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CONTENTS.

	PAGE.
1. Leaders—	
Passing Events and their Lessons...	241
Working Men in Evangelistic Movements...	242
The Diocese of Liverpool...	242
The Conservation of Water...	243
2. Church News...	243
3. Notes on Passing Events...	245
4. English News...	246
5. Temperance...	250
6. Notices of Books...	251
7. Children's Column...	252
8. Correspondence...	254

NOTICES TO CORRESPONDENTS, &c.

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

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

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

SPECIAL NOTICE.

We will remind those subscribers who owe for two years and over subscriptions to the "Church of England Record" that they have received three accounts since June last, and an acknowledgement in the way of a remittance will be very acceptable to the proprietors, who carry on this paper without any profit to themselves, and entirely for the good of the Church.

We hope the subscribers above mentioned will take the hint.

A. R. LITTLE,
Manager.

PASSING EVENTS AND THEIR LESSONS.

Since our last issue we have been startled by the dynamite explosions in London; we have been gladdened by the reports of copious rains in those parts of the Colony where the long drought had been most severely felt; and we have been distressed by the Railway accident at Cootamundra, and the loss of life occasioned thereby. These are events upon which more than a few transient thoughts should be bestowed. It is impossible to express in adequate language the feelings of horror and indignation which arise in our minds when we contemplate the diabolical spirit which the dynamite outrages manifest; the pure malice, the malignity of heart, the recklessness of human life, the wanton cruelty which must dwell in the breasts of those who perpetrated them. They are no casual occurrences, acts done in the heat of passion, without consideration and foresight; they were premeditated, planned with the utmost ingenuity that the authors

could command, and the utmost secrecy; and with a determination and thoroughness of purpose to do as much mischief as possible. The baseness of such conduct is unalterable; its ignominiousness cannot be measured by word or thought. We can pity the wretch who in his momentary anger at some imagined wrong strikes down the person whom he believes to have wronged him. We can sympathise with the slaves of oppression and cruelty striking a blow at the tyrant who have domineered over and oppressed them. We can enter into their feelings, and admit that they have just grounds for claiming their freedom.

But these wretched miscreants, who plot in the dark against the innocent, and by their secret conspiracies and machinations, aim at the destruction of life and property with indiscriminating fury, these fiends in human shape, can be regarded by all honest men only as monsters without reason, without feeling, without the common attributes of manhood. If they have any sympathisers in this Colony, they should be shunned like serpents, and detested as worse than the Thugs of India.

Such action is doubtless intended to intimidate the English Government, and induce them to yield to the demands of those who would break up the Empire. But surely the English nation will never, in the interests of civilized humanity, allow such baseness to obtain any concession whatever. It should be suppressed with the hand of a Cromwell, or we shall hear of worse attempts still. Give such men as these, and those who sympathise with them, power, and who shall say where they will stop?

The breaking up of the drought in the Colony calls for devout thankfulness to Almighty God. For, whatever may be said about the fixed laws of nature, and their immutability, we hold that the Author of Nature is the Giver of such blessings as we have received. The Apostle Paul spoke the truth when he said to the men of Lystra—God left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness! Nature is but the machinery through which the Creator and Ruler of the Universe carries out His designs. The modes of operation which He adopts are full of mystery to us, but His providence directs the whole so that what He purposes shall be accomplished. The blessings then which have been bestowed by Him upon this land ought to call forth our devout acknowledgments and thanksgivings. And ought not those who are the partakers of the blessing to show their gratitude by their freewill offerings for the advancement of his kingdom? Many have felt that they were unable to give as they ought of their substance for the support of His Church, her Ministry and Ordinances. Let them now show that while possessing the means, the will is not wanting.

It was a great relief, after the first announcement of the Cootamundra disaster, that the sacrifice of human life and the injuries to the person were not nearly so severe as reported. But does not that which has occurred show the necessity which exists for much greater care in the construction of our Railways? And we may add for the administration of them?

The lesson which so sad an occurrence teaches is surely this. We know now as we have learnt before in earlier periods of our Colonial history that very heavy local rains sometimes fall, and waters accumulate with immense rapidity. Is it not worth consideration whether our bridges should not be higher, our culverts larger, and our embankments more secure, lest by sudden accumulations and the mighty power of volumes of water other terrible accidents should arise?

It is in this way we may turn the lessons of adversity to advantage. And very probably good may come out of this evil, the lives of many may be saved in the future through the loss of the few now: if only we are wide enough to learn by the chastisement we have received.

WORKING MEN IN EVANGELISTIC MOVEMENTS.

At the Diocesan Conference which was held at York last October, a paper was read by Dr. Blakeney, Archdeacon of Sheffield, upon the question how to reach the masses of the people by ministrations and services suitable to their habits and education. It was a subject which had often, for some years past, been discussed in Convocation, in Congresses and at Parochial Councils, and therefore was not in anyway new. We think, however, Dr. Blakeney has thrown out a fresh suggestion which is of great value, and worthy of our earnest consideration by the Church. It is this: that with a view to reach the masses the co-operation of those who are termed the working classes should be enlisted.

He says with great justice, "We want every kind of agency to meet the demands of the times. We want our scholarly and able divines, our eloquent and impressive preachers, our diligent and earnest pastors, our hard-working and persevering Lay Readers, our self-denying and loving female visitors, our devoted and sympathizing Sunday and Ragged School Teachers. But in addition to all these we want the experience and common sense of our hard headed working men to reach the masses of our people."

And he gives his reasons for this, founded upon experience.

A mission hall, to hold 700 or 800 people, was built a few years ago in Sheffield, in the most populous part of the parish. A Clergyman was appointed to conduct the services in it, who was well adapted for such a post. Young, talented and energetic, he set about his work with thorough Christian earnestness, and succeeded in gathering around him a congregation of those who were in the habit of attending public worship, or were at least disposed to do so. The services were cheerful and hearty, the sermons popular in their character. Still the people who were specially wanted did not come. Special efforts were made from time to time to bring them, but without effect.

About twelve months ago the idea was conceived of endeavouring to secure the assistance of some working men, who attended a large Bible-class, consisting of about 250, and a goodly number volunteered their services. They undertook to try

to influence their neighbours and friends. Those who were musical formed themselves into a choir, and it was arranged that some of them should assist in giving addresses and in other ways. The result has been that *the hall is now filled on Sunday evenings with working men and their families, many of whom had not been in any place of worship for years.*

If we ask for the reasons why such services conducted by men of their own class have had such an effect, we think the answer is not far to seek. One thing which strikes them is that they are addressed by men who have been accustomed to their own habits of thought and feeling, and know what is in their hearts about the subjects on which they speak to them. Another thing is the change which they realize as having taken place in them. And a third probably is the earnestness, as well as the directness, with which they speak. There is a plainness and downrightness in the manner in which the workingman talks to his fellows. And when the Gospel, by the Grace of God, has gained a real influence over him, he carries these qualities into his religious work. And in what he says and in the manner of saying it, there is a point and reality which are often wanting in those who have had greater advantages in regard to mental culture. Something also may be due to the fact that the agency is purely voluntary, without fee or reward, undertaken and carried on from pure benevolence and good-will.

May it not then be well for the Church to consider whether this mode of reaching the masses may not be more largely adopted than it has been hitherto?

We are inclined to think that this is a lesson which we may learn from the Salvation Army. For, if we are rightly informed, much of its success as a religious movement is due to the very large employment of this kind of agency in their preaching and their general working. And have not the followers of JOHN WESLEY done the same?

THE DIOCESE OF LIVERPOOL.

Last October the Bishop of Liverpool held a second visitation of his Diocese, at which he delivered a very interesting Charge to the Clergy. We were not prepared for some of the facts which he states in it. From what he says it appears that there is not a Diocese in England or Wales in which the National Church has to work under such difficulties as in that new Diocese.

Mr. Gladstone, a short time ago, referred in the House of Commons to what he was pleased to call "the extremely disgraceful religious census" of Liverpool. The Bishop alluding to this says that, whether intentionally or not, the Premier may have done service to the Church by giving wide publicity to a startling fact. It is true, he says, that for two or three generations the Church has allowed several districts in Liverpool to step out of her fingers, and a population has grown up which no man can claim as his parishioners. And there are Clergymen with eight, ten, or twelve, thousand people under their charge whose incomes do not amount to more than £300 per annum.

Dr. Ryle is, however, not a man to be cast down by the sight of difficulties. He believes they are made to be overcome. But it will take time and labour, prayer, faith and self-denying energy. There are already tokens of progress and encouragement.

The population of the See of Liverpool is estimated at 1,200,000. For this immense mass of people there are only 187 Incumbents with Parochial Districts, i.e. about one to between 6000 and 7000 souls. While in York there are 630 Incumbents to 1,300,000 people. In Ripon, 490 Incumbents to 1,600,000.

✻ CHURCH NEWS. ✻

SYDNEY.

Diocesan.

The Central Committee of the Church of England Temperance Society, of which the Bishop is the President, at their last meeting passed a resolution to this effect—That a circular be sent by the Secretary to the clergy throughout the colony, suggesting that they use their influence with the people in such a way as they may think desirable, so that when the local option vote is taken, the people shall exercise their voting power for the prevention of an increase of public houses.

The Rev. J. B. Gribble, of the Warangesda Mission, has arrived here again. We learn that he was, while in London, elected a Fellow of one of the Royal Societies of Great Britain.

THE CLERGY DAUGHTERS' SCHOOL, WAVERLEY.—The Scholarship in connection with this School has been gained by Helen Yarnold—eldest daughter of the Rev. Alfred Yarnold of Christ Church, St. Leonards. Examination questions set and corrected by the Warden of St. Paul's College, the Rev. Canon W. Hey Sharp. We are requested to state that the visitors days to the School are Mondays and Thursdays.

Sunday School Teacher's Examination, June, 1885, Preparation Classes will (D.V.) commence at the Deanery, George-street, Sydney, on Tuesday, February 10th, at 8 p.m. and not at 5 p.m. as stated in last number. The Rev. C. H. Gibson, B.A., will be glad to receive the names of teachers and members of Bible classes who may wish to attend.

Parochial

We would again venture to ask our friends in the country to forward us accounts of Church work in their respective parishes for publication in this column. Unless we are assisted in this way we cannot possibly render the *Record*, the complete record we wish it to be. These accounts should be condensed, and shorn of all elaborate and useless detail. To those who have been disappointed we would say that as far as is practicable we deal with all contributions in an impartial spirit and according to their merit. Occasionally, however, a batch of MSS. reach us when our columns are already tolerably filled, and we are necessarily compelled either to lay them aside, or squeeze them into marvellously small proportions. If our contributors would kindly remember that all copy which is not to hand by the Tuesday morning previous to issue stands but doubtful chance of insertion, our labours would be greatly simplified and themselves rendered less liable to disappointment.—Ed.

