans and others who infringe the law. Why not deal with such cases as they dealt with a boy who was imprisoned for having in his possession cigars which were *reasonably supposed to be stolen*. The publicans and their side-door patrons might be just as reasonably convicted as was this boy.

A CONTROVERSY has been raised as to the standard of pure milk. This is quite a different question from the adulteration of milk, as a standard may easily be fixed. But what about the adulteration of bread—"the staff of life"—with potatoes, &c. We shall have more to say on this by and by.

SIR Alexander Stuart had a congenial theme and an attentive audience when he addressed the General Synod of New Zealand on the 1st inst. on the subject of Religious Instruction in Public Schools. The subject was under debate there; and advantage was taken of the presence of a "distinguished visitor from New South Wales" to secure an account of what is being done under our Public Instruction Act. The privileges we possess over New Zealand brethren greatly long for. They are petitioning "the Legislative Assembly in favour of an amendment of the Education Act, enabling religious instruction to be imparted in Public Schools within school hours by

ministers of religion," and we are allowing the hands of our Religious Instruction Committee to be crippled for want of funds. The Committee have a debit balance of nearly £100.

THE MISSION FIELD.

MEMOIR OF REV. DR. STERN.

(CONTINUED FROM JANUARY, 15TH.)

And now the young Missionary's work began in earnest. It is with that alone we are now concerned, and hence it will be unnecessary that we should refer to that of his fellow-labourers. The Mission being well established, Missionary journeys were undertaken into various parts of those regions in which a considerable number of Jews are to be found. From the outset of his career, there was remarkable freshness and point in his recital of the events connected with his efforts, and his description of the circumstances and surroundings of those to whom he bore the glad tidings. Mr. Stern was located for a year at Ispahan, but this station was not permanently maintained. His health suffered to some extent by these continuous labours, and he was directed by the Committee to return for a time to England. The opportunity was thus afforded for his admission into Priest's Orders by the Bishop of London, which took place on December 23rd, 1849, in the Chapel at Whitehall. The following spring Mr. Stern married Charlotte Elizabeth, third daughter of the late Mr. Charles H. Purday. The ceremony was performed by the Rector of St. George's Church, Bloomsbury, the Hon. and Rev. Montagu Villiers, afterwards Bishop of Durham, one of the most zealous friends of the cause of Israel. Returning immediately to Bagdad, accompanied by his wife during the subsequent period, the active and enterprising Missionary penetrated into many parts, in which the Jews had rarely or never been visited. The circulation of the Scriptures among them was one of the most important of his designs, and the remarkable development of Christian life among the Jews of Hamadan in subsequent years, may be regarded as among the most happy consequences of those Missionary journeys.

It was now judged expedient to remove Mr. Stern to Constantinople. His knowledge and experience admirably qualified him for intercourse with the large Jewish population of that great city, many of whom would be directly associated with the countries in which the Missionary's life had hitherto been spent. From this important centre, also, Missionary journeys were comparatively easy among the Jews dwelling in the cities of Turkey in Europe, as well as Asia Minor. Tidings would also reach him of his brethren according to the flesh from other and less frequented lands. Some of these tidings related to Arabia Felix, in which it was understood there were considerable Jewish communities—bowed down beneath the yoke of their tyrannical Moslem rulers, and whose broken hearts were longing for the sympathy and kindness to which they had for ages been strangers. With the consent of the Committee, Mr. Stern determined to enter if possible those regions, there to proclaim the Gospel. He heard enough at Constantinople, and on his arrival at Hodeida on the Red sea, to show him that the undertaking was full of danger, and that the preservation of his life was more than doubtful. But none of these things troubled him, neither did he count his life dear unto him, so long as he might proclaim the Gospel message to his suffering brethren. The history of that journey is full of thrilling interest. An Arab muleteer was his only companion. Although clad in native costume, and walking either barefoot, or in sandals over the mountains, both to Jews and to Moslems he declared that he had but one mission, and that was to proclaim the "Angel," or the Gospel of the grace of God. The sale of the Holy Scriptures to the Jews, the rapt attention with which they listened to the Missionary, and the words of gratitude which fell from their lips, were an abundant reward to the servant of God for all his toils and privations. But his life was in continual jeopardy, and it was only by the almost miraculous interposition of God's providence that he was delivered out of the hands of robbers who seized him in the mountains, and declared their intention of putting him to death. In the midst of all, he was full of that peace of God which passeth all understanding. This journey was undoubtedly the most perilous in which he was ever engaged.

Among the Missionary journeys undertaken by Mr. Stern was one to the Crimea, almost immediately after the terrible conflicts of which that country had been the scene. His object was to visit and report concerning the Caraites Jews, whose head-quarters, as they affirmed, had been established in Tchouffit-Kaleh, and Baktshi-Serai, before the Christian era. This tour was both pleasant and instructive, and besides the Missionary's direct ministry to the Jews, enabled him to communicate to the Committee much important and interesting information.

