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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

or another which have not been satisfied? there are things to be done which we have not attempted; there are fields of labour which we have not thought of cultivating. We do not apply these observations to all. We know how great the strain upon a few earnest workers, and how great is their diligence. But of the many we say that they are lethargic and apathetic, and need a great quickening. We wish we could hope that they will be aroused and led to cast off their apathy, and gird themselves to the various works which are waiting for them.

We are anxious to see more life in the Church, that is, spiritual life. We care not for a vitality which is only in outward organization and mechanical performances. What we desire to see is that vitality which is the production of the Spirit of God, and is therefore rightly called spiritual. Where this exists there will be purity and integrity in the life; there will be truth and justice in words and deeds; there will be self-denial for the good of others and for the glory of God. The purpose and endeavour of those who profess it will be to build up the kingdom of God in the earth. And as it grows, all good works will be done with greater zeal, means will be provided more abundantly, the liberality of the members of the Church will be enlarged, its unity increased, and its real prosperity secured.

Let every Churchman and Churchwoman lay themselves out for this, with the help of God, and the results will be striking.

THE WAR IN THE SOUDAN.

The fall of Khartoum into the hands of the enemy, though a doubt was raised about it, a short time ago, is confirmed. The life of General Gordon has been sacrificed. These are sad facts. And there can be little doubt that they might have been prevented, had steps been taken by the British Government at an earlier period for the relief of that noble officer. It is impossible to acquit the Government of culpable negligence and indifference to the necessities of the case. And now the results show that, besides a much greater sacrifice of life than would probably have taken place, and a larger expenditure, far more serious difficulties have arisen and the work to be done is surrounded with more complexity. Had General Gordon lived, he more than any man could have given information and councils of the utmost value. His intimate acquaintance with the people of the country, his knowledge of the country itself, his influence among the various tribes with whom he had been in friendly communication formerly, all point him out as the man whose advice and whose judgement might have been relied upon. But he is gone, and we have yet to learn how his place can be supplied.

There will probably be some very serious fighting before the Mahdi is effectually repulsed, or brought to submission; and many brave lives will be lost. This seems now inevitable. But how can England retire without dishonour until this is achieved, and the prospect of a stable government assured?

The spirit which has been displayed by our own and the adjoining colonies in the present crisis, in sending contingents to help the Mother Country is worthy of all praise. The brave men who will go forth will be followed by the prayers of their fellow colonists. And we trust that they will be permitted to share some of the honour of establishing peace upon a firm basis in that troubled land.

The Rev. Canon Kemmis left for England on the 14th instant by the S.S. *Liguria*. As a token of the regard of his friends and parishioners a purse containing 508 sovereigns was presented to him on the day previous to his departure. Miss Kemmis has accompanied her father.

* CHURCH NEWS. *

SYDNEY.

Diocesan.

THE CHURCH SOCIETY.

The Committee met on the 2nd inst., the Very Rev. the Dean in the chair.

The following grants were made—(1) £100 towards a school-church at Macdonaldtown; (2) £8 increased grant for stipend, parish of Emu and Castlereagh; (3) at the rate of £100 per annum to the parish of St. Peter's, Cook's River, towards the stipend of an assistant curate; (4) £15 towards repairs and fittings St. Paul's Church, Middle Harbour, conditionally on an equal amount being raised in the district; (5) £5 increased grant for stipend parish of St. George; (6) £20 towards cost of site for Church at Auburn.

The following applications were referred to the Finance Committee—(1) for an additional grant of £25 towards cost of Naremburn school-church; (2) for £57 stipend grant outlying districts Woollahra; (3) for £15 expenses removal of clergyman from Port Macquarie to Kogarah; (4) for £50 stipend grant St. Paul's, Canterbury; (5) for £150 towards church at Shellharbour; (6) for £100 towards parsonage at Five Dock.

Notices of motion were given as follows:—By the Rev. J. Hargrave: "That the sum of £50 be granted towards the interest on St. David's Church land."

By the Rev. S. Hungerford: "That an additional sum of twenty-two pounds be granted to stipend account for 1885 for Enfield, being the amount reduced from grant of 1884."