ST. JAMES'.—The Dean of Sydney (in the Primate's absence from the diocese), inducted Canon Allwood's successor, the Rev. Henry Latimer Jackson, M.A., Cambridge, into the incumbency of St. James' Church and parish. Prior to performing the solemn ceremony, Dean Cowper preached a most appropriate sermon, his text being: "They watch for your souls as they that must give account," part of the 17th verse of the 13th Chapter of St. Paul's epistle to the Hebrews. He said it was of deep importance to the welfare of the Church that right views of the relations subsisting between ministers and their people, should be possessed both by the laity and the clergy. It should be borne in mind, first of all, that the Christian ministry was a Divine institution; and that, primarily, it was a ministry of reconciliation, to bring men back from their sinful alienation and enmity into a state of pardon and peace with Him. The Christian Ministry was, next, a ministry of teaching, of instruction, of direction in the way of life. And, further, it was a ministry of edification. The final object of the Christian ministry was, of course, the salvation of souls and the glory of God thereby, and it was to this that the Apostle pointed when he said, "They watch for or on behalf of your souls as they that must give account." "I cannot," said the Dean, in concluding his sermon, "I cannot close this address, in which I have spoken to you of the mutual duties of pastors and people—of ministers and those to whom they minister—without adding a few words with reference to the close of the ministry of him who for the last 46 years, I believe, has presided over you—my dear friend and brother, Canon Allwood. It is not given to many to exercise so lengthened a ministry amongst a people as has fallen to his lot. But in that position which he held so long, and has occupied so well—so usefully, so beneficially to the church in the diocese—he has been regarded for a long time with feelings of veneration and affection, not only by the people to whom he has ministered, but also by a large portion of the Church of England community and of the colonists generally, and especially by his brethren in the ministry. I can only speak of him with affection and gratitude for the many kindnesses which I have met with at his hands, and for the valuable support and

In Manchester, 490 to 2,300,000. In Worcester, 480 to 1,200,000. In London, 500 for 3,000,000. In Rochester, more than 300 for 1,600,000.

Again, of the 187 consecrated Churches in the Diocese of Liverpool, it appears that no less than 137 have been built since the year 1800; and are Churches without any endowment, dependent upon pewrents and voluntary offerings. Of livings well endowed with rectorial tithes the Bishop informs us there are not twenty to be found in the whole Diocesan territory.

Then further as to the provision made for the Clergy, the incomes of 100 do not exceed £300 per year. And in many cases the wants of the parish are great and pressing; and very trying to men with such small incomes.

We are often told of the great wealth of the Established Church in England. Let those who talk thus, ponder these facts and they will find how much they are mistaken.

THE CONSERVATION OF WATER.

It has been the misfortune of most colonies—New South Wales not excepted—that with some few exceptions their destinies have been shaped by men whose ideas were circumscribed by the immediate present, and who could learn nothing from the experiences of the past, and understand but little of the possibilities of the future. Passing and narrow schemes monopolised their attention, to the disfigurement of broader issues. They dealt with matters of universal interest in a petty parochial spirit, leaving to succeeding generations accumulating legacies of difficulty.

After the bitter experience of last year an outsider would naturally expect to find the conservation of water one of the dominant questions of the day. The great industries of the colony, the chief sources of its wealth, are absolutely dependent upon water. A limited supply is synonymous with wide-spread depression; and disaster and ruin are the inevitable results of long-continued drought. The pitiless logic of events has demonstrated this again and again in such a way that one would imagine the most concentrated essence of stupidity would have been driven to devise some safeguard against its return, even though of a necessity it should be partial, local and incomplete. Again and again the squatting industry has been brought to the verge of sheer bankruptcy, and the capital and toil of a decade strewn in the shape of rotting carcasses and bleaching bones over the waste sands and by the side of every dried-up water-hole.

Without wishing to indulge in any captious criticism, we maintain that this question is of paramount importance. Subject as we are and ever have been to periodic and devastating droughts, it is almost incredible that nothing has hitherto been done to place the colony—so far as its natural formation would allow—in such a position that it might in adverse seasons be at least able to hold its own at a comparatively small sacrifice. Of course enquiries have been made into the feasibility of various schemes utopian and otherwise put forward during the last few years; but the official mind fenced round with elaborate form and ceremony, and accustomed to reason on the *reductio ad absurdum* principle is generally long in arriving at a satisfactory solution of difficult problems.

We sincerely hope the Commission now considering this question will master its difficulties, and be able to bring forward schemes suited to various localities which will meet with the approval of all concerned.

assistance which he ever rendered to me when I was called to carry on the arduous duties which fell to my lot as administrator of the diocese on more than one occasion. When it shall please God to call our beloved friend away to the home above, to dwell with Him in that brighter world, may he there find many who have been the fruits of his ministry, and who shall be his crown of rejoicing in the day of the Lord's coming." In the evening the pulpit was occupied by the new incumbent, whose first sermon in Australia was preached to a large congregation. The rev. gentlemen's discourse was characterised by ability, which sustained the reputation that preceded his arrival from the old country, and this, notwithstanding a certain degree of nervousness under which he laboured, and which was, under the circumstances, to be expected. Mr. Jackson preached extemporaneously, without notes, or even so much as the heads of his discourse before him. He has a moderately rapid delivery, his enunciation is very distinct, his style attractive, and he rivets the attention of his hearers. His success as a preacher is, doubtless, to some extent due to the familiar manner in which he, now and again, appeals to them, and also to the intensity of his earnestness in proclaiming the glad tidings. His sermon was based on two texts, the first being the words, "Father," from St. Luke xv., 18, and the second the words, "Now are we the sons of God," from the second verse of the third chapter of the first Epistle General of St. John. In conclusion, Mr. Jackson said—I am speaking to you to-night for the first time, as the new incumbent of this parish. One has given up the charge of this parish, who for many, many years has laboured here. Whether God spares him in this world of God, or whether God removes him shortly to that other world of God beyond the grave, his name, his memory will always be kept green among you. And I, a stranger to most of you, coming, new and all untried, to such a work as this—oh! what shall be my closing thoughts? I will take them from my text—the fatherhood of God; we, his children, and therefore brethren. The fact that we are all brethren should help us in our work together, to show such tenderness and consideration and loving care, you to me and equally I to you. The thought that God is our father, and that "nobly born, must nobly live," should set before us—each one of us—such a standard that we may walk up to with all our might, that we may seek with all our hearts to do the work which God has sent us to do, realising our weakness, strong in his strength.

ST. LUKE'S, BURWOOD.—The annual meeting of the Auxiliary to the Church Society was held on the evening of Monday, 2nd. Canon Moreton presided. The free grant to the parent society will be rather over one hundred pounds, against sixty-eight of last year. The increase has been in both church collections and subscriptions. At the close of the meeting, the Sunday School teachers presented Miss Robertson, daughter of Mr. Thomas Robertson, with a Bible and a gold bracelet, on the eve of her departure for England, as a mark of the high esteem and affection in which she has been held in the Sunday School as a teacher. Canon Moreton remarked that she had been engaged in furthering the work of the parish, either as singing in the choir, or teaching in the Sunday School, during the past three or four years. Mr. Robertson, with much feeling, thanked the teachers.

HOMEHUSH.—The Senate of Trinity College, Dublin, has conferred upon the Rev. George King, M.A., of Homehush, the additional degree of LL.B. and LL.D.

HURSTVILLE.—The annual treat in connection with St. George's, Hurstville, was held on Thursday, 29th ultimo. At half-past nine in the morning, about sixty children assembled at the Church, from whence they were marched to the picnic grounds, where they were joined by about 20 more. On arrival there, hearty cheers were given to Mr. Hodges for his kindness in allowing the Sunday School to hold their feast in his beautiful grounds, and also in specially preparing the same for the enjoyment of the children. Various games were then indulged in, and all entered with zest into the enjoyment of the day. Great praise is due to the Superintendent, Mr. Roberts, the Rev. W. H. Saunders, Mesdames Hodges, Lardner, Cartwright, and others, for their efforts to make the children pass a very pleasant day. There was an abundance of eatables, and an unusually large number of prizes was distributed. A large number of parents and friends also assembled on the occasion, and largely assisted to make the picnic a success. About dusk those assembled dispersed, much pleased at the pleasant day they had spent.

NEWTOWN.—The Rev. Thomas J. Heffernan has been appointed to a curacy in this parish. Mr. Heffernan when at Moore College won the College Prize in four consecutive terms, a feat only accomplished by one other student in the history of the College. Mr. Heffernan was incumbent of Parkes, in the Bathurst diocese, and from a scholastic point of view will be a loss to that diocese.

NEWCASTLE.

CHRISTCHURCH.—The Rev. Canon Selwyn, after years of untiring labour, has been induced to take a few weeks rest. His

health recently has caused his many friends great anxiety, and they have presented him with a purse of 77 sovereigns with the desire that he may soon be able to resume his duties with his old vigour and zeal. The Rev. M. Longbottom will act as *locum tenens*. The Rev. A. A. Maclaren has accepted the appointment of Curate at the Pro-Cathedral, and will commence his duties early in April.

ST. JAMES'.—The Sunday-school Picnic was held on 26th January; 800 children were present. Service was held in the Church, and the prizes were distributed by the incumbent, the Rev. J. Dixon.

WEST MAITLAND.—ST. PAUL'S.—The Rev. A. A. Maclaren has resigned the incumbency of this parish, and will leave at the end of March.

On Sunday, January 25th, (Conversion of St. Paul) the offertory was devoted towards reduction of debt. A children's service was held in the afternoon. The total amount received towards the debt is said to be £112.

BISHOP'S BRIDGE.—A Confirmation Service was held on Sunday. Fifteen candidates were presented to the Bishop, who delivered two practical and earnest addresses. On the following day a testimonial was presented to Mr. Hughes, who has as lay-reader for many years acted under the direction of the Clergyman at this and other district churches in the parish.

GRAFTON AND ARMIDALE.

GLEN INNES.—At a meeting of the C. of E. Parochial Association recently held, the old church building was ordered to be demolished. It was the first place in which religious worship was held in Glen Innes, and in it Earl Belmore attended Divine service, when on a visit about 15 years ago.

QUEENSLAND.

GYMPIE.—A fairly well attended meeting of the congregation attending the Church of England, Palatine Hill, was held on Wednesday week last for the purpose of considering matters connected with the building of a new and more central church on the Lady Mary Terrace. The incumbent, the Rev. Mr. Henry, occupied the chair. Relative to the subscriptions that had already been raised towards the new church the Treasurer, Mr. Caston, stated that about £375 10s. had been paid in; and the chairman added that promises had been given to the amount of £1,300, although but little effort had yet been made in the way of canvassing. To prosecute future canvassing a strong committee was elected, and to further supplement the building fund it was decided that the lady members of the church should be invited to meet at an early date to consider the advisability of holding a bazaar, or an old English fair, or the adoption of some other means whereby the end in view may be attained. Considerable discussion took place with regard to obtaining plans for the new edifice, the result being a resolution to the effect that competitive designs should be invited, and that a premium of £25 should be given to the one selected by the Finance Committee. The meeting closed with the usual vote of thanks to the chairman.—*Times*.