Mr. Stern was on the point of proceeding on a Missionary journey into Bulgaria and Roumelia. He received an intimation

from the Committee that it was their wish to proceed to Abyssinia for the purpose of making known the Gospel among the Falasha Jews, and taking steps for the establishment of Missions among them. Mr. Stern started with a few fellow-labourers from Constantinople in the autumn of 1859. Five wearisome and painful months were spent in passing up the Nile and through the Soudan, until they reached the borders of Abyssinia, and about eighteen months were spent in the prosecution of a work, which subsequent events showed to be fruitful in blessing. The firmness, judgment and devotion of the Missionary disarmed prejudice and lightened opposition. He returned to his work at Constantinople under the consciousness that the Lord had done great things, and that among the neglected Falashas many had become obedient to the faith, and were prepared themselves to propagate the Gospel.

Mr. Stern was again invited to visit England, with a view of setting before the friends of the Society the importance of the new work on which the Committee had entered. The news received from Abyssinia was very encouraging, but it was evident that in the work of organization and in the further settlement of the details of the Mission, a powerful mind and much experience was needed. The tried and faithful Missionary was therefore again asked to undertake this office, and in 1862 he started on his second journey to Abyssinia. The events of that journey were eventually to form no unimportant episode in the history of England. In a political and military, as well as in a missionary aspect, there would be much to obtain a permanent place in the annals of the world. The Missionary accomplished with success and blessing the mission with which he had been entrusted. From every quarter he had received a hearty welcome, and his suggestions had been readily accepted, and now he was about to journey homeward. But there was a storm agitating the political atmosphere, of which he was little aware. The semi-barbarous King of Abyssinia had endeavoured in vain to open diplomatic relations with England. The Consul, Col. Cameron, had again and again endeavoured to put him off with promises of attention, which the application of the King had never received at the hands of the British Government. Mr. Stern, passing homeward, passed through the royal encampment, and bound by the custom of the country, proceeded to pay his respects to the king. The sable monarch was at that time infuriated by the neglect of the British Government, and his courtiers saw that it would suit his temper to encourage some ill-treatment of the helpless Missionary. The die was now cast; the other Europeans, including the Consul, shared in Mr. Stern's sufferings and imprisonment. Space forbids any recital of the events which followed. The imprisonment took place on October 13th, 1863, and not till April 11th, 1868, were the prisoners delivered and the shackles which bound them hand and foot struck from their limbs. Nothing but the mighty power and faithfulness of the God of the Covenant sustained them during these agonizing years. The letters which from time to time they succeeded in sending to England, breathed the spirit of holy faith, resignation, and confidence in God. Never was the heart of Christian England more moved to agonize and wrestle with God in ceaseless prayer than in the supplications then offered up for the deliverance of the captives. And there were a goodly number of praying Christians among those who formed the army which sped to their relief, under the leadership of Lord Napier of Magdala. The welcome which awaited the Missionary brethren on their arrival in England amounted to a devout ovation. The iron constitution and most abstemious habits of Mr. Stern had, under God, preserved him from the grave. But these sufferings had left such effects upon his frame as to induce frequent suffering. Nevertheless, in the interests of the Society he went from place to place, reciting the history of these years, while crowded audiences hung upon the eloquent narration. His state of health forbade his employment again in the foreign Mission field, and he had fondly hoped that those interested in his history would secure to him some quiet and suitable field of labour, in which his remaining years might be spent. But such was not the will of God. As the Missionary he had lived, and as the Missionary he was to die. It may almost be said, that had it been otherwise, the symmetry of the life and energies which had been consecrated to the most honourable and important of all vocations, would have been marred.

In 1870 he accepted the charge of the Home Mission, and in the active duties of this position he was engaged until within a short period of his death. For many years Mr. Stern filled this office, which was marked by some events worthy of being recorded, during which time he was also Principal of the "Wanderers' Home."

On the thirtieth Anniversary of his Ordination, a number of Hebrew and Gentile Christian friends regarded it as a suitable occasion for some expression of their affection and respect. Accordingly through their instrumentality a fund was raised, by means of which a silver tea and coffee service, a silver salver, and some other useful tokens of their attachment, were presented to him in the hall of the Operative Institution. On a subsequent occasion, a suggestion was made to the late Archbishop of Canterbury, that it would be a well-deserved compliment to confer on the distin-

guished Missionary, the degree of Doctor of Divinity. With this suggestion the Archbishop readily complied, and funds were raised in order to accomplish this purpose.

Some time before his death, the committee elected him to be an honorary member of their body. It was felt that his vast experience, sound judgment, and general knowledge of the Mission field would render his accession to their number of great value. From time to time Dr. Stern visited the provinces for the purpose of preaching special sermons to Jews and Gentiles, and of advocating as a Deputation the claims of the Society. It was always a privilege to receive him on such occasions, and his profound insight into the teachings of the Word of God, and his unflinching exaltation of the person and work of the Lord Jesus Christ, will ever have a place in the memory of those who listened to his ministry.

There were frequent evidences of failing health, but accustomed as he was to work on without regard to his infirmities, the end seemed to come to his friends with little warning. At the time of the last anniversary in Exeter Hall, his absence from the meeting, through illness was specially mentioned. After much suffering, he entered into his heavenly rest on the 13th of May. To no one could the text of his funeral sermon, preached by the Rev. A. A. Isaacs, be more fitly applied than to this tried and devoted servant of God—"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but also all them that love his appearing." (2 Tim. iv. 7, 8).