GIRLS' FRIENDLY SOCIETY.—The 7th meeting of the Diocesan Council of the above was held in the Diocesan Registry, Phillip-street, on Wednesday, February 4th, at 3 p.m. Present: of elected members, Mrs. Broad, Mrs. A. Cook, Mrs. Riley, Mrs. Willis, Mrs. Zollner, Miss Allwood, Miss Hassall. Of Branch and Parish Secretaries: Mrs. Hutchings, Miss Bradley, Miss Cottingham, Miss Garnsey, Miss Levy, Miss Wilkinson. In the absence of Mrs. Barry, Diocesan President, the chair was taken by Mrs. Stiles, Diocesan Secretary, who mentioned that Mrs. Bamier had kindly consented to fill the vacancy in the number of elected members of the Council, and that Mrs. G. Wall had become an Honorary Associate for Randwick; also that Mrs. Bowral had adopted Branch organisation, making the ninth Parish which had become a Branch since January 1st. Attention was drawn to the new office of the General Council, at 3, Wentworth Court, Phillip-street, but after some discussion it was decided to be inexpedient to take measures to hold the meetings of the Diocesan Council at this office, it not being large enough for the purpose. Among the publications of the Society, special mention was made of the New Report, price 6d., which contains an excellent and most interesting account of the Society and its work in this colony.

THE CLERGY WIDOWS' AND ORPHANS' FUND.—We are glad to notice this valuable Fund prospers. By the report of the Committee it appears that the amount of invested funds held up to December 31st, 1884, was £12,523 9s. 8d. the total amount received since the formation of the fund in 1868 has been £14,898 19s. 11d. The pensions to the Widows and Orphans have been regularly and promptly paid, there are 42 Clergy at present on the books as members, the subscriptions last year (1884) show an increase of £56 2s. 10d. over the previous year, many of the churches give annual collections and we congratulate the Diocese on the possession of such a Fund.

The Primate returned from Hobart on Thursday the 19th instant, and left for Wallerawang on Saturday morning. His Lordship will return to Sydney on Saturday next, and we understand that he will be at the Registry on Monday and Thursday in next week for the convenience of Clergy and others desiring to see him on business.

Parochial.

ST. DAVID'S.—A successful concert was held in the Protestant Hall, on the 3rd instant, on behalf of the interest on the new Church land fund. The proceeds were informed amounted to £20.

ST. BARNABAS.—On Friday, 13th February, the teachers and Sunday scholars presented the Secretary of the school Mr. Howland with a watch, chain and locket. Rev. J. Barnier complimented Mr. Howland on his faithful services extending over twenty-five years. At the same time some of the elder girls handed the Superintendent Mr. Fellow a handsome writing desk. He too has served the school for nearly a quarter of a century. They are both good men and true, and richly merit the high estimation in which they are held by the Incumbent and the parishioners generally.

BATHURST.

ROCKLEY.—On Sunday, 8th instant, a "Harvest Home Thanksgiving Service," was held at St. Peter's Church, Rockley. The Very Rev. Dean Marriott preached both morning and evening. In the morning he took for his text the words, "The earth is the Lord's, and the fulness thereof." The sermon was eloquent and instructive. The church was beautifully decorated for the occasion with fruit, flowers, and cereals. The flower-beds at Briar Park, Triangle Flat, and Brownlea must have been left pretty bare. Mr. Hockey, as usual, contributed some miniature sheaves of wheat, oats, and two or three kinds of rye, very tastefully done up. There was a very large congregation—so much so, that several could not find seats. On Monday, the Dean gave a lecture on the subject, "Know thyself," or, rather, on the physiology and anatomy of the human frame, illustrated with diagrams. Mr. Heffernan drove the Dean on Monday to Triangle Flat, where they were hospitably entertained by Mr. Jacob Barnes. They also paid a visit to Mr. George Barnes. The Dean seemed highly pleased with his visit to Rockley.

VICTORIA.

THE BISHOP'S MOVEMENTS.—On 4th January the Bishop preached at Buninyong and All Saints', Ballarat; on the 11th he confirmed 115 candidates at the Pro-Cathedral, preaching at St. Paul's, Ballarat East, that evening; on the 18th at Cape Clear, Happy Valley, and Linton; on the 25th at Musk Creek, Bungaree, and Pootilla. The week days have been spent by him in Ballarat, where he has attended committee and other meetings.