STANTHORPE.—A general meeting of the parishioners of St. Paul's Church was held on Tuesday evening last week. Mr. Williams as clergyman churchwarden was voted to the chair, and stated that the meeting had been called to receive the present incumbent's resignation, and to take steps to provide a successor. The resignation of Mr. Atkinson was then read, and formally accepted on the motion of Dr. Lane, seconded by Mr. Fry. A discussion, as to the steps necessary to obtain a clergyman for the parish then ensued, during the course of which Mr. Fell made some excellent suggestions, which were readily adopted, and the outcome of which was a motion proposed by Mr. Ritscher, and seconded by Mr. Goff, that the meeting stand adjourned till that day week. Messrs. Fell, Dr. Lane, Williams, and Smith to act as a committee in carrying out the suggestions made.

Mr. F. Morgan, of Rockhampton, has sent through Archdeacon Matthews a liberal donation of £10 to the Repair Fund of St. Mark's Church, Toowoomba.

NEW ZEALAND.

NEW MAORI CHURCH.—On Sunday, December 28, 1884, a new Maori Church, in the Hastings district, was opened for Divine Service by the Right Rev. the Bishop of Waipapu.

THE BISHOP.—His Lordship the Bishop returned to Napier, from his visitation in the Archdeaconry of Waipapu, on the evening of Christmas Day.

S. P. G.—Upon the nomination of the Right Rev. the Bishop, the authorities of the Society for the Propagation of the Gospel have appointed the Rev. De Berdt Hovell, Incumbent of St. John's, Napier, to be their Organising Secretary for the Diocese of Waipapu.

BOARD OF THEOLOGICAL STUDIES.—The Right Rev. the Bishop, the Venerable Archdeacon Williams, and the Rev. De Berdt Hovell were the Examiners appointed from this diocese, by the Board of Theological Studies, for 1884.

THE BISHOP ON VISITATION.—The Bishop of the Diocese has just spent a little over a fortnight in the Archdeaconry of Waipapu. He arrived at Gisborne early on the morning of Sunday, the 7th Dec., the day which he had fixed to be observed as the Day of Intercession for Missions. The special services were used in the Church of the Holy Trinity, and a Confirmation was held during the mid-day service, at which 27 persons were confirmed. The Bishop preached also in the evening. Had circumstances permitted it would have been an advantage to have had the forms of special service circulated a little earlier. Of the English members of our church there were very few besides the clergy who knew anything of them beforehand, while our Maori brethren were not able to join in them at all, as there was no possibility of getting them translated in time to be used on the appointed day. This, however, may be avoided by the time that the Day of Intercession comes round again. On Monday and Tuesday, the 8th and 9th Dec., the Bishop presided at the annual meeting of the Native Church Board in the Church of St. Mary the Virgin at Awapuni. There were six clerical members and sixteen Maori lay representatives. The Rev. J. E. Fox was also present at the opening service. The number of communicants on the occasion was 44, and the offerings of the congregation amounted to £2 16s. 8d. Among other subjects discussed that which perhaps excited most interest was the recent defections to Mormonism. On the 9th the Bishop started to visit the Maori settlements in the northern part of the district as far as Te Kawa-kawa. Confirmations were held by him at four places, the number confirmed being 40. Sunday, the 14th, was spent at Te Horo, and the 21st at Tolaga Bay, an English service being held at each of these places as well as Maori services. On Tuesday morning after his return from the coast another Confirmation was held at St. Mary's Church, Awapuni, when 17 were confirmed, making a total of 84, being 27 English and 57 Maori.

ABRAHAM'S CHURCH, WAIPIRO.—On November the 30th a neat little Church which is dedicated to the memory of the Patriarch Abraham was opened by Archdeacon Williams for Divine service at Waipiro. The building, which will accommodate about 120, has the walls and roof covered with corrugated iron, and is lined throughout.—*The Church Herald*.

→ NOTES ON PASSING EVENTS. ←

RAILWAY casualties in the Colony have fortunately been so rare, and comparatively trifling, that we have been led to regard travelling by rail without apprehension, and the idea of accident has scarcely entered our heads. The Cootamundra disaster, now probably known all over the world, has fallen upon us with tremendous shock, and over and above the desolation which it has produced in the case of those who have been directly affected by it—it has thrown a gloom over the whole community, and causes uneasiness in the public mind. This will soon pass away, but the injury to life and limb is such as cannot in most cases be repaired.

TERRIBLE as are the results of the late railway accident, it is pleasant to feel that no one was to blame in the matter. The gloom produced by a disaster such as the one we are referring to, is greatly intensified when blame can be directly laid upon any person or persons. In this case it is not so. It may be that the construction of the line at this particular spot was imperfect, but seeing that it has without accident, served its purpose for years, and that the rain which produced the pressure of water at this time was unprecedentedly heavy, we believe that the opinion generally will be that no blame is to be justly attached to any one. Notwithstanding this, we may expect that many claims for compensation will be made upon the Government. We noticed in the evidence which was elicited at the Coroner's Inquest, a desire to show the culpability of the Railway Department. We doubt not that the Government will gladly meet any loss which may have been actually incurred through the accident, but unreasonable claims for compensation will we are sure be resisted, and we believe will be disallowed by any Court before which such cases may come.

IT is not always wise to declare what in the way of calamity is to be regarded as a judgment of God, and what is not. We have no intention of doing so now, but we cannot refrain from commenting upon the Sabbath desecration in connection with the late Railway accident. We pass over the fact that the train was running upon the

Sabbath in direct contravention of God's law, to notice that some of the passengers in the train were engaged in card-playing just a few minutes before the accident, and most likely when the accident occurred. This is a practice which the authorities should put a stop to. If they are obliged to run trains on the Sabbath they certainly need not tolerate habits which are so repulsive to our moral sense. Gambling on the railways and steamers is growing to such an extent and is becoming so obnoxious to many who are in the habit of travelling, that some steps should be taken to suppress it. This is bad enough at any time, and a great source of danger, but that it should be allowed on the Sabbath in public conveyances is intolerable.

“THE Liberty of Thought” was the subject which a noted sceptical lecturer chose the other night. It is one of those subjects which cover an immense ground, and give ample scope for imaginative flight and impassioned rhetoric, and consequently admirably coincides with the speculative and assertive character of such lecturers. If ever, however, there was a period when men might safely and with a certain hope of receiving more or less support, give vent to the most absurd and irrational theories, theories which border on the verge of revolution and anarchy, it is in these last decades of the 19th century. Political firebrands, social revolutionists of the worst description, men of extremist views need fear no Star-chamber to-day. Even when liberty is abominably abused and degenerates into outrageous license, it is seldom that anything more painful than the polished criticism of the press, is meted out to them. There must be some limit to this Liberty—so called. To allow desperados and semi-civilized bandits, perfect freedom, would simply mean the reversal of sixty centuries of advancement, and the complete disintegration and ruin of Society. It is remarkable that the individuals who most strenuously fight for what they are pleased to term “full liberty of the subject” are almost invariably the most intolerant of anybody and anything that differs from them.

MR. Bright's farewell lecture, delivered on Sunday last, on “Freethought lecturers and their Mission,” contained more than the usual amount of ignorance and arrogance. The Bible was of course attacked, being described as the “idol of Christianity,” which was to be dethroned through the “modern light which had been thrown upon the world.” A most exalted pedestal was erected for himself and his compeers—they were the “prophets of the day”—occupying in relation to the Church, a position similar to that held by the ancient prophets, Elijah, Jeremiah and John the Baptist. In addition to this they were set out as the “popular educators” of the people, who have been left so long in darkness. Is it not strange that Mr. Bright should wish to quit a position so honourable? But one short sentence explains it all, “he would be able to earn a living at easier work with his pen.” The great “idol of Christianity” is to be removed, but Mr. Bright will not help to do it—he has easier work. The “great prophets of the day” are to stand out in the work of reform—but their leader is not to be Mr. Charles Bright, he has found an occupation which pays better. This poor benighted people are to be educated, but the champion of Sydney freethought is to take no part in the great work, because he has chosen easier and more remunerative employment. However, Mr. Bright wished those who have these offices to fill, every success, with that they must be contented. He will for the future view the fray from a distance.

THERE is reason to believe that the latest attempts of the Dynamite party have broken down that disgraceful apathy which has generally characterised the great enlightened republic, with regard to their schemes and intentions. It has been proved time after time that the conspiracies which culminated in destructive explosions, were hatched beyond the Atlantic. O'Donovan Rossa and that noisy clique which is associated with him have been allowed to solicit subscriptions for the express purpose of assisting their emissaries in carrying out their nefarious purposes, almost without any word of warning. Each successive move of the party has been made the occasion of

savage exultation undeterred by any official or public expression of disapproval, until it seemed as if the infamous proceedings of a little insufferable band of rascals were tacitly condoned by the American people. The telegrams anent the attempted destruction of the noblest structures of the British metropolis speak of great indignation being manifested by the press throughout the entire states. We trust the blatant revolutionists, who have shown themselves so utterly careless of innocent lives have at length reached the length of their tether. A little firmness will suffice to snuff their schemes out of existence. Since penning the above we learn that O'Donovan Rossa has been shot in New York in the open street by a woman, and now lies in a very precarious condition.

WITH much banging of drums and blowing of cornets the Salvation Army Barracks have been opened. There is much consequent jubilation amongst the followers of "Marshal Booth." For sake of the good work done by the Salvationists we wish we could join in it. But we cannot rejoice in another added to the many divisions into which the Church of Christ is broken. When the Army commenced its work it dashed into the rough places and sent its converts into the nearest or the purest church at hand to be helped and instructed, all good wishes went with them. But they sadly mar their work when founding another Church. The huge barracks is simply a sign of the consolidation of a new sect, a rallying point for the erratic spirits from all other churches.

SINCE our last issue the rain has fallen copiously in every direction. After years of drought, which has produced misery and desolation, the longed for change has come. Truly God is good. Our sins as a nation deserve his chastisement. But he "waits to be gracious," and it becomes us to acknowledge his love and power in thus making the "wilderness glad," and the desert to rejoice and blossom.

ONE painful incident of the Khartoum expedition has been the death of a well-known member of English Society, Colonel Frederick Burnaby of the Royal Horse Guards. The gallant Colonel, after an eventful career such as falls to the lot even of few soldiers, sank on the parched sands of the Dark Continent, done to death by the spear of a wild son of Ishmael. A melancholy interest attaches itself now to the far-famed "Ride to Khiva." It was in Khartoum, when on a visit to General Gordon, the successor of Sir Samuel Baker, that a chance paragraph in an English newspaper first gave him the idea—so arduously carried out—of penetrating into central Asia. His second pilgrimage to the same—but this time beleaguered—city on the banks of the Blue Nile to relieve the same intrepid Gordon has resulted in his departure to "a bourne from whence no traveller returns." It is sorrowful in glancing over the annals of the mother-land to see how the lives of many of the bravest and brightest of her sons have been wasted in petty frivolous squabbles—Abyssinia, Afghanistan, Zululand, the Transvaal, Egypt, and now that lower portion known as the Soudan—what a black catalogue they present to many a bereft mother. The day is not yet when men shall no longer learn the horrible art of war, but shall beat their rusted swords into ploughshares, their spears into peaceful pruning-hooks. Oh! that men, universally would remember that "peace has her victories no less renowned than war" and meet the wide world over in amicable brotherhood.