Dr. Stern lost his first wife, by whom he had two sons and five daughters, at the commencement of the year 1874. In 1883 he married Miss Rebecca Goff, daughter of the late Mr. S. D. Goff, who survives him. He was interred on May the 18th, in the same grave as his first wife, in the Ilford cemetery. There was a large attendance of sorrowing friends. The honour and regard in which his memory is held, must afford the sweetest solace and consolation to those relatives who survive him, and who claim and receive the fullest sympathy from all who know the reality of the promise, "Blessed is he that blesseth thee."—*From the Jewish Intelligencer.*

→ FOR THE YOUNG ←

LORD SHAFTESBURY AND LITTLE CHILDREN.

Mr. Orsman, the devoted post-office clerk who conducts the successful mission in Golden-lane, contributes to the *Sunday School Chronicle* a few pleasant anecdotes of the late Earl of Shaftesbury. His Lordship, it would seem, could thoroughly understand childhood. Here is a letter to Mr. Orsman's little girl:—

"My Dear Miney Orsman,—I am very sorry indeed that I have so long delayed to send you the book I promised; you shall have it immediately. Give my love to your father—he is a dear friend and a fellow-worker of mine. God bless you, my child; and may you ever be happy in our Lord Jesus Christ.
18th July, 1884.
SHAFTESBURY.

The following reply of the Earl to a letter sent from "Tiny," an inmate of King Edward Industrial School, in 1876, is characteristic:—

"My Dear Small Tiny,—I must certainly thank you for your nice letter, and say that, God willing, I will certainly call and see your new home, and you too, little woman. I am glad to see how well you write; and I shall be more glad to hear that you are a good girl, that you read your Bible, say your prayers, and love the blessed Lord Jesus Christ. May He ever be with you.

SHAFTESBURY."

Tiny, then a little dot of a child, is now a big girl. Last year, when distributing the old scholars' prizes, the Earl recognised her, and his weak voice broke out into a joyous tone, "What, Tiny, is it you, my dear? Tiny, I am glad to see you."—*Home Paper.*

The Rev. H. A. Barker, Vicar of Kings Pyon, has been appointed Organising Secretary, and Diocesan Secretary of the Church of England Temperance Society in the Diocese of Hereford.

A BISHOP'S EXAMPLE.—The Bishop of London, who has been staying at Park-gardens, Glasgow, preached in St. Andrew's Presbyterian Hall, Glasgow at the opening of a series of religious services for the people, similar to those started in London by the late Lord Shaftesbury.

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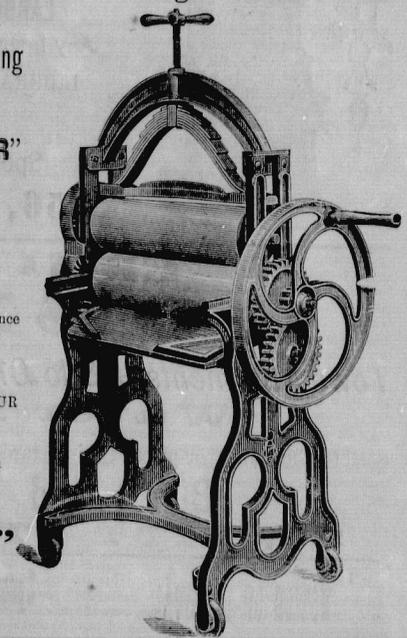
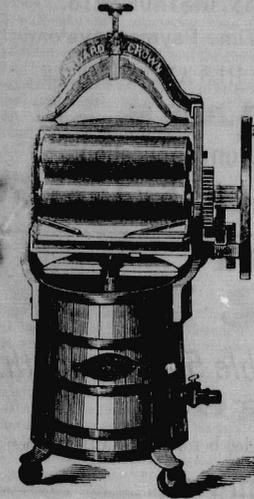
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TEMPERANCE.

HOLY TRINITY.—On Monday, February 8th, the C.E.T.S. in this parish received a visit from St. Philip's Branch, in return for a similar compliment paid to them some time back. Archdeacon King presided, and the room was full of members of the two branches, every available seat being occupied. Under Rev. W. A. Charlton's direction, several solos, chorus songs, dialogues &c. were rendered by Adult and Juvenile Members of St. Philip's Branch, and were greatly appreciated by the audience. The thanks of the meeting were tendered to the visitors by Archdeacon King, who also expressed a hope that such visits between different branches of the Society might become frequent. The business of the meeting included the reading of the half-yearly Report of the Branch, to be sent to the Central Committee, the establishment of the Pay Card system, and the enrolment of new members in the Total Abstinence Section of the Society.

The usual Monthly Meeting of St. Peter's Branch of the C.E.T.S. has been held during the month. On the first Monday the Juveniles had their evening, which was highly satisfactory. On the 15th inst., a very successful meeting of the Adult Branch was held, Songs, Recitations, and an address made a very pleasant and profitable evening. On other Mondays, Gospel Temperance work is carried on at the Mission Hall. There are not wanting signs of blessings, and the power of God to save the drunkard is often witnessed.