SUNDAY-SCHOOL ASSOCIATION.—The annual examination in connection with this association will be held on the 3rd Sunday in February. The new syllabus for the present year is now ready, and can be obtained on application to the registry.

BALLARAT.

CHRIST CHURCH.—The Bishop of the diocese held a confirmation service at the Pro-Cathedral on Sunday, the 11th ult., and administered the rite to 115 candidates, in the presence of a crowded congregation. Eighty-eight were presented by the Ven. Archdeacon Julius, and 27 by the Rev. Colin Campbell, of All Saints'.

TASMANIA.

VISIT OF THE PRIMATE TO LAUNCESTON.—The Bishop of Sydney and Primate of Australia and Tasmania visited Launceston on Tuesday, 27th January. He arrived by the express train from Hobart, accompanied by the Bishop of Tasmania, and the Revs. B. C. Stevenson and C. Vaughan. He was met at the station by the Ven. Archdeacon Hales, His Honor Mr. Commissioner Whiteford, and others, and was, during his short stay, the guest of the Archdeacon of Launceston. During the afternoon he visited, in company with the Bishop of Tasmania, the chief points of interest in the immediate neighbourhood of our Northern capital. A large congregation was gathered together in the evening at Trinity Church to hear His Lordship preach. Service, which was full of solemnity, was at 7.30, and the choir gave a successful rendering of the anthem, "Tell ye the daughter of Zion." The Primate took for the text of his discourse, Isaiah liv. 2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes." The sermon, which was a very powerful one, was listened to with the greatest attention by the congregation. On the following morning, Thursday, 28th January, service was held in Trinity Church at 10.30 a.m., at which the Holy Communion was celebrated, and the Primate delivered an earnest and eloquent address to a large number of the clergy of the Northern Archdeaconry. A considerable number of the laity were also present at this service. There were 68 communicants. The Primate and the Bishop of Tasmania returned to Hobart the same evening.

THE BISHOP'S WORK.—The Bishop has been engaged visiting and preaching in the various parishes in Hobart during the past month. He hopes to leave Hobart about the 7th inst., to visit the islands in Bass' Straits. His plan at present is to proceed with the Wakefield s.s. on her voyage to the various lighthouses, and, after returning from Kent's Group and King's Island, in the far West, to remain for some time in the Eastern Straits at Port Franklin and elsewhere. He will be joined there by Canon Brownrigg, either in a chartered vessel or in the cutter *Furieux*, which has been kindly placed at his disposal by Mr. Maclean the proprietor of Clarke Island. The Bishop commends himself and those who accompany him on this missionary voyage to the prayers of the Church in the diocese.

Bishop Sandford left Hobart on the 11th, accompanied by Canon Brownrigg, on his annual tour through the islands in Bass Straits.

GOULBURN.

COOTAMUNDRA—BAZAAR.—The Bazaar in aid of Christ Church funds has been a most decided success, the value and usefulness and character of the articles being superior to those of any previous effort here. The stalls were laid out as follows:—No. 1, at entrance, Sunday School. No. 2, Mesdames J. F. and E. P. Barnes', on same side of the hall. No. 3, Mrs. W. H. Matthews' at upper opposite side. No. 4, Mesdames M. Gray and T. M'Beath's, on same side. The details of the receipts at the stalls are as follows:—Sunday School—£32 5s. 9d. total proceeds; Mesdames Barnes—£97 7s. 9d.; Mrs. Matthews—£102 15s. 10d.; and Mesdames Gray and M'Beath's—£76 13s. 10d.; grand total, £309 8s. 2d. But there are some receipts yet to be paid in, about £10, we believe. The church debt now stands thus—£598 15s. 7d. The proceeds of the bazaar will leave a balance due to the bank of £298 15s. 7d.—*Cootamundra Herald*.

BOURKE.—A Service commemorative of General Gordon was held here last Sunday.