As an instance of how things which under certain conditions may be regarded as blessings may, under other conditions degenerate into positive nuisances, we may mention that little timid creature the rabbit. As an article of food, nutritious and within reach of the poorer classes, this animal is a marketable commodity in the old country not lightly to be esteemed. Under the more favourable influences of the Australian climate, checked in its marvellous fecundity by no fowling-piece of the amateur sportsman, no wire snare and lithe terrier of the poacher, and no wily army of weasels, the rabbit has increased to an alarming extent and materially affects the balance-sheet of many a

squatter. The objects—well-meant and plausible—of those who first introduced this rodent have been realized in a manner they would little anticipate. It is one more exemplification of the old adage—that circumstances alter cases.

—* ENGLISH MAIL. *

The personality of the late Duke of Buccleuch has been proved at £475,000 in England, and £435,000 in Scotland.

Mr. Israel Hart, who has been unanimously elected Mayor of Leicester, is said to be the first Jew in England who has been appointed to that office.

The Conservative leaders in the House of Commons have abandoned any present intention of moving a vote of censure upon the Government in regard to their Egyptian policy.

Mr. Matthew Arnold, one of the senior inspectors of schools, is expected to resign his position at the Education Office before Christmas. Mr. Arnold will, it is said, go on a lengthened tour to America.

The new wing added to the British Museum, out of the bequest of the late Mr. White, is now complete, and the transfer of the department of manuscripts to the rooms therein allotted began last week.

The late Lord Mayor of London, Mr. Alderman Fowler, M.P., has forwarded to the Italian Ambassador a further and final remittance of £323 from the Mansion House Fund for the relief of the sufferers by the cholera at Naples. The fund is now closed.

The Royal Commission on the Housing of the Poor met again last week, and they having now almost finished their recital of the purport of the evidence, will shortly proceed to the more difficult task of formulating their conclusions. The report will probably not be ready before Christmas.—*Family Churchman.*

J. R. Green's Short History of England has reached its 103rd thousand.

The *Times* correspondent telegraphs from Alexandria that the cost of the Soudan expedition is officially estimated at from ten to twelve millions sterling. He also severely criticizes the equipment of the expedition. According to a supplementary estimate issued last week, £1,000,000 will be the further amount required during the year 1884-5 to meet the deficiencies in the army votes caused by the additional expenditure arising from the expedition up the Nile.

At Portsmouth a commanding site has been acquired on which it is proposed to erect a Protestant institute, and applications for a thousand shares have already been received from members of all denominations without regard to politics. This movement originates in the fact that the borough is being honeycombed by Romanists and Ritualists. The working class comprise a majority of the shareholders in the proposed Protestant organization.

The Bishop of Manchester lately stated at Oswaldtwistle that during the fifteen years of his episcopate he had consecrated about 125 churches, and that last year he confirmed with his own hands over 16,000 candidates.

The Bishop of Southwell, in preaching at the consecration of a new church at Matlock, Bath, took occasion to warn his hearers against too absorbing a devotion to outward form. "Beauty of building, splendour of ceremonial, may," said the Bishop, "even hinder the worship which it is meant to help. It may substitute the pleasurable excitement of sense for the quiet study of truth, and put effective services in the place of converted hearts. So soon as the eye and ear rest in the appeal of beautiful sights and sounds to them; so soon as the artistic pleasure supersedes religious feeling, and precision of performance is more thought of than effect on heart and life; then weary souls that thirst for the refreshment of God's Word may regret the old simple poverty of worship. Devout, reverent care for reality must guard watchfully against this one danger which besets unconsciously the precious revival of religious art."

The fund for raising a memorial to the late Archbishop of Canterbury, which was set on foot soon after the death of that lamented prelate, amounts to about £11,500. It has been appropriated in three directions—a bust in Westminster Abbey, a recumbent effigy in Canterbury Cathedral, and the Tait Mission Fund. The first mentioned was unveiled on Thursday in the presence of the Archbishop of Canterbury, Earl Granville, Dean Bradley, the Bishop of London, Mr. Beresford Hope, M.P., and others.

Intelligence has been received at Woolwich of a calamity which has befallen the late rector of that parish, the Hon. and Rev. A. Anson, recently created Bishop of Assiniboia, North-West Canada. Bishop Anson was absent in a distant part of his diocese when a fire occurred at his house, a wooden building, which was completely destroyed, and with it several valuable treasures, including his manuscript sermons and numerous presents made to him before leaving England for the mission fields of Canada.

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NOBLY DOOMED.

Though those that are betrayed
Do feel the treason sharply, yet the traitor
Stands in worse case of woe.

—Cymbeline.

(Continued.)

The early days of August brought news of the battles of Weis-
senburg and Speichern, of Worth and Forbach. In these few
days the tables had been turned. Driven from one advanced
post after another, surprised, out-generalled again and again, the
insulting invaders had become the invaded, the Rhine and the
Fatherland were saved, indescribable joy and enthusiasm thrilled
every patriotic heart.

Parisius and a brother officer named Von Boltensern were
chattering together late one night, discussing the movements of
the war, the strange dilatoriness and inaction of the enemy, the
splendid decision and promptitude of their own generals, the
concentration of the forces towards Metz, and the prospect of a
more formidable engagement.

"Any day may bring our marching orders," cried Parisius,
excitedly, joining in the song the soldiers were roaring out in
front of the Hauptwach:

"Ich hab mich ergeben,
Mit Herz und mit Hand,
Dir Land voll Leib und Leben,
Mein deutsches Vaterland!"

Suddenly the song ceased, there was a brief pause, and then
the slow, solemn strains of a chorale thrilled through the silence.
Some one was dead.

"Ah, yes," said Mon Boltensern, "I heard it this evening;
the old Grafen Waldmeister. I fancy she had no near relatives
—no one to mourn very deeply. How beautiful the music is!"

Von Boltensern bent his head on his folded arms and listened;
Parisius too became thoughtful, but he was not thinking of the
music. Nor for all the world would he have had any one read
his thoughts at that moment; certainly not Magda van der
Heyden, nor his friend Lobeck, who trusted and admired him,
nor yet the simple-hearted Von Boltensern, who sat there
absorbed in the solemn music, and thinking of his frail old
mother and the chances of the war.

The Grafen Waldmeister was dead; there was a grand and
costly funeral in the cemetery before the Knieper Thor, and her
little fortune was left, not to her granddaughter, Magdalene van der
Heyden, as all the world had expected, but to an institution for
old women in the town—to the Beguinenhaus. Magdalene, in-
stead of being an heiress, was simply the daughter of a
moderately thriving tradesman who had sons to provide for, and
would be able to give her only a very small dowry.

In the excitement of more important events no one thought
twice about it, but Parisius was agast. Nothing was further
from his intentions than marry a poor girl. He had proposed
or Magda in the firm conviction that she would have a fortune,
and although he thought her as nice and as pretty as any girl
he knew, he would never have dreamed of marrying her with
no better prospect than comparative poverty before him. It
had been precisely to escape from the irksomeness of poverty
that he had made this most unfortunate move. He saw but one
way of escape, at any rate for a time. If only he were sent to
the seat of war, old Van der Heyden, he thought, would carry
out his threat and break off the match. He remembered an
uncomfortable misgiving that had more than once possessed
him, that this shrewd, irascible old Kaufmann mistrusted his
sincerity. As long as all went well he had cared little for the
opinion of his future father-in-law, and neither took much pains
to disguise his sentiments from the other; only Magda kept
peace between them. But now there was something inexpressibly
bitter and humiliating in the thought that Van der Heyden
would prove himself right, and would seize the opportunity of
putting an end to the connection.

"Horrid old bourgeois!" muttered Parisius, vindictively.
He would rather have broken Magda's heart, and caused regret
and distress to her family, than feel that they would be justified
in thinking themselves well rid of him. It was galling, too, to
think that even Magda, when she should understand his faith-
lessness, must cease to worship him.

"Parisius, you're looking awfully glum," observed one of his
comrades one day, "you'll be on the sick-list when our orders
come if you don't look out."

"Oh! I think he looks much better," said Von Boltensern,
encouragingly, glancing at Victor's face, into which the natural
brown and red were coming back, and then in his good nature
he fired a random shot, "Scheiden thut weh, nicht wahr,
Parisius?" (Parting is pain, isn't it?)

Parisius coloured and laughed. These little stinging wounds
were almost perpetual; the most harmless remarks and pleasant-
ries of his comrades, Magda's sweet looks and loving words, all
were barbed and poisoned by his own conscious treachery, though
as yet it had not gone beyond his secret thoughts.

Then came the news of Gravelotte, and the marching orders
that had been so anxiously expected. Lots, as usual, were cast

to decide which of the officers should be sent to the seat of
war; Von Boltensern and two others were chosen, and
Parisius drew a blank. He flung it on the ground with a sup-
pressed oath and left the room. He took a couple of turns up
and down the court outside, and then went off hastily to ask to
speak to the old Landwehr Major who was in command of the
Ersatz-battalion.

He waited some little time before his superior came in, and
paced up and down the bare little room in uncontrollable ex-
citement.

When the old major appeared and inquired his business he
turned white and could scarcely speak.

"It's lucky we're not sending you off to-morrow," exclaimed
the major, with rough good-nature; "you're ill, I see—you
shall be excused duty."

"Ach! nein, nein, ich bitte Sie!" broke out the lieutenant,
eagerly, gasping and stammering, "it is not that—I am quite
strong—"

"Why, what do you want then?" exclaimed the other,
staring at him in testy astonishment.

"Could you not send me, sir? May I—mayn't I try—ask
one of them to exchange with me—?"

"What, what?" broke in the major, hastily; "we can't
have these irregularities—no, no—come, don't waste my time
and your own, my dear boy! Why, there isn't one of them—"
he broke off suddenly—"Who's there now? Come in—what
now?" he demanded, impatiently, as Von Boltensern made
his appearance. "No more nonsense, I hope? Soldiers do
what they're told. You can go, Parisius." Parisius left the
room with a white face and despair in his heart.

"Now, Von Boltensern, what is it? Quick, for time is
precious," said the major, as the young fellow hesitated. "Speak
up and have done with it."

"Sir," said the lieutenant, his voice trembling a little, "if
you could find one of the others to take my place—"

The old officer literally fell back against the wall and gasped.

"Nein! Wie ist es möglich!" he uttered, and stared at the
young soldier in blank astonishment and gathering wrath.
"What do you mean, sir, by such a request?" he broke out,
finding words at last. "I thought Parisius cool enough—but
this impudence is—! is astounding. What do you mean by it,
sir? Upon my word I've a great mind to put you both under
arrest."

Von Boltensern strove several times to explain himself, but
the major's eloquence was not easily checked.