The committee of the C.E.T.S. met 10th inst., Mr. Edward Deas Thomson in the chair. The monthly report of the Church Home was read by the hon. secretary of that institution. The statement was very satisfactory, showing that the inmates were working well, and that now that they were located in the new building at the corner of Crown and Albion streets, where they have extensive room and proper appliances, more laundry work could be got through, thus assisting greatly to make the place almost self-supporting. Mr. W. L. Docker stated that he had a balance in hand, but wanting more funds to meet the increased rent, &c. In answer to a request Lord Carrington had kindly consented to become patron. It was determined to postpone the consideration of appointing a missionary until next week. The Rev. E. D. Madgwick was re-elected representative of the society on the central committee of the Local Option League.

LOCAL OPTION IN QUEENSLAND.—By the new Act, which came in force on 1st January last the following questions will be upon the Local Option ballot papers. 1. Shall the sale of intoxicating liquors be prohibited? 2. Shall the number of licenses be reduced to a certain number, specified in the notice, not being less than two thirds of the existing number? 3. Shall no new licenses be granted? The first question requires a majority of two thirds before it can be carried. No compensation is allowed. The law studies in every direction the wishes and welfare of the people.

TEMPERANCE SCRAPS FROM THE OLD COUNTRY.

Archdeacon Farrar was warmly welcomed by the temperance reformers in the U. States and also in Canada. In one of the resolutions passed at a meeting in New York, he is assured "that the generous regard he has ever shown for our country as well as his noble services for humanity have already given him, while living, a wider Westminster Abbey in the great American heart." Mr. John B. Gough travelled two hundred miles to meet Dr. Farrar.

A table in the last annual blue-book conveys an impressive lesson. Offenders who have been convicted of any crime more than ten times may, humanly speaking, be classed as incurables. Of such offenders there were last year 5188 males and 9451 females, that is to say, nearly twice as many women as men. The increase in the number of confirmed female criminals is most significant. That increase has proceeded steadily during the last seven years, until it has now reached its present total, and there can be no doubt that it is largely due to an increase in female intemperance, which is, to a large extent, caused by the facilities afforded by grocers' licenses.

An illustration of that fact is furnished by one of the prison chaplains of Liverpool, who recently stated that in nearly twenty years over 200,000 men and women had passed under his care. The majority were women, and eight out of ten were there for drink, or crime of which drink was the cause.

The Times says the death-rate amongst public-house servants is about double that of the medical profession.

Dr. Danford Thomas, Dr. Kerr, Dr. Morton, Dr. Richardson and others have arrived at the conclusion that 50,000 deaths occur in England and Wales annually through drink, and, including cases of accelerated death, 120,000.

The Duke of Argyll allows no public-houses in Iona. A tourist there was recently taken ill, and could not obtain a glass of toddy. Ultimately he was none the worse, but his sad deprivation is a theme for the organ of the Scottish publicans.

On Wednesday, December 2nd, was celebrated the first anniversary of a somewhat novel institution, namely, a branch of the Church of England Temperance Society incorporated especially for the staff of the Hospital for Sick Children, Great Ormond-street. This little society includes 80 per cent. of the hospital staff, and bids fair, by its utility, to increase its hold upon the organisation.

At Glasgow objection was recently taken to the election of a publican as one of the city magistrates. It was held his trade unfitted him for dealing fairly with many of the cases he would have to decide.

In Paris persons are occasionally employed to take drunken persons home, and are called "guardian angels." One of them recently charged with being drunk replied, "All guardian angels are water drinkers."

Mr. Henry Broadhurst thinks hard-working artisans should not be compelled to compensate an interest so injurious to the public good as the drink traffic.

There are four or five lodges of Good Templars in South America, one of them a Spanish-speaking lodge of Cuban negroes. The "Aurora" Lodge of Monte Video, however, takes the lead, its membership includes youthful faces and grey-headed dignity; its members of both sexes have intellect, culture, and Christianity, and feel they have a great mission to all Spanish-speaking peoples.

The Madagascar Government continues to take strong measures to suppress intemperance. In July the Government organ, the *Gazette Malagasy*, under the heading "Judicial," publishes the details of seven convictions for drunkenness, which were punished in each case by a fine of seven oxen and twenty-eight shillings.

The following advertisement recently appeared in a Massachusetts paper: "To all whom it may concern,—I am, by payment of 225 dollars, permitted to retail intoxicating liquors at any saloon in this town. Let the wife who has a drunkard for a husband give me notice, and he will be excluded from my place. Let fathers, mothers, sisters, and brothers do likewise, and I will regard their requests. I pay a heavy tax for the privilege of selling liquors but I wish it to be understood that I have no desire to sell to drunkards or minors, or to the poor and destitute."

The King of Sweden has received a deputation from the Good Templar Right Worthy Grand Lodge of the World, who presented an address thanking him for the use of the Parliament House while the Order held its International Session this year. His Majesty expressed his admiration of the beauty of the splendidly-illuminated address, and expressed hearty approval of the work of total abstinence.

THE SWISS AND THEIR BRANDY BILL.