QUEANBEYAN.—The Bishop of Goulburn held a Confirmation Service in Christ Church on Sunday 22nd inst.—30 persons were confirmed. The Bishop, will administer the rite of Confirmation at Canberra, next Sunday.

BOMBALA.—The Bishop of Goulburn visited this place on Monday 10th February. Confirmation Service on Sunday following.

NIMITYBELLA.—The Bishop of Goulburn preached in the Church on the 10th February. He preached three times on the previous Sunday at Cooma to large congregations.

NEW ZEALAND.

THE MAORI BIBLE.—The Ven. W. L. Williams, Archdeacon of Waiapu, and the Ven. R. Maunsell, (late) Archdeacon of Auckland, are at present engaged in preparing for the press a revised copy of the Holy Scriptures in the Maori tongue.

THE MORMON MISSIONARIES.—We learn from the coast that the Mormons have been very busy amongst the Maori Christians, and that they have met with a certain amount of success. Those however who have joined them are almost without exception from among the careless and indifferent. Some appear to have been influenced by a superstitious notion that the new *karakia* may prove to be of some efficacy in curing bodily disease.—*Church Herald*.

FIJI.

The Anglo-German Society for the propagation of the Gospel has announced its intention to give £1000 towards the establishment of a bishopric in Fiji.—*S. M. Herald*.

➤NOTES ON PASSING EVENTS.◀

AT LAST! After long months of bootless toil, Of weary marchings under scorching skies, Of daily wrestlings with fanatic passion, Of sleepless vigils on the lonely tower While others slept, of all the haggard care When Hope mirage-like trembling o'er the sands Faded e'en while he gazed, and deadlier coiled That cordon of black, death-despising valour Round the devoted city. "Has she then Forgotten us! Is England so wrapped up "In narrowed politics and hot debate, "Intent on party triumph or defeat, "So busy with recriminating speech "That we are weightless dust upon the balance! "When will she come, or will she ever come!"

AT LAST! When tardy help drew nigh, and Hope Flushed awakened England; when a silenced world Paused 'mid its intrigues, and with shaded eye Peered o'er the Nubian sands; the while we drew Our sobbing breath—full-lunged—for one hurrah! Louder than pealing thunders; sudden flashed A traitor's rifle,—and the world grew dark.

THE electric telegraph gives a novel and often pathetic interest to the news brought out by the ordinary mail. We read them, as a prophet reads the present, by the light of after events. We are forty days in advance of the dispatches, and a terse cablegram of three lines gives us the *quod erat faciendum* of intricate problems over which trans-oceanic editors are penning quires of conjecture. We read of Wolsley progressing in his expedition, of Gordon soon to be freed from his mighty watches and daily toils, of Burnaby, of Stewart, and of many beside, bravely doing their duty by the historic Nile. On our tables lie the prophetic messages. Gordon the victim of treachery—Khartoum fallen—the parts of Burnaby and Stewart played out in the tragedy—Wolsley confronted with fearful odds and cautiously executing retrogressive movements, and the one great hope of the enterprise lying shattered in the Nubian desert.

THE moral effect of the offer and acceptance of an Australian contingent for the Sudan will be infinitely greater than the mere physical effect can possibly be. Whatever may have been the prime motive actuating those with whom the idea originated, whether simply and solely patriotic, or whether partaking largely of the political, it is certain that the proposal will result in very much broader views being taken by continental critics with regard to the meaning, and the might of the British Empire. It will show that the Empire is not a huge mass of particles with little or no adhesion, but one united whole. It will also silence—if anything short of death or paralysis can silence—those querulous people who are perpetually croaking over the decadence of the Empire, and the thinly-veiled dissatisfaction characterising the colonies, &c. With the political part of the question we have nothing to do, but the moral effect on the world will be important.

WHY is there not something done to regulate the loading of vans and other vehicles carrying passengers, as well as the trams and omnibuses. To any one residing on the road by which the crowds travelled to the boat race it was shocking to notice the suffering of the poor horses. Fourteen men made but a small load for the overburdened beasts. Plenty of them had to drag eighteen or twenty big hulking fellows, two or three of whom with oaths and sticks would goad on the poor horses to a lively trot. It was bad enough going out, but on the return when drink had roused the rascality of the passengers it was most painful. We do hope the Transit Commissioners have the power and the will to regulate this traffic. It requires looking to.