"My mother is dying, sir," he said, dashing his hand across
his eyes; "she has no son left now but me—my brothers are—
are gone—"

"What! not both?" exclaimed the major.

"Yes, sir," faltered Von Boltensern, turning his face aside.
"Lobeck's parents have heard—Karl saw them both. Please,
sir, if you think you could range it—!" He paused a moment,
and then broke out irrepressibly, "You know, sir, I would give
my right hand to go, but I won't leave my mother if you can
let me stay."

The old major grasped his hand. "I respect you, Von
Boltensern," he said, earnestly, "more than a dozen of these
young whipper-snappers who rave about blood and glory. You
understand the meaning of the word *duty*. I respect you. Yes,
yes, you may remain. I'll arrange it. Send Parisius here."

"Parisius," said the major, frankly, when the lieutenant
appeared, "Von Boltensern is worth a score of you."

"Yes, sir," murmured Parisius, feeling it was true enough,
but wondering how the major knew, and whether that was all
he had to say.

"He remains in your place," continued the major, speaking
abruptly. "You are ready at four to-morrow morning. That'll
do."

Parisius went off like a bird, and congratulating himself that
the time was short and the thing irrevocable, he went to break
the tidings to Magda, devoutly hoping that her father might be
out of the way.

He was not to be let off so comfortably, however. Chattering
at the door of his drapery establishment, Parisius encountered
the redoubtable Van der Heyden, and each stiffened a little as
they saluted.

"Well, young man," said his future father-in-law, scanning
him from head to foot with a self-satisfied and slightly con-
temptuous air, "are you off to defend your country?"

"Yes, I am," replied Parisius, curtly. "Is Magdalene up-
stairs?"

"Yes, she is," said the old fellow, equally curtly, and added
with a very significant air, "You would better bid her adieu at
once."

Parisius went through the shop and ran up to the drawing-
room above. Magda met him at the head of the stairs with a
pale face, and locked her hands round his arm in silence, and
they went into the drawing-room together.

"Magda," said Parisius, "with some constraint visible in his
manner, 'I came to bid you adieu. I leave in the morning
very early for Metz.'"

"You drew the dreadful lot?" she whispered, laying her

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TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

ST. ANDREW'S CATHEDRAL.—The monthly meeting was held in St. Andrew's school-room, Pitt-street, on Monday 2nd inst. The Rev. C. H. Gibson, B.A., presided. Excellent addresses were delivered by the Rev. A. W. Pain, B.A., Lieutenant Lowry, R.N., and Mr. John S. Shearston, (Seaman's Missionary). The Very Rev. the Dean of Sydney closed the meeting with a few kind words.

LOCAL OPTION.

Balmain has shown a good example to the suburban rate-payers in holding a public meeting to influence the vote on the licensing of public houses at the ensuing election. It was a grand success. The Mayor took the chair. Our church was well to the front being represented on the platform by Revs. Archdall, Madgwick and Sturdee. With them were the Rev. G. Grimm, Presbyterian, and Rev. T. Caldwell, Wesleyan, Mr. Garrard, M.L.A. for Balmain and others. The speeches were good, and the three resolutions were passed unanimously. The first was against the licensing of any more public houses in the borough. The second affirmed "that full local option is desirable in this borough" and the third pledged those present "to use all lawful means to induce voters to record their votes in accordance with the previous resolutions." May they have good success!

The *C. E. T. Chronicle* has an article headed, "Our Bitter Cry," in which the writer gives a pitiable account of his perplexity and despair in receiving from north, south, east and west reports of meetings of the C.E.T.S. which come tumbling in in such numbers that he is driven to distraction. We do not wish for such a state of things, but we do greatly desire that the secretaries of our branches of the C.E.T.S. would kindly send us reports of their meetings. Such reports written by themselves, or clipped from the local papers, we would gladly insert. The officers would be helping each other in doing this, for it does cheer workers to hear of what others are doing in the same cause. Many persons ask if the C.E.T.S. is alive in the colonies. No better reply could be given than a list of meetings in our columns.

WORK AMONG OUR SAILORS.

Mr. Shearston, the Seaman's Missionary, is hard at work, and his diligence is crowned with much success. Unfortunately his efforts are not in connection with the C.E.T.S., still we rejoice in the good that he is doing. His first effort for the new crews which have just arrived on the station was the opening of a lodge of Good Templars for the men of H.M.S. Diamond on Monday, the 26th January, and the new lodge commenced work with every prospect of future usefulness.

On Saturday last, another lodge was started for the crew of H.M.S. Nelson. The nucleus of this lodge was formed of members who were Good Templars at home. At the meeting in the Temperance Hall there was a large gathering of members from H.M. ships Diamond and Espiegle, and civilian lodges. Mr. Shearston received quite an ovation from the large assembly, but not more than he deserves for the zeal, energy, and ability with which he carries on his labours for the good of the seamen on the station.

THE WESLEYAN TEMPERANCE DEMONSTRATION.

We must congratulate our Wesleyan friends on the success of the Temperance Demonstration, and note with pleasure the applause which followed the President's remark that "their Temperance gathering was becoming an institution in connection with the meeting of their Conference." Would that there were similar meetings in connection with every Church Conference, Assembly, and Synod in the land. Then might we hope that the slumbering consciences of Christians might be aroused to feel that there is guilt in the easy carelessness with which men view the ruin wrought on all sides by strong drink. It is needful for Ministers of Christ and all who profess to love Him to approve themselves clear in this matter. It is from God—from His Spirit working through the churches that the momentum must come which will give the conquest to the righteous zeal, at present baffled by the enormous wealth and influence of the liquor makers, importers and dealers, and old and deeply rooted customs of society. It is just the one preface of success, this lifting the flag of Temperance by the churches to which one turns with hope from the shifty tricks of the politician, and the solemnly patronising warnings of newspaper writers. The men who bear proudly through the world the name of John Wesley ought not to care much for sellings from the papers about using strong expression concerning the soul-destroying liquor traffic. They will need a wide command of vigorous and trenchant

(To be Continued.)

The "Landowner" who gave £10,000 for church extension in Birmingham is Miss Ryland, of Barford, near Warwick. Miss Ryland has previously built and endowed three churches in Birmingham.

NOTICES OF BOOKS.

FAMILY DEVOTIONS—MEDITATIONS ON THE EPISTLE TO THE EPHESIANS. By the Rev. Henry Law, M.A., Dean of Gloucester. London: Hamilton, Adams, and Co.

A peculiar and special interest attaches to this book. It has in it, in the Dedication and in the Preface, something of the "Apologia." The rude modern spirit has disturbed the serenity of the cloister. The spirit of the Commissioners of one Cromwell and the Triers of another enter in at Gothic doorways, to see what deans are doing, and at Gloucester they find the venerable and venerated churchman who presides over the chapter engaged in prayer and meditation. His "defence" is brief. "He is the best of friends who helps his friends to pray." So saying, the Dean seems to dismiss his disturbers, and "plunges in thought again." In the stately courtesy with which he dedicates his book to Earl Cairns, we recognize the manners of a politer time than ours, and we cannot help thinking that the deep-toned reverence for the Majesty on High which breathes through this book owes something to that regard for the patterns of things in the heavens, which a wise God has given us to help us the better to understand the heavenly things themselves. Here are no concessions to the spirit of the age, no compromises that tease the conscience, no pedantries that vex the mind. These chapters are to be read at Family Prayer. That master purpose governs their structure, and dominates their contents. We enter at once the spiritual temple, where God's honour dwelleth, and till the chapter is finished we go no more out.

We are grateful to the Dean for this fruit of his "capitular leisure." So too we think they will be who use this book as the Dean suggests: nor will they be less grateful who use it to help them to sanctify the last hour of the Lord's Holy Day in that solitary meditation in which the "print of heaven" is most duly taken and most strongly kept. We venture to quote from his own preface the words which he uses of Earl Cairns, and add "the desire in which multitudes partake" that God will prolong his days on earth for the promotion of His great glory. The Dean of Gloucester has in his seclusion been an adviser of great men more conspicuously placed, and he can look back with satisfaction to the use which he made of his great opportunities, but his chief trophy is that he has been blessed of God to quicken the life of "multitudes" who have learned in his pages that "Christ is all."

SUNDAY SCHOOLS THE NURSERIES OF THE CHURCH, OR HINTS TO TEACHERS. By the Rev. C. H. Grundy, M.A. London. S.P.C.K.

We strongly commend this little pamphlet of 16 pages to the Sunday School Teachers of our Church. It is admirably fitted to instruct them in the way of fulfilling their work of instruction. "The future of the Church of England," says the author, depends to a great extent upon the number and efficiency of her Sunday Schools in the present. He therefore aims at producing efficiency in the Teachers. And with this view, he points out and enforces six qualifications which will be found in a good teacher. We should like to see every Sunday school teacher provided with a copy. If not in stock at the Church of England Depot in Pitt-street, they will be sent for if desired.

HOME TO NIGHT.

An aged Minister giving an address to a large audience, as it close said "I would like to go home to night, Oh I would like to go home to night, I am ready," and fell back and died.

Quickly the day is closing the shadows are deep and long; I listen and wait in the gloaming for the sound of the sweet Home song.

I long for the loved and the lost ones, as I sit in the dying light; I am lonely amongst the strangers, I would like to go home to night.

The work that my Father gave me is dear as my life to me All day I have been in the vineyards, thankful His plants to see;

But now I am very weary and have neither strength or might And if He would only let me, I would like to go home to-night.

I think of the feast they are keeping in my Father's house to day And how they gather about Him—oh happy, happy they! And I think of their restful faces, sweet with the glad love-light; And it makes me sad to be absent, I would like to go home to-night.

I am tired of the strife and the labour, but I cannot yet see His hand Calling me out from the strangers, into the better land

And so I will try to be patient, but oh! what a deep delight Would be mine in the wonderful morning, if He took me home to-night!

speech to come up to, much less exceed, the terms used in denouncing the hateful thing by the venerable founder of Methodism.

EFFECT OF ALCOHOL ON LONGEVITY.

The effect of alcohol on longevity is most decidedly injurious. In intemperate persons the mortality between twenty-one and thirty years of age is five times as great, and between thirty and forty years of age, four times as great, as that of the temperate. It becomes gradually less with advancing years, but at every age the Abstainer has the advantage.

An Intemperate Person's chance of living is:	A Temperate Person's chance of living is:
At 20—15.6 years.	At 20—44.2 years.
" 30—13.8 "	" 30—36.5 "
" 40—11.6 "	" 40—28.8 "
" 50—10.8 "	" 50—21.25 "
" 60—8.9 "	" 60—14.285 "

—From "The Book of Health."

So whenever you wish long life to your friend just suggest to him to become a total abstainer. Thus you can help to bring about the fulfilment of your own good wishes.

The Church Home for the Intemperate, 242, Forbes-street, Darlinghurst, has been opened and seems at once to prove itself as of value to the persons for whom it was designed. There are at present six patients within its kindly shelter. It will be formally opened by the Primate soon after his return to Sydney.

CHURCHES V. PUBLIC-HOUSES.