Switzerland has had a pretty bitter experience of the effect of an unrestricted liquor traffic. In 1874 the new Federal Constitution took away from the cantons their right of local option, and from that time there has been a remarkable increase in public-houses, in the consumption of liquor, and in intemperance. Throughout the Confederation, the public-houses have become so numerous that there is now one for every thirty adult males! The amount of brandy, wine, beer, and cider annually consumed is 317,000,000 pints; and as the population is under three millions, this gives 109 pints a year for every man, woman and child. Of brandy alone the consumption is 16 pints per head. And then we have over and above all this the consumption of absinthe and kirschwasser. To such an extent has drinking increased that in the Canton de Berne there are whole villages where the children are fed with potato brandy instead of milk! It is calculated that every Swiss working man spends ten pounds a year upon drink. We can hardly be surprised, after these statements, when we are told that of the 600 suicides last year nearly all were owing to drink, and that of every hundred men rejected from military service nearly a half are for the same cause. Switzerland has had ten years of results that are free trade in liquor; and so disastrous have been the results that the Federal Chambers have taken action to check the evil. The bill which they lately passed, and which was confirmed, according to the Constitution, by a general vote of the people, restores to the cantons their power to reduce the number of public-houses, and imposes a prohibitive tax on a manufacture, sale, and importation of spirituous liquors. At first the proposed legislation seemed unlikely to be generally acceptable, for it was taking from the cantons the moneys raised by this taxation of the traffic; but this was got over by an arrangement which divides among the cantons the amount that may be realised by the new taxation. As the vote was really between free trade in liquor or a restricted traffic, it is interesting to mark the numbers. For restriction there were 15 cantons with 214,693 votes; for no restriction, 7 cantons with 135,951 votes. The majority in favour of the new law was thus 8 cantons and 78,742 votes. The temperance party have scored a decided victory, but not quite along the whole line. Absinthe has been left out of the bill as a taxable article; and since brandy and wine are now to be greatly increased in price, the consumption of absinthe is certain to be speedily and largely raised. This exemption, it is said, was to conciliate the people of Neuchâtel, where the manufacture of absinthe is the stable industry. The operation of the new law will be watched with interest. Its supporters are confident that as similar legislation has reduced the consumption of "schnaps" in Sweden from 54 litres to 8 per head, it will accomplish a like beneficial result in Switzerland.

Mr. Lyulph Stanley, one of the Liberal members for Oldham, is the ruling spirit of the Liberationist party, and the antipathetically felt towards him found expression on Monday in the voting for the London School Board, he being defeated at Marylebone by a very large majority, though he had sat for nine years on the Board. Some friends of mine worked hard to secure this end, and they write to me that Sir Richard Temple, who has been returned as one of the members for the City, will be proposed as Chairman of the new Board. His appointment to this post, once held by Lord Lawrence, would be a guarantee for the reversal of Mr. Stanley's policy of using the School Board to crush voluntary and religious education.

* CORRESPONDENCE *

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

ST. PAUL'S, WEST MAITLAND.

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

Sir,—I enclose my card, and with it a plain statement, for which I trust you will find room, giving a fuller explanation of the working of the free and unappropriated seats in St. Paul's than that given by a correspondent in the issue of February 5th.

Yours faithfully,

A LAYMAN.

Your correspondent from West Maitland is quite correct in stating that the question of Free and unappropriated seats in St. Paul's has been under discussion for some time in that parish—as shortly after Easter in 1885 a meeting of the Parishioners was held to consider the desirability of giving up Pew-renting, and a majority then declared in favor.

The Churchwardens and a number of the Congregation have, since the question has been talked of, considered that free and unappropriated seats was the proper system, but there was a doubt whether the voluntary offerings would be an equivalent to the rent of the sittings,—before the end of the year however at a meeting of the Churchwardens and Parochial Council, presided over by the Bishop, but not called for the special purpose of considering the alteration,—the question was again brought forward, and it was thought the present Churchwardens should accept the responsibility rather than leave it until the Easter meeting, and the contingency of new office bearers.

So far as the legality of the departure is concerned the Bishop's advice, from the best authority, was that he had the power, if he desired to exercise it, to declare at any time the seats free and unappropriated. The Bishop did not urge the change, but advised extreme caution, although his experiences were much in favor.

One gentleman and his family have gone to St. Mary's recently; who had been regular attendants at St. Paul's, but some weeks before the seats were declared free,—if "some unfortunately are not going to any place of worship" their attendance previously at St. Paul's must have been so very infrequent that their absence has escaped notice.

The experience of the free and unappropriated seat system has been highly satisfactory since its inauguration, as the congregation has increased, and very considerably at the Evening service; whilst the Offerories have quite made up the loss in the rent of the seats.

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

Sir,—A correspondent from West Maitland in your last issue gives the impression that the congregation has diminished in number at St. Paul's Church in consequence of all the seats having been declared free and unappropriated, and that there is a serious schism in the parish.

As I was taking duty at Mr. Maclaren's Church for three Sundays last month, perhaps you will allow me to give my impressions as to the effects of the new system.

It is, I believe, quite true that two or three families have gone elsewhere to church, but their places have been more than filled by others.

I have never seen in New South Wales services so simple and hearty, or so reverent a congregation.

In the evenings especially the church is crowded, and there has been a marked increase in the offertories since the introduction of the new system.

The vague charge of ritualism which your correspondent brings forward must seem almost ludicrously absurd to anyone who knows what a ritualistic service is.

Let me say in conclusion that if the present attendance and offertories at St. Paul's are the outcome of making the seats free and unappropriated, it would be well if every church in Sydney would join in the movement which Mr. Maclaren has so successfully initiated at West Maitland.

Yours faithfully,

FREDERICK TRACEY.