IT is well that attention has been drawn to these most pernicious schools of vice, the dancing saloons of the city. The condemnation of them by the Inspector General of Police is not too severe. They form a most enticing form of temptation to our young people. Pleasure they will have and here it is offered them in most alluring shape. Simple girls are invited to them by designing persons, and here they grow familiar with company of the lowest type, Strong drink aids in the fascination and excitement of the scene, and in such companionship and wild gaiety good morals are soon undermined, and virtue destroyed. They too often become steps in the steep descent by which honest servant girls come down to shame and utter degradation. In his endeavours to rouse our lawmakers into action for the suppression of these nuisances the Inspector General commands the approval of all friends of social order and morality.

THE departure of troops for the Sudan overshadows every other topic. The recent Local Option vote however deserves some notice. It was carried against an increase of licenses in nearly three fourths of the wards. The effect will be to stop the opening of some hundreds of public houses. This, remembering that there are already far too many is a cheering fact. The simplicity of the working of Local Option is noteworthy. Who would care to go back to the old times when every case for a license had to be tried separately before magistrates. Our remembrances of the wrangling, the complaints, and the heart-burnings are still vivid.

IT is remarkable that the Local Option vote went for more public houses in so many of the leading towns in the Diocese of Bathurst, Mudgee, Carcoar, Molong, Forbes and Dubbo all voted "yes." We fear that there has been some neglect on the part of the friends of sobriety. Would it not be well to form branches of the Church of England Temperance Society in those towns. We think that the situation demands serious consideration.

THE greater interest taken in the Local Option voting was satisfactory. The matter is still new, but is becoming better understood. The number of persons who voted was much the same as in Aldermanic contests. The differences in numbers arises through the Local Option vote not being cumulative. Ratepayers have but one vote, while in Aldermanic elections some have as many as four votes. Some complaints has been made about people not voting. The same might be said of all elections. In East Sydney elections, amidst great excitement, barely half or little more than half the electors go to the poll. If people will not vote they must be content to let others decide for them. We think, however, that no man is worthy of citizenship who does not trouble to vote.

AS we have travelled up William-street we have often noticed the desolate appearance of the Catholic Bible Hall. Its doors never appeared to be opened nor its seats occupied. Sometimes we have been induced to question the judgment of Mr. O'Byrne in bequeathing his money for the purpose of providing such a place in connection with the Church of Rome. And, forgive our uncharity, we have occasionally indulged the idea that the authorities of the Church regard it as a kind of white elephant, or at

any rate would much rather that the money had been turned into some other channel. But, for decency sake, it must sometimes be used; and so a series of lectures on Biblical subjects has been arranged. We understand that these lectures will be given weekly.

THE inaugural lecture was delivered by Archbishop Moran on the 4th instant. He recommended the study of the Sacred Scriptures. So far we are glad; and if the course of lectures which has been thus inaugurated tends to the enlightenment of our Roman Catholic fellow citizens, we shall indeed rejoice. But we have many misgivings. These arise in the first place from the remembrance of the history of the past. The Church of Rome has been a consistent enemy of the Bible, and an opponent of the circulation of the Word of God. Upon the *semper idem* principle to which the Church adheres, we can scarcely hope for any change in the policy of the past. Our doubts are also confirmed by the address of Dr. Moran, who suggests so many restrictions upon the study of the Bible, as practically to prohibit the free use of the Book by the people.

DR. MORAN claims for the Church that she is the "divinely constituted guardian and interpreter of the Sacred volume." This declaration is but the repetition of the regulation that the Scripture may not be read without the permission of the church. Every reader of church history knows that this amounts to prohibition, for the church has always set itself against the use of the Word of God by the people. Upon this point Roman Catholics and Protestants join issue to claim the right to use and interpret the Word for ourselves—and our claim is based upon the Word itself which issues the command to "Search the Scriptures."