Under the direction of Tolmer's Square, Hampstead Road, Help-Myself Society, a census was lately taken of the number of persons attending places of worship on Sunday morning and evening, and those entering public-houses and beer-shops on a Saturday night between the hours of nine and twelve. The number of churches and public-houses were confined to twelve each, and the census was taken by members of the above society. The district included Euston and Hampstead Roads. The number entering the public-houses was 10,037, of which 5684 were men, 2769 women, and 684 children. The churches include several denominations, and the worshippers numbered 8700.

We clip the following from the *C.E.T. Chronicle*.

C.E.T.S. ARMY DIVISION.

(OFFICIAL CIRCULAR.)

"As the result of recent correspondence with the War Office, we have now received the decision of H.R.H. the Commander-in-Chief, that the Temperance work to be done in the Army must be definitely in the name of this Society itself, and not on the basis of an "Army Temperance Union," as recently proposed.

The Committee have throughout determined to be thoroughly loyal to the wishes of the Duke in spirit as well as in letter, and the work will, therefore, be that of this Society pure and simple, which H.R.H. approved and sanctioned by General Order and Letter of 12th Feb., 1874, and which he is good enough to characterise as "most laudable."

It is intended to include the Militia, as well as the wives and children of the men.

We should point out, however, that the C.E.T.S. has never confined itself to members of the Church of England, but has always welcomed men and women of whatever denomination, its sole object being, under official sanction, to promote the virtue of Temperance amongst all ranks in the Army at home and abroad."

It seems that the same difficulty which met the "Army Temperance Union" in England, the clashing with the discipline of the Army has been felt in the Navy in Sydney, for the *Herald* says "that there is not and never has been a lodge of Good Templars on board H.M.S. *Espegle*. The captain from the first prohibited the formation of any such organisation on board, as the establishment of a branch of a secret society with ceremonies of initiation and election of office-bearers, on the lower deck of a man-of-war, was considered to be altogether contrary to discipline." The captain's objection could hardly lie against the C.E.T.S. seeing that its patron is Her Majesty the Queen, its presidents the two Archbishops, and it is in fact so identified with the Church of England that subject of course to the authority of the captain and with the sanction of the chaplain a branch of it could be worked without the possibility of evil results following. Either the Secretary of our New South Wales Branch, or Mr. Shearston might take notice of this. If the latter gentleman would take the matter up we would soon have a C.E.T.S. Naval division in the Pacific.

CHILDREN'S COLUMN.

A GRATEFUL HEART.

A gentleman was walking late one night along a street in London, in which stands the hospital where some of our little friends support a bed for a sick child. There were two men and a boy passing along, plodding home to their miserable lodgings after their day's work. The boy trotted on wearily behind, very tired, and looking pale and sick.

Just as they were passing the hospital, the little lad's sad face brightened for a moment. He ran up the steps, and dropped into the box attached to the door a little bit of paper. It was found next morning. It contained a sixpence, and on the paper was written "For a sick child." The one who saw it afterwards ascertained, as he tells us, that the poor little waif, almost destitute, had been sick, and in his weary pilgrimage was a year before brought to the hospital, which had been a "House Beautiful" to him, and he was there cured of his bodily disease. Hands of kindness had ministered to him, words of kindness had been spoken to him, and he had left it cured in body and whole in heart. Some one on that day in a crowd had slipped a sixpence into his hand, and that same night, as he passed by, his grateful little heart gave up for other child sufferers "all the living that he had."

It was all done so quietly, so noiselessly; but oh! believe me, boys and girls, the sound of that little coin falling into God's treasury that night, rose above the roar and din of the mighty city, and was heard with joy in the very presence of God Himself.—Rev. T. Teignmouth Shore.

A LITTLE KINDNESS.

A practical lesson for young people—and other people too—may be gathered from the following:—An engineer on board one of the steamships plying between England and America paid great attention to an American passenger who was an invalid. The circumstance was quite forgotten by the engineer, but to his astonishment he received advice that the invalid gentleman had left him £15,000. "Be courteous."

UNUSED TALENTS.

Unused talents! Oh! what a long, sad history might be written of these. What a terrible thing it is to look back even upon two or three years of useless life. Your talent may seem a little one. Never mind; use it. You don't know what wonderful results may follow from it. A common match when you strike it gives a small flame indeed; a man lights a taper from that, and then with the taper he lights the great lamp in the lighthouse; then it shines out through glasses that increase its brightness, and some ship out at sea, with the storm pelting on it, steers by the welcome light on into the harbour and is safe. You never know what the smallest deed may lead to. You never know what may be lost by allowing the gift God has given you—the pity, the tenderness, the wealth, the talent for anything—to lie unused.—Rev. T. Teignmouth Shore.

WHAT BECOMES OF INFIDEL LEADERS?

By REV. C. J. WHITMORE.

During the past thirty years of my life as a Christian worker and minister in London, I have come into contact with twenty of the leading lecturers and writers on the side of unbelief. Nearly all of them have been lecturers in London; some of them writers in *The National Reformer*, and other infidel papers; some of them Secretaries of branch societies. Of these twenty, only four now remain; three of these have lately been engaged in speaking and writing accusations against each other, and the fourth holds a very doubtful position between Christianity and unbelief.

Leaving these four, there are sixteen to account for. What has become of these sixteen infidel leaders in London during the past thirty years? They have all left their infidelity, have turned to Christianity, and openly professed their belief in its facts and teachings! I subjoin initials, and an outline sketch of each of these once-infidel leaders in London.

1. T.C.—This most talented leader of infidelity was well-known as a lecturer at the Hall of Science. But he became converted, and is now far more widely known as a lecturer on Christian evidences.

2. J.B., once a Wesleyan preacher, then a deist, and for years one of the secular lecturers at the Hall of Science. He was Mr. Bradlaugh's co-editor of *The National Reformer*. He was convinced of the error of his way, returned to the faith he had left, and died believing in Jesus.

3. C.S.—This man was one of the chief lecturers at the Hall of Science, and the most shocking blasphemer I have ever known. He went to Australia, professed Christianity, became

editor of a Wesleyan Methodist magazine, and was editor when he died.

4. J.H.G. came to London to lecture at the Hall of Science, returned to the Midlands, when he was brought to see Jesus as his Saviour under Mr. Conder's ministry. He afterwards became a Baptist minister near Manchester.

5. J.B.B. was lecturer at the Hall of Science, and editor of a free-thinking paper. He became disgusted with the arena of secularism, left the body, and publicly made known his recantation at Taylor's Repository Hall. Became also a minister of the Gospel.

6. G.S., one of the most talented and educated of the infidel lecturers at the Hall of Science, &c. He was led to examine and so to abandon secularism, and now lectures on Christian evidences, and is editor of a magazine published in defence of the faith of Jesus Christ.

7. H.F. was a schoolmaster, writer in *The National Reformer*, and lecturer. He also was disgusted with unveiled secularism, left it, and became a Christian. He went down into the depths of misery and want rather than accept help that would have been gladly given, in order that secularists should not be able to charge him with impure motives in professing Christianity.

8. D.K.F. was the most talented and industrious writer employed on *The National Reformer*, writing under the signature of "Free Lance." He was private Secretary to the founder of secularism. But Gospel truth reached him, and he read his recantation of secular principles in White-field Presbyterian Church, Drury-lane. He lived a quite Christian life, and was a member of St. Luke's, Chelsea, when he died.

9. E.E. was Superintendent of the Hall of Science Sunday-school for teaching atheism to children, and Lecturer in North London. He engaged in debate with some Christian advocates, saw his errors, and left secularism. He became one of Mr. Spurgeon's colporteurs, and was working at the Sunday School Union when he died.

10. G.B. was lecturer at the Hall of Science, and sent thence to Northampton, where he constantly opposed Christian advocates. He was led into the light of Christian truth in the place where he had lectured against and opposed it, and now preaches the Gospel he once despised and rejected.

11. E.C. was Secretary of the South London Secular Society, and lecturer in South London. He was brought to know truth from error, and became an earnest propagator of Christianity.

12. F.M.E. was one of the leaders and lecturers among the infidels of North London. He was converted at one of the theatre special services, and became an advocate of Christianity under the auspices of the vicar of St. James', Pentonville.

13. J.S. was one of the earlier lecturers and leaders, also in North London. Like the foregoing he also was converted in the theatre special services. He became a member of the Open-Air Mission, and, while working for daily bread, he freely preached the Gospel he once despised, at every opportunity.

14. W.O.B. was a lecturer at the Hall of Science. He afterwards recanted his infidelity, and became one of the advocates of the Christian Evidence Society.

15. J.H. was one of the most determined opponents of Christianity in North London, lecturing against it constantly under the arches of the Midland Railway. At one time he was in great distress, and a Christian friend sought him out, comforted and helped him. This practical Christianity commenced his conversion. He left London, became a hearty, joyful Christian, and wrote to his former friends bearing earnest testimony to Gospel truth.

16. J.K., not known as a lecturer, but thoroughly well-known as an opponent of the Gospel and leader among secularists. He also has recanted his infidelity. And I have seldom seen a happier face than his when recently he met me in the house of God, glorying in Christ. I had known him as an infidel leader for thirty years.

What, then, has become of these lecturers at the Hall of Science, these writers in *The National Reformer*, these infidel leaders of past years? Thank God! they have turned to Christianity and Salvation. Will not those who followed them into evil and danger, follow them into cleansing, safety, and eternal life by Jesus Christ?—*The Christian*.

THE LATE MISS THACKERAY.

Our Manchester correspondent writes:—The death, on the 16th November, of Miss Sarah Thackeray, at the age of 85, concludes a life of devoted, active service and connects many recollections. She and her sister, the late Mrs. Rice, were warm admirers of Hugh Stowell when he was a curate. They followed him to his church, when built, and she had been a constant worshipper there the past fifty years. Only once had she missed the Annual Congregational Tea Meeting. All that time she was energetically working in the Sunday Schools, and for most of it was superintendent of the Girls' School. She had herself collected an average of £100 a year for the Church Missionary Society in a parish, which has sent up altogether, during the incumbency of father and son, more than £26,000. At her funeral

the two sons of the late Hugh Stowell officiated; the younger the present Canon Stowell, now Rector of Christ Church, Salford, conducting a preliminary service at Christ Church, and the elder, the Rev. Hugh Ashworth Stowell, Rector of Breadsall, taking the ordinary service at St. Paul's, Kersal, where Miss Thackeray was buried. A long train of Sunday scholars and members of the Christ Church congregations walked more than two miles with the funeral procession, and there were present Revs. Canon Powell, of Bolton; W. F. Birch, of St. Saviour's, Manchester; W. Smith, of Pennington; W. J. Smith, of Pendleton; R. K. Judson, of Bradshaw; and J. Cole.—*London Record*.

BIBLICAL EXPLORATION.