St. Paul's College, Sydney.
Feb. 15, 1886.

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

Sir,—Your Newcastle correspondent should study the motto of your paper before attempting to write again on Church matters. His account of St. Paul's, West Maitland, is neither truthful nor spoken in love, far from it. To say that the free and open movement together with the growth of Ritualism has caused a great division, and as a consequence, numbers of the oldest Parishioners have removed their families to other Churches and some go nowhere, is most untruthful, neither has there been any apparent agitation going on as he says for some time past. For we may be certain of this, that had there been any serious opposition to what has been done at St. Paul's, those numbers of Parishioners whom he says has left, would assuredly have protested

loud and long, either by a Public meeting, or a numerously signed Petition to the Bishop, against the loss of their so called legal rights. But Sir, nothing of the sort has been done. And since the Church has been declared Free and open, the usual old families of the congregation may be seen on Sundays in their accustomed seats, which they may always secure by coming early, and I do not know of one family that has left in consequence. And speaking of rights, has not each individual Parishioner a right to a Free seat in the Parish Church. Your correspondent is evidently in love with St. Mary's but not St. Paul's, and this with a touch of Ritualism on the Brain, (rather a common complaint in some quarters), accounts for his erroneous statements. I think an unprejudiced and truthful person would have waited at least 6 months before attempting to speak of results of so recent a change as that which has taken place at St. Paul's, but to have waited so long would no doubt have proved fatal to his plans, of trying to stir up strife and throw cold water on the good Church Work, which is going on there. His cry of Ritualism—like the man in the Fable, who to alarm his neighbours, often raised the cry of the "Wolf is coming!" will soon be as much unheeded in Australia as it has been in England.

Trusting that in common fairness you will allow me to speak in your paper to contradict your correspondent's statements.

I remain, Yours &c.,

F. COLES.

Member of the Church of England Working Mens' Society.
Banfield Street, West Maitland.

SAID OR SUNG.

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

Sir,—As choral services are now the order of the day, I think a slight reference to them may not be uninteresting. I remember lately reading an article by your contemporary on the subject, and in which it was stated "that which was looked upon as a dangerous innovation soon becomes, on further acquaintance, a cherished custom," and again, "we worship a God who works by fixed and unchanging laws." It is strange that the very Sunday I read the article I attended a church where I ought to have heard a pattern choral service; but instead, the musical ear was distracted by so out of tune responses that I noticed at least one surpliced boy giggle and one choir lady screw up her eyes; signifying that bad music occupied more of their attention than worship. Now I presume to declare choral service a dangerous innovation, but I admit it is to many Englishmen a cherished custom; thus innovation breeds custom: but what of the legality thereof? A lawyer would answer English precedent. This may be good enough law for an earthly court, but as God's laws are fixed and unchanging, would a breach or non-observance of any one of God's commandments, innovated into a custom? How would that harmonise with our Saviour's words, "If ye love me keep my commandments?" Is not our Church to blame by the force of example for an Attorney-General breaking our Constitution in initiating a warlike policy; or a city architect overstepping his powers; or the present Government paying our money away without the authority of Parliament? If a church will not obey its own law, how can we expect civil laws to be obeyed?

But let me come to details. In the Rubric of our Prayer-book, if it is the law of our Church, I find the Apostles' Creed "shall be sung or said," and no loyal churchman can object to its being sung. I should prefer it. Then even the Litany is "to be sung or said," but not the responses to the Commandments; for the people—we are told to "ask God's mercy," &c.

Well, when I am invited to join a choir, I cannot do so because the choir sing illegally. If singing the responses be legal, so must also the minister singing the Commandments. Either the Rubric of the Prayer-book is or is not our Church service law; if not, let our Synod make laws, which I promise to obey if I remain a member of the Church. There certainly is room for reform, and when this takes place, instead of retaining a response to each commandment, I hope there will be only one response to the whole, and then it can be legally said or sung as Synod will direct.

Yours faithfully,

H. S. S. BOND.

Elizabeth Bay, 10th February, 1886.

SPECIAL REQUESTS FOR PRAYER.

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

Sir,—When I was in Launceston in October last, I found that my friend Canon Brownrigg had a fixed time for receiving and presenting Special Requests for Prayer, which I thought not only very good, but which I felt met a need constantly arising.

On the evening of the first Sunday of every month, immediately after the close of the usual Service, a few moments are spent by all willing to remain, and the Minister presents in a brief prayer the Special Requests he has received.

The idea, I was told by one of the Churchwardens, is mainly from the present Bishop of Tasmania; who, in his Church in

Edinburgh, had this mode of regularly presenting Special Requests; and the Churchwarden told me that the Bishop had large experience of the answers to the prayers thus offered.

I have adopted the plan, and am very thankful for it; I give notice of it beforehand, and on the evening of the first Sunday of the month, just after the close of the usual Service, we sing a few verses of a hymn, I then name the Requests for Prayer; after which in a few brief words I present the Requests in prayer; we then sing the doxology "Praise God from whom all blessings flow" and I close with the benediction from the Communion Service. This short additional service does not occupy more than ten minutes.

Yours, &c.,

SAMUEL FOX.

Croydon, February 9th, 1886.

MR. GLADSTONE REVEALED.

Communicated.