WE are surprised that a number of intelligent men cannot make better arrangements for a public meeting that were made for the late Annexation Meeting. It was, from beginning to end, a complete fiasco. We sincerely hope that the people in England will be able to weigh properly the worth of the meeting, and understand how little the sentiments which were there expressed accord with the feelings of all true Australians. We cannot go with the Government in the attitude which it has assumed, but we have no sympathy with the majority of those who spoke lately upon the subject at the Town Hall.

MR. THOMAS WALKER is in search of notoriety. He has been looking for it for a long time, but some how or other it does not seem to come. Perhaps Mr. Walker is not made of the stuff which becomes notorious, now and again he comes into public view, but like a flash in the pan, he quickly subsides. He was once a trances lecturer, but he could make no show of that, and was obliged to acknowledge that he had never been in a trance at all. He assumed the rôle of infidel lecturer and President of the Secular Association, but that pedestal has broken down, and he is not popular yet. He has tried his hand at lecturing on historical subjects on Sunday evenings, but the people did not regard him as an authority on matters of history, and so he was again disappointed. He thought to rise into eminence, by entering an appearance at the Christian Evidence Society meeting, but there he was completely snuffed out. His last effort was a political one. He appeared in great form at the Annexation meeting, he came forward with a great resolution condemning the incompetency of the Imperial Government, and urging "Australians to annex Australia for its people." Great words, Thomas Walker, but undoubtedly he was not born to greatness. The people would not listen and nobody would second the motion and the elaborate speech which he had prepared had to remain pent up in his patriotic soul.

POOR David Buchanan—what a chance he lost through that naughty Mayor—that was a tremendous amendment which he moved at the celebrated Annexation Meeting. A brain less subtle could never have conceived so bold an idea,—a man less bold would never have given utterance to it. But it did come from the brain, and lips

of David Buchanan, "Australia to federate, and unite into one independent state, free and independent of all British control—to annex and bring under their own rule and Government adjacent lands." An elaborate speech supported the resolution—and the people listened. But the Mayor thought that he smelt treason, and would not put it, and thus ended David Buchanan's great federation scheme.

WE are glad to see that the Government contemplate the introduction of a "Public Health Bill." The prevalence of diseases which are preventable indicates the necessity for such a measure. The Bill will provide for the systematic inspection of dairies—of the water supply, and of food generally. The practice of the adulteration of food, which is so pernicious and so widespread will be combated we hope successfully by the new measure.

ARCHBISHOP MORAN speaks truly when he says, "the fruits of drunkenness are hardness of heart, and darkness of intellect, and the spiritual death of the soul, and the eternal bitter slavery of Satan." May he succeed in impressing those things on multitudes of his people. But if his success is to be secured he must lend his influence to the Local Option scheme or some plan by which the facilities for drinking, and consequent temptation to the reformed may be lessened. For want of this, much of the good effected by Father Mathew in Ireland forty years ago, was neutralised. As fast as the poor victims were lifted by the hand of Christian effort they were dragged down again by the innumerable drinking shops which everywhere opened their tempting doors. If the Archbishop is to keep his sheep safe when he has got them, he must needs give help to shut the devils pitfalls into which they are so liable to stumble.

"PLEASE let me out to-night, I want to buy two or three valentines." Thus spoke a laughing nursery maid to her mistress on Valentines day last. The lady talked kindly to the girl about the wastefulness and folly of sending valentines. The girl took the advice in good part—went out and brought back her purchases from a draper's instead of the ugly daubs from the print shop. We wish such conversations followed by similar results could be multiplied a thousand fold and thus some thing be done to lessen the display of malice, stupidity and silly sentimentality connected with Valentines Day.

FROM the "Report of the Benevolent Society" we read that during the past year 305 women (95 more than in the year 1883) were attended in their accouchement, 84 only of these being married while 221 were unmarried. No wonder that clergymen find an invincible repugnance in the minds of poor but respectable women to going into that Institution. It is true that the management keeps the two classes apart, but it is a pity they should be under the same roof at all. We wonder too what efforts are made to bring the parental responsibility home to the licentious men who leave the victims of their passions to the public charity. Law is too lenient with the rascals, but we hope whatever can be done, is done to make them contribute to the expenses of the asylum while the women are within its shelter.

✻CORRESPONDENCE.✻

EARNEST APPEAL FOR MISSIONARY VOLUNTEERS.
(To the Editor of the Record.)