Palestine Exploration deserves well at the hands of every Biblical student. The crosslights which it has thrown on the historical pages of the Old Testament particularly have been of the highest value. Captain Conder spoke at the recent Church Congress on the progress of the Palestine Exploration Society, and it is to be regretted that his interesting speech was a little smothered by the rush of other subjects. It seems that the Society is working in the face of almost insuperable obstacles, and it is much to be hoped that publicity will draw attention to the nature of the difficulties, and so tend to their removal. The Captain said that the present year had witnessed the successful completion of a great scientific undertaking, which had occupied more than ten years, and had engaged the time of many students and explorers. Political difficulties had for the moment however, closed Palestine against scientific explorers; but the Palestine Exploration Society might be expected, now that it had won the confidence of the public to tide over these troubles, and to continue the new and yet more important enterprise of the systematic exploration of Moab, and Gilead, and Bashan, which was commenced early in 1881, by a small party under the command of himself and Lieut. Mantell, R.E. The Turkish Government forbade, in a peremptory way, the prosecution of the work, which was nevertheless started, and the survey was fairly established, a base having been measured and 500 square miles of country examined, before the Governor of Syria succeeded in enforcing his orders. The results of this work were as yet only partly before the public, but the number and importance of the discoveries, both topographical and archaeological, which bore on the illustration of the Bible, were greater than any attained in an equal area west of Jordan. But for political troubles and Turkish suspicions the work of discovery in Syria might now be pushed to ends which would eclipse anything as yet accomplished in the Holy Land.

MISSIONARIES AND THEIR WORK IN MANY LANDS.

(From the C. M. S. Juvenile Instructor.)

GRANDFATHER, TELL ME TO-NIGHT.

Grandfather, tell me to-night
Of the Laplanders' distant homes,
And the dreary days that are one long night,
Where the sunshine seldom comes.
When I am old I should like to go
And tell the heathen among the snow
That Jesus died—for He loved them so.

Grandfather, tell me to-night
Of the Indians' mournful state,
Who worship the gods of wood and stone
Which their own hands create.
When I am old I should like to take
The Gospel there, and quickly break
Their idol charms, for my Saviour's sake.

Grandfather, tell me to-night
Of the Negroes' most dreary lot:
In my daily Missionary prayer
Their woes are not forgot.
When I am old I should like to tell
Them the "old, old story" I love so well.

Grandfather, tell me to-night
Of the Land of the Rising Sun;
And the other shores where the Gospel light
As yet has but just begun.
When I am old I will seek to bring
These far-off heathen to Christ my King.

GRANDFATHER.

Child of my love, these lands
Are sever'd both wide and far;
You cannot to all these distant climes
God's wondrous Message bear.
But "since it is in your heart" to go,
He will give you His strength and guidance too,
For all He wishes His child to do.

OUR PERSIA MEDICAL MISSION.

An interesting report, dated June 1st, has been sent in by Dr. Hoernle, our Medical Missionary in Ispahan. He has hired three rooms in the most frequented caravanserai, for a waiting-room, consulting-room, and dispensary. A stock of Bibles are kept for sale, and a colporteur is in attendance on dispensary days. There are several things which reduce the number of patients. (1) A small charge for medicine has to be made, as the expenses are greater than the allowance from the Society. (2) The dispensary is upstairs, which though much better for the sick people, because lighter, more airy and quieter, is rather out of sight. (3) The native doctors object; and lastly, the Persian opposes the English doctor, and the Mohammedans the Christian physician. This opposition breaks out sometimes. Syuds were set to watch the people who went upstairs to the dispensary, to drive them away, and only a very short time ago Dr. Hoernle had to speak to the owner of the caravanserai, to demand the dismissal of a shopkeeper if he continued to abuse the people who came to the dispensary, calling them infidels and unclean, because they took European medicine. The chief mullah, called the sheikh, demanded the book-room should be closed, and when Dr. Hoernle refused, asked that the whole dispensary should be shut up, as the distribution of medicine was only a pretext for making Mohammedans Christians. Refused this, the sheikh tried to get the owner of the caravanserai not to let his rooms to our Missionaries; but fortunately they had been paid for in advance, so they could not be turned out. One day the acting governor sent to inspect the books, but as there were only Gospels and Bibles, no objection could be raised.

Being invited, Dr. Hoernle called on him (he had previously sent him a copy of each of the books). On asking him if he had found anything to object to in them he said, "No;" but added he had sent them to the sheikh to be examined, and suggested it would be wiser to close the book-shop; but Dr. Hoernle told him that as similar books were sold in Teheran, "under the very eyes of the heir-apparent, noted for his bigotry, why should they not be sold in Ispahan?" After a long talk he asked as a favour that the shop might be closed; but he was told this could only be done on orders being sent from London.

But Dr. Hoernle's work is not confined to his dispensary; he often goes to see people in their houses. One day he called upon a relative of the prince-governor, when the conversation turning upon a future life, he (our Missionary) gave out in very plain words his belief in it. The prince was greatly astonished, and said, "I am very glad that you are not an atheist, nor ashamed to confess your faith in God; all the Europeans I have met with were unbelievers." How sad! Again the prince said, "I am astonished, that you are both a physician and a priest who believes in his religion. We think learning and religion cannot exist together, and that is why neither our physicians nor mullahs know anything."

Another day, when called in to prescribe for a relative of the prince-governor, Dr. Hoernle prohibited the entire use of spirits, which seemed to his patient very strange, and stranger still when Dr. Hoernle told him he never touched them himself. A Mohammedan is forbidden by his law to touch intoxicating liquors, and therefore even a moderate use tears his conscience. He knows he is doing wrong, but wishing to drink spirits, is glad of an excuse to do so. Thus, Dr. Hoernle tells us that his abstaining from them altogether has got him the name for being a better Mohammedan than many of the Mohammedans themselves. We must close our paper with a few words from Dr. Hoernle's report: "God is manifestly letting our work grow in Persia; year by year we see it expand, and I feel convinced we shall weather the storm all right." Let us praise God for what He has done; and let us pray more constantly and earnestly for this and every Medical Mission.

THE SUNDAY.—"I never do, and never have done, a stroke of work upon the Sabbath." These words, in substance, are reported to have been uttered by Mr. Gladstone. They go far to explain, as it seems to us, the remarkable vigour with which the great statesman in advanced age conducts the affairs of the empire upon which the sun never sets. The temptation to undertake pressing business of State on the Sabbath has no doubt many times been very strong. But it has been resisted. The Sabbath hours have been kept free from labour. Hence there has come no only mental refreshment, but that invigoration of the spirit that has enabled the great leader to see clearly and to act wisely. When we put out of view entirely the claims of the Sabbath as a holy day, it would nevertheless seem that men ought to recognize its value as better fitting them for their duties during the rest of the week, and would therefore zealously guard it from secular encroachments. We plead the divine sanctions for Sabbath-keeping. But we plead also the inexorable law which the God of the Sabbath has written upon man's nature, that unintermitted toil must result in speedy destruction. And we plead the experience of Sabbath-keepers, that the more closely the day is kept as a holy day, the better are its results in rest and recuperation.

Visit the Queen's Hotel, Wollongong, R. Baxter, Proprietor.

* CORRESPONDENCE *

ANSWER TO SUBSCRIBER'S QUESTION.

We are not sure that any one book on either subject is absolutely the best in all respects. But the following may be read with and compared with interest and profit. On Isaiah, Henderson Delitzsch and Dr. Kay in the Speakers Commentary. On Church History, Neander, Robertson and Schaff are all useful. For later Church History Geikie's History of the Reformation in England will be found useful.

(To the Editor of the Record.)

SIR.—Why is it that we never hear the whole of that Exhortation which the Church orders shall be read when the Minister gives notice of the Holy Communion?

Admitting that it is not expedient to read the whole of it on every occasion on which the Communion is announced, yet ought it not sometimes, say once a month, to be given in its entirety?

If there is danger of the congregation being wearied by a few minutes extra detention, could not the sermon be abbreviated with less loss to the people than the solemn warnings and godly admonitions of that magnificent composition?

When read with that expression and emphasis which the words must inspire in the true man of God, what sermon could surpass the influence it is calculated to exert on the minds and hearts of men?

And if the reading of this exhortation is important, how strongly to be condemned is that apathy which allows the simple announcement of the Holy Communion on a certain day, without even giving a part of that which the Church says shall be read?

Yours obediently,

COMMUNICANT.

CHURCH SOCIETY.

(To the Editor of the Record.)

DEAR SIR.—Our excellent Organising Secretary to the Church Society states in answer to my letter that a copy of the Bishop's Advent letter was sent to every incumbent in the diocese. This of course I have no wish to deny. I only wish to say that at a churchwardens meeting held in our vestry our incumbent was asked if he had received the pastoral letter his answer was that he had not received it therefore it was not read in our church neither was any appeal made although as I stated there are many well to do members of our church living in this neighbourhood and parish and yet no appeal has of late been made and no Public Meeting of our congregation has been called to aid in this most excellent work. What I ask for, and I ask it thus publicly is why are we passed by. I do not think our clergymen would decline to assist, for the Society has helped us in times past. The fact is if the church is to be supported as it ought to be why is it that there is such a spirit of lukewarmness shown in our case; my answer is, we have not been asked. The only help given last year was done by the Sunday School in the way I stated in my letter.

I remain yours,

J. J. F.

Christ Church, Enmore.

THE CHURCH SOCIETY.

(To the Editor of the Record.)

SIR.—That the Rev. S. S. Tovey should have answered my letter unofficially in the manner he has done, is to me surprising. It would be only natural to suppose he would have advocated my views, and gladly assist me in placing some check upon the wasteful expenditure of the money he labours to assist in collecting for the Church Society.

As the pith of a ladies letter is usually contained in its postscript, so I presume Mr. Tovey intended it to be in his; it is a pith however which I will presently dissolve and analyse with a golden result to the Church Society.

The Rev. gentlemen does not quote fairly in his first paragraph of reply to me; after quoting my assertion that the lavish sum of £4046 10s. has been given away or granted to parishes, he omits the main point wherein I state, that many of the parishes are rich and others not poor, a statement Mr. Editor which I can well maintain and prove.

The General Committee does not seem to see this, but with all due respect to the committee I feel it my duty again to state that it is a lavish misappropriation of the Society's funds.

The Rev. Mr. Tovey then says the Bishop presides over the committee and how can anything go wrong. My impression is that the Bishop has been much overworked since his arrival here. I think I can gather from his utterances that a deep desire lurks within him to make this Society a very powerful agent in his diocesan work, this thought has caused me (a weak mem-

ber of the church) to venture on the correction of abuses which I have long considered to exist.

The Bishop cannot, at this early stage of his experience prevent these things from going wrong, he really has very little control over the committee who probably meet like members of Parliament and say you help me and I will help you and so the hundreds and thousands of pounds are easily got rid of.

The Church Society was never intended to supply wealthy parishes with money, and it surprises me that they are not too sensitive or have not a spirit too independent to ask for such assistance. Mr. Tovey says I am again at fault when I say the Bishop is anxious to accumulate funds out of which the stipends of all the clergy should be directly paid, I am sorry I am at fault here because my impression is that I have grasped the idea of our Bishop and it fully accords with my own. I deplore the present dependence of the clergy upon the whims and caprice of disaffected parishioners, and nothing can be more conducive to the ultimate welfare of our diocese than the establishment of a permanent endowment fund from which the stipends may be paid, and I see no reason why the surplus income of our Church Society should not be devoted to such a purpose, and even although the Rev. Mr. Tovey has never heard such a course suggested a plan of this kind may easily be carried out.