That the once "chosen of Oxford" and a noted High Churchman—we refer to Mr. Gladstone—should ally himself in politics with the extreme Radical party, was an inconsistency which hitherto remained so inexplicable, that some did not hesitate to credit him with being a disguised Jesuit. The "Grand Old Man," however, has just discovered himself. In a reply to Max Muller's and Professor Huxley's criticisms on his article on "The Dawn of Creation and Religion," he virtually confesses himself to be an *Eclectic Theist* in these remarkable words:—"It may be we shall find that Christianity itself is in some sort a scaffolding, and that the final building is a pure and perfect theism!"

Mr. Gladstone's penchant for the Pope on the one hand, and support of Bradlaugh on the other, are now explained; but, whatever may be said of his political status, it is quite certain that Christian doctrine and truth, and even High Churchism, can dispense with the services of such a self-constituted and, as now appears, certainly ill-furnished champion. Years gone by we well remember his anxious silent look at Willis' Rooms—he was not three yards away from us—at the delivery of an Address on the Evils by Archbishop Thomson, of York. Shifting and unstable, he has now shifted away further than ever, and even accepts the Redeemer of the world in a figurative, if not fictitious, sense.

Comment on his words quoted above is needless. There can be no mistake about the word "scaffolding." And it is to be remembered that Christianity itself is the purest theism. But Jesus remains "the same yesterday, to-day, and for ever—" "Very and Eternal God."

A.M.C.

ENGLISH MAIL.

[FROM OUR OWN CORRESPONDENT.]

Probably no year has ever seen so rapid a succession of startling events as that which is now ending. But the last days of it reveal Mr. Gladstone once more as the great conjuror bringing out his last and most amazing trick. The whole affair has been most distasteful to the average Englishman. Disappointed of his hope of getting an overwhelming majority, by the unexpected conservatism of the great towns, the man who (as his wife declared), "knows he is the only man who can govern England," determined upon the most remarkable *volte-face* any sane statesman has ever executed. He caused to be communicated an outline scheme of Home Rule to a Press agency, giving it to be understood that he was prepared to take in hand. This scheme grants a free parliament to Ireland, with control of the police. The Irish are jubilant. Here will be places and pensions for patriots and treasonmongers—free power to appropriate the land and oppress the Protestant minority, for (as Australians know well) it is the religious question that dominates the rest. Catholics are taught that all protestants are infidels and food for hell, and therefore to oppress and insult them in this life is not in their eyes a matter of two thoughts. However, the vast mass of Liberals, including nearly all their leaders, have publicly repudiated the scheme which has been sprung upon them with all the effect of a concealed mine. It is not probable that Mr. Gladstone will proceed with his intentions in face of this compact body of opinion: but the fact that he is ready to break up the Union in order to gain power by the Irish vote has administered the final shock to the fragile remains of a once preponderating authority. Meanwhile the government of caretakers are forward with their preparations for Parliament. A County Boards bill will place all the affairs of the shire in the hands of the ratepayers' representatives: a similar but not identical measure will be produced for Ireland. A crisis has come into the life of party government and the formation of separate divisions such as exist in foreign countries, must now be prepared for.

Church reform is progressing at a rate which friends and foes find somewhat alarming. Dr. Burgon is naturally to the fore,

dealing blows right and left to 'these well-meaning but misguided people,' who have signed the petition to the archbishops. Many of the high, priestly party too are aghast at the idea of taking laymen into the councils of the Church, and skipping over their favorite mediæval period in search of a true apostolic constitution for the Church. Jones and Willis, the Church firmishers, would find their occupation gone, if the apostolic order were adopted in place of mediæval millinery. However, the best sign of all may be discovered in the excited indignation of the Liberationist party, who, if they have one doctrine in common, find it in an immutable determination that the National Church shall not be made more useful or more popular. The greatest need is undoubtedly the equalisation of income and labour, and the only one which need greatly tax the ingenuity and care of those who have in hand the Bill for Church reform.

Bishop Wilkinson, of Truro, goes to Manchester, a man greatly beloved by all who came into contact with him, full of sympathy and conscientiousness. It is rumoured that Canon Fleming goes to Chester as its Dean, a worthy successor to Dr. Howson, though of far different and more popular gifts. St. Michael's Chester Square, has long been a household word for the liberality of its congregation. The magnanimity of Dr. Walsham How in refusing the See of Manchester, is much appreciated in East London, where he would be grievously missed.

In France the Ministry narrowly escaped defeat on a vote which practically condemned the French colonisation policy in Tonkin. M. Grevy has been re-elected to the president's chair for another term of seven years, which he may not live to complete. The Ministry has now resigned, and M. de Freycinet, an able and deservedly popular Minister of Foreign Affairs, will endeavour to form a Ministry. The Conservative reaction is very strong in France, and he will have no easy task.

Egyptian troubles like some lingering disease have again broken out, and there has been fighting on the Nile. There are happily plenty of troops to deal with the thousands of Sudanese who are slowly streaming down upon Lower Egypt. The dubious result of the elections has almost put an end to Anglo-Turkish negotiations: however Monkhar Pasha is in Egypt, and that is all that can be said. Burmah is to be annexed so that is off our minds: happy we that neither Lord Granville nor Lord Derby had anything to do with it.