DEAR SIR,—We have just had a very sad experience at Warangenda. One of our assistant missionaries Mr. R. W. Ledger, who filled the post of storekeeper and also attended to the domestic arrangements of our single men and little boys as well as assisting in direct spiritual instruction was last Monday night suddenly called home to God. Being rather unwell he retired early, and on Tuesday morning we discovered his lifeless body in the bed. He must have died in a fit of apoplexy. But thank God we have the assurance that sudden death to our dear friend was sudden glory. For years he had served God. And during the two years of his life with us he proved himself an humble and earnest servant of Jesus Christ.

He loved this Mission and did all in his power to bless the blacks. And now that his remains have been deposited in the midst of the graves of our departed Aborigines, I would through the columns of the *Record* ask some devoted young christian man in God's name, and for the sake of our dear blacks to fall into the breach which death has made in our midst, and take up the work which he laid down.

"When he ceased at once to work and live."

Mr. Ledger volunteered for our work. And the one to fill his place must be a real volunteer. We have no salary to offer. He who comes must be constrained by the love of Christ. "Having food and raiment" and the meanest monetary remuneration learning therewith to be content. I shall be happy to receive communication from such a young man.

JOHN B. GRIBBLE,
Warangesda Mission.

Darlington Point, February 9th, 1885.

THE CHURCH SOCIETY.

(To the Editor of the Record.)

SIR,—I almost despair, after reading Mr. Campbell's reply to my last letter, of convincing him he is mistaken or of seeing any good result from continuing a correspondence with one whose mind is evidently made up and who seemingly thinks asseveration suffices to prove a case.

The issue raised in Mr. Campbell's first letter was a very simple one. I did not mistake it, but dealt with it by point as I could not pretend to under-rate its importance to the subscribers.

Mr. Campbell affirmed in substance that the grants made by the Society for 1885 have been given to parishes, the greater number of which do not need assistance, and he enquired, how, under such circumstances, the Society was to do its legitimate work. I replied, showing by the light of the recognised aims and objects of the Society what its legitimate work was, and then—and here let me ask your readers, especially those who are subscribers to the Society, to take note—I went on to detail all the measures that were adopted to obtain the most accurate information as to the true position of every parish applying for assistance. I wrote:—"Each application has to be signed by at least two churchwardens who are required to fill in forms giving detailed information as to parochial revenue and expenditure and vouch for its correctness. The applications are submitted to a joint-committee presided over by the Bishop and composed of those who have knowledge of the circumstances of most, if not all the parishes, and who after careful consideration, make recommendations to the general committee, with whom the final vote rests and who, in turn discuss each application." This statement Mr. Campbell interprets thus: "The Rev. Mr. Tovey says the Bishop presides over the committee and how can anything go wrong."

Next having previously quoted his exact words as to money being granted when it was not needed and allowing their would-be ground for complaint if he could prove it was so,—I gave Mr. Campbell a distinct invitation to, nay, more I stated it was only right he should, give the diocese the benefit of any better information he might possess. His only answer to this is the re-assertion "that many of the parishes are rich and others not poor, a statement Mr. Editor which I can well maintain and prove."

Now the statement is precisely what Mr. Campbell was asked to prove and which he has failed in his reply to even support save by an *ipse dixit*. This, I opine, in a matter of such interest to the subscribers may hardly be deemed sufficient and that something more than simple assertion will be needed before the committee—who can only desire the fullest enquiry—will be disposed to "mend its ways," or can fairly be charged by the thoughtful and well-informed with "lavish mal-appropriation of the Society's funds."

Yours faithfully,
SYMONS S. TOVEY.

11th February, 1885.

[Having allowed Mr. Tovey his right of reply we must beg to terminate the correspondence on this subject.—Ed.]

BLIGHTING BENEVOLENCE.

To the Editor of the C. E. Record.