Bishop Barry says that £40,000 per annum should be raised for the Society, well cut it down to half that sum, say £20,000. No doubt £5000 would be ample for all its legitimate functions so that £15,000 could be devoted to the endowment fund. Thinking people would subscribe freely if they saw their money devoted to such a grand purpose.

Now for the pithy postscript, the three last words of which are entirely wrong. It is not because of oversight that my name is absent from the list of subscribers to the inappropriate fund. I ceased to be a subscriber when I found that the Society was becoming impoverished by the very expensive importation of ill-chosen clergymen from England, yet when the appeal of poverty came, we i.e., my co-wardens and myself tried to strengthen the hands of the Society in a far more substantial way than our mere 12s. per annum could have done, in this way, we received a circular, which stated that in future through want of funds, our annual grant of £50 per annum towards stipend would be reduced by 20 or 25 per cent.; at once we realised the deplorable state of affairs, and determined to support ourselves, thus strengthening the Church Society to the extent of £50 per annum and although this parish Prospect and Seven Hills, cum Blacktown is considered a poor one; I regret to say that I have not heard of the rich nor indeed of any other parishes following our example. It is utter nonsense to talk of poor parishes, in a country teeming with wealth like this; it is the will and not the power that is wanting; if the Church Society will mend its ways with a view to following out the Bishop's idea with energy, a grand result will be sure to follow.

I remain Sir,

Yours obediently,

W. B. CAMPBELL.

Fluscombe, Blacktown,
26th January, 1885.

A memorial to the late Mr. Fawcett, M.P., is proposed. It is suggested that, instead of the annual Christmas festival at the College for the Blind at Upper Norwood, a meeting should be held to commemorate the life and service of Mr. Fawcett; when it is likely that steps will be taken to promote a fund in connection with his name which shall be devoted to enlarging the scheme for the higher education of the blind.

Holloway's Ointment and Pills.—Coughs, Influenza.—The soothing properties of these remedies render them well worthy of trial in all diseases of the lungs. In common colds and influenza the Pills taken internally and the Ointment rubbed externally are exceedingly efficacious. When influenza is epidemic this treatment is easiest, safest, and surest. Holloway's Pills and Ointment purify the blood, remove all obstructions to its free circulation through the lungs, relieve the over-gorged air tubes, and render respiration free without reducing the strength, irritating the nerves, or depressing the spirits. Such are the ready means of saving suffering when afflicted with colds, coughs, bronchitis, and other complaints by which so many are seriously and permanently afflicted in most countries.

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THOUGHTS.

A well-spent Sabbath is a Sabbath Day's journey onward to the Promised Land.

They deserve to have cause given them to complain who complain without a cause.

Those who have finished by making all others think with them, have usually been those who began by daring to think for themselves.

God hath written a law and a Gospel—the law to humble us, the Gospel to comfort us; the law to discover sin, the Gospel to discover grace and Christ.

Upon the whole I am inclined to think that the far greater part, if not all, of these difficulties that have amused philosophers, and blocked up the way of knowledge, are entirely owing to ourselves. They first raise a dust, and then complain that they cannot see.

For every good deed of ours, the world will be the better always. And perhaps no day does a man walk down a street cheerfully, and like a child of God, without some passenger being brightened by his face, and, unknowingly to himself, catching from its look a something of religion, and sometimes, not impossible, what just saves him from some wrong action.

You are disappointed. Do you remember, if you lose heart about your work, that none of it is lost; that the good of every good deed remains, and breeds, and works on for ever; and all that fails and is lost is the outside shell of the thing; which, perhaps, might have been better done, but, better or worse, has nothing to do with the real spiritual good which you have done to men's hearts, for which God shall surely repay you in His own way and time.

It is not the one little thing that we do now and then that makes life what it is; it is the sum of the million little unconscious dispositions that go to make it joyful or painful.

The truly great and good, in affliction, bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm-tree, to strive most upwards, when it is most burdened.

God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.

GONE! GONE! GONE!

The clock upon the tower of a neighbouring church tolled forth, slowly and solemnly, the knell of the departed hour.

As the last sound died away, Willie, who was sitting on the carpet at his mother's feet, lifted his head, and looking earnestly in her face, asked:

"Mother, what did the clock say?"

"To me," said his mother, sadly, "It seems to say, 'Gone—gone—gone—gone!'"

"What, mother? what has gone?"

"Another hour, my son."

"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by Him to inquire of you, of me, what we are doing, what we are saying, what we are thinking and feeling."

"Where is it gone, mother?"

"Back to Him who sent it, bearing on its wings, that were so pure and white when it came, a record of all our thoughts, words, and deeds while it was with us. Were they all such as our Father could receive with a smile of approbation!"

THE FOUR TRUTHS.

There was once an old monk who was walking through a forest with a little scholar by his side. The old man sud-

dently stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; whilst the fourth and last was a full-sized tree. Then the old monk said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed, but not so easily.

"And the third."

But the boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree (grasped in the arms of the youth) scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

"This, my son, is just what happens with our passions. When they are young and weak, one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep into our souls, then no human power can uproot them; the Almighty hand of the Creator alone can pluck them out. For this reason, my child, watch well over the first movements of your soul, and study by acts of virtue to keep your passions well in check."

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THE

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- 2.—The support in part or wholly of Missionaries to the Aborigines.
- 3.—The Endowment of Churches.
- 4.—The Erection and Repair of Churches and Parsonages.
- 5.—To assist poor parishes, or Ecclesiastical Districts in discharging pecuniary obligations, imposed upon them, or the Clergymen licensed to any such parish or district by Ordinance or resolution of Synod.

It is earnestly sought to induce members of our Church to become members of the Society by subscribing not less than 12s. annually. Subscriptions may be paid to the Treasurer of a Parochial Auxiliary, to any Incumbent or they may be forwarded direct to the Secretaries.

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THE HOLY COMMUNION.

The Rev. W. M. Thayer in his work on "Communion Wine" says "the Saviour's language implies that he continued the practice of using the unfermented juice of the grape. At the institution of the supper he did not use the word wine (*oinos*) the word in general use among the people, but he employed a phrase which is translated 'fruit of the vine.' We have his language recorded three times, Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18 and in each instance it is 'fruit of the vine.' As if he would distinguish the wine which was used on that occasion from that which the people were taught 'not to look upon,' and which would bite like a serpent and sting like an adder." As if he meant that no man should ever point to his example on that sacred occasion to defend the use of intoxicating wine on a secular occasion. It has the appearance of a studied consistent Christian arrangement to discard the "mockery." If the Saviour used *oinos* at the supper it is singular, at least, that he avoided the name by which it was known and called it "fruit of the vine."

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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 ROW'S ORIENTAL 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.

Declared at Sydney this 24th day of July, 1882 before me.

FRANK SENIOR, J.P.

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	PAGE.
1. Leaders—	
Lent Services in the Cathedral ...	257
The Season of Lent—What should be its aim? ...	257
The War in the Soudan ...	258
2. Church News ...	258
3. Notes on Passing Events ...	260
4. Correspondence ...	261
5. Notices of Books ...	266
6. English News ...	267
7. Temperance ...	269
8. Jottings from the Bush ...	269
9. Children's Column ...	270

NOTICES TO CORRESPONDENTS, &c.

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

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

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

LENT SERVICES IN THE CATHEDRAL.

Besides the ordinary services it has been arranged that a Special Course of Lectures shall be delivered on Friday evenings, at 7.30 p.m. The course will be as follows; the subject being Sin.

1. Sin considered in its essential nature. (Feb. 20.)
2. Sin considered in its active operations.
3. Sin producing condemnation.
4. Sin—the bondage it begets in those who practice it.
5. The hardening effects of Sin.
6. Its exceeding sinfulness.

The daily prayers are at 11 a.m. The usual Wednesday evening service will be continued at 7.30.

We believe it is the intention of the Primate to deliver a Course of Lectures in the week before Easter, preaching each evening, as he did last year. We trust they will be as largely attended and as much appreciated as those were.

THE SEASON OF LENT—WHAT SHOULD BE ITS AIM?

This question is worth considering. The age professes to be practical. Men say that they admire religion which is practical, which makes itself felt by the good which it does. And beyond all doubt a religion which consists of profession and display, which does not make people better in spirit, better in character, better in their social relations and their daily conduct, will produce but a slight impression upon the world, if it does not provoke the taunt—what good is it?

Rightly and justly mankind look for practical results, when principles are avowed which are held to

be superior to those commonly held. And one of the great causes of the triumphs of the Gospel in the early ages was that those results were manifest in the lives of the followers of Christ. Those lives were purified from the evils in which the multitude were steeped. Sins were given up, impurities were abandoned, truth was practised, and justice and benevolence and brotherly love. This was the moral miracle which stood out before the eyes of men, and convinced them that the Religion, by which such things were wrought, must have come down from heaven, and if they followed it fully, would lead them thither. And when they looked into it they found that it was a Religion of which Christ Crucified was the Centre and salvation from sin the end.

Now the Lent Season is supposed, and is designed by our Church to be, a time for serious thought and reflection upon religion and our own state regarding it. And the question we propose is—to what end these thoughts and reflections should tend? Surely they are not to be merely sentimental, theoretical, and aimless. They ought to be practical.

Now, the first thing which strikes us in looking at this aspect of the question is, that we have the temptation of our Lord set before us, and we are invited to dwell in spirit in the wilderness with Him. Suppose we do so. Suppose we stand by His side as He passes through that terrible ordeal of conflict with the Evil One. What do we learn? How to withstand the temptations which we meet with in our daily life, and how to overcome them. And when we have studied the lesson, the next thing is to put it into practice in the business and duties which we have to fulfil. If we do this, the Lent season will prove a real help towards the advancement of our spiritual life, and our growth in grace.

It is, however, a fact that every man has his own special temptations, and not all the same and alike. But whatever these may be in each individual case, the lesson which Lent brings to us is that we are to search them out and slay them. If it has any voice at all, this is its declaration. It points to the pattern of the great exemplar, and fixing the eye upon Him, it says to each and every member of the Church—Sin must have no place in you. If you will be true to him who redeemed you, every sinful appetite must be denied, every proud and ambitious thought and desire must be resisted, God's holy will must be your standard of duty and law, and self must be laid as a willing sacrifice upon His altar.

The aim of the Lent Season, then, should be to root up every sin, and to make us more holy in hearts and life. This is practical religion, and this is what we have to strive for more and more. The thing to be deprecated and avoided is a formal observance of the season, in services, prayers, and self-mortifications, without conquering our sins, and rising up to the true Christian standard.

And if we strive for this, there are duties which we shall find either neglected or very imperfectly discharged; there are claims for service of one kind