You are losing from the colony the services of some men who will be much missed. Alexander Gordon and Alexander Stuart, are men whom, without depreciating those that remain, their adopted country can ill spare: and the influence of their families though quiet and unostentatious has been widely felt. May God long preserve your country from the evils of a low standard of political morality, and a light and frivolous view of social responsibilities.

Watch-night services were the rule in London last night and large numbers prayed the old year out and the new year in. May it be a good one for the world, and for you, reader, a happy one.

New Year's Day 1886.

THE JEWS.

Even the liberal government of Germany (Prussia) is expelling vast numbers of its Jewish subjects who are classed as Poles. The Jews are evidently intensely disliked in Europe, as in America. In Australia, however, they are so far in the ascendant that, according to the Bishop of Melbourne, they have, though only 4000 in number, succeeded in "banishing the name of the Redeemer of the world" from the schools.

The "Christ believing movement," which originated with the Jewish Reformer, Rabinowitch, in Bessarabia, is said to be spreading among the Jews of Russia. Rabinowitch, who is a lawyer of Richeyev, visited Palestine some time since, and, while seated on the Mount of Olives, was led to see clearly the prophecies concerning Jesus as the Messiah, and on his return home he commenced the formation of a sect of the New Testament Jews.

The Jewish-Christian movement in Southern Russia, under the leadership of the learned and pious lawyer, Joseph Rabinowitch, continues to make progress. The material condition of the Jews in Russia, according to the original thirteen theses of this society, cannot be improved unless it is preceded by an improvement of the moral and spiritual status of the people. "In order to bring to rights the moral condition, there is need of deep-seated renewing of a spiritual regeneration. We must throw away our idols, the love of money as such, and in its place must make a home in our hearts of the love of truth as such, and the fear of evil as such." Another of these theses says it is vain to seek a refuge by emigration to the land of Israel. Jesus of Nazareth is proclaimed in the document to be the only helper and physician capable of effecting the regeneration that is needed. The thoughts in the theses are somewhat crude, local, and national; but they have the right ring, and it is evident from recent events, especially the baptism in Berlin of Rabinowitch, that the movement is more than a surface bubble.

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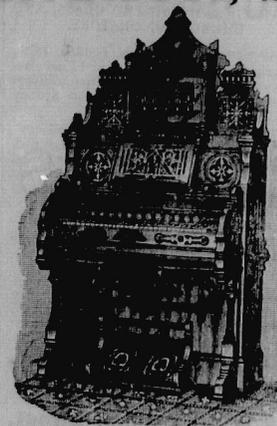
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The first glass eased my pain, and before I had taken one bottle my water became bright and free from any discolouring matter. I then, at your recommendation took one glass twice a day of your **BARON BEZELSE'S BICHU BITTERS**. These soon gave me my usual strength, and for upwards of three years I have not had a return of the complaint. You are at liberty to make this known to the public, that others suffering in like manner may know what will cure them.

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Without Pain, by Dr. Jones's Magic Corn
Paint, price 1s.; by post, 1s. 4d. Wholesale
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PILLS FOR FEMALES.—Dr. Conquest's,
2s., by post 2s. 4d.; Dr. Warner's Steel and
Pennyroyal, 1s. 6d., by post 1s. 10d.; Widow
Welsh's (Kearsley's), 2s. 9d., by post 3s. 9d.
Postage stamps or money orders received.
Pills of all other makers in stock.

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—Kruze's Insecticide, 1s., 1s. 3d., and 2s. 6d.;
Clayton's American Insect Destroyer, 1s., 1s.
3d., 1s. 6d.; Keating's, 1s. and 2s. 6d.;
Clayton's Rat and Native Cat Destroyer, 6d.
and 1s.; Hill's, 3d., 6d., and 1s.; Phosphor
Paste, 4d. and 7d.; Fly Papers, 8 for 6d.;
Crystal Fly Traps, elegant and clean, fit for
the drawing-room or kitchen, 1s. and others.
Dr. THOMPSON'S AMERICAN COLTS-
FOOT COUGH LINCTUS, safe and reliable,
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Essence of Tyve, 4s., and all other makers
including Aniline, or Golden Hair Dye, 4s.
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FLAVOURING ESSENCES 1s. each, all
kinds; also, their Curative Lozenges (18
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Jujubes, 6d. each box, and all their other
goods. See list, page 25.

CUSTARD POWDERS (4 in box), 1s.
Each powder equal to 5 eggs, and with milk
makes one pint of fine Custard.

HAIR RESTORER.—Dr. Richardson's 2s.;
Lockyer's, 1s. 6d.; Mrs. Allen's, 6s.; Mexi-
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Dr. Warner's Dandelion and Quinine, 1s.;
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useful and every day utility, for which look
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DINNER TABLE.

W. E. Soul's Australian Relish
For Steaks, Chops, Cold Meats, Fish, Game,
Gravies, Soups, &c. 1s. per Bottle. "All
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THE

Church of England Record.

VOL. VI.—No. 101.

SYDNEY, FRIDAY, MARCH 5, 1886.

41. PER COPY or
7s. 6d. per annum in advance.**CHURCH NEWS.**

SYDNEY.

DIOCESE.

THE LICENSED VICTUALLERS' PICNIC.

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

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

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

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

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

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