SIR,—The war cry is heard through the land, and our soldiers are off to the seat of war. They depart laden with gifts and amongst the donors we notice the drink sellers. I must believe good is meant, but evil can only come of liquor amongst the men. The benevolence which gives the devil in solution to a brother blasts his career as a soldier. As a civilian this might seem a rash thing for me to say. I dare not say it on my own authority. I shelter myself behind great names. Mr. Knapp the diligent secretary of the Local Option League writing to the *Daily Telegraph* quotes General Wolsley:—"My long and varied experience on active military service tells me how much of the crime amongst our soldiers is directly attributable to

drink, and I have long felt that in most cases the only real cure for the malady is total abstinence. When I was last in South Africa my personal escort was composed of men who were mostly teetotallers, and I never had better or more cheery men around me. Once during my military career it fell to my lot to lead a brigade through a desert country for a distance of over 600 miles. I fed the men as well as I could, but no one, officer or private, had anything stronger than tea to drink during the expedition. The men had peculiarly hard work to do, and they did it well, and without a murmur; we seemed to have left crime and sickness behind us with the 'grog,' for the conduct of all was most exemplary, and no one was ever ill. I always attributed much of our success upon that occasion to the fact that no form of intoxicating drink formed any portion of the daily ration."

When the soldiers carry this liquor with them to Africa they carry the prolific seeds of crime and disease, and yet I must consider the donors considerate and benevolent persons! Let us have another witness.

Lord Napier, of Magdala, speaking at a meeting of the C.E.T.S. army division in the library of Lambeth Palace, in November last, said—"Men often well disposed who might have continued good soldiers, but for this fatal vice have paid the penalty of their lives or have lost in imprisonment a large portion of their earthly existence. . . . No one could fail to observe on reviewing the records of soldier's offences that practically all had their origin in drunkenness. I caused the preparation of a return of the offences of about 18,000 men rejecting all regiments whose records were imperfect owing to changes of service, and the result proved triumphantly that if the Temperance movement could be maintained it would be the best preventive of crime. Of the records of these 18,000 men, the total Abstainers had no crime. The Temperance men had practically none. *The whole body of crime was among the Non-Abstainers.* If the Temperance movement can continue to establish its hold over the army it will do more than all other restraints and rewards to banish offences." Other officers spoke in the same strain. Lieutenant Colonel B. Walker specially condemning "the authorised drinking in the army. . . . the whole of the present canteen system." In view of all this, and much more at hand for quoting, I for one refuse to give thanks to the kind friends who are helping our soldiers to bring with them what the poor Cassio rightly named, the devil. Our brave fellows go forth to meet the scourge of war—and possibly pestilence and famine. But, says Gladstone—"Drink produces more evil than the three combined," and his witness is true.

Yours truly,
J.B.

(To the Editor of the Record.)

DEAR SIR,—In the pages of your valuable paper there appear advertisements relating to an hotel. Is it not unwise if not inconsistent for a paper which denounces Intemperance to advertise an hotel? Hotels usually being the head quarters of the Intemperate?

Yours, &c.,

SURPRISE.

7th February, 1885.

["Surprise" is quite right in condemning a paper taking a righteous stand against intemperance for inserting hotel advertisements. But the one in question concerns a Temperance Hotel and so we plead not guilty.—Eds. C. of E. R.]

The communications of "Churchman," and D.P.M.H., held over from lack of space.

Having to consider the tastes of a large constituency, we are sorry we cannot insert a second time, the obituary notice sent from Wellington.

In the paper read by Mr. Alfred Sargent at the 'Congress Utterances,' the "two words of caution" to laymen offering themselves for parish work are useful:—

Firstly, "Be loyal to the parochial clergy," by working with and for them, remembering always that mission services are not intended to establish settled congregations, but only to create a thirst for more advanced Church worship, especially that great central act of worship—the Holy Communion. Let the clergy head such movements if they will, and preach whenever there is a fitting opportunity. Secondly, "Be loyal to the Church," by using her Liturgy (in a shortened form), by reading her appointed Lessons, and keeping her great festivals, such as Christmas, Easter, Whitsuntide, and Good Friday. Our preachers at the Victoria, whether lay or clerical, are all Churchmen, and in this not sectarian but national. To encourage lay work in parishes generally, I would suggest the formation of a thoroughly representative Church Council meeting, say quarterly, for friendly conference with the clergy upon all matters connected with aggressive Church work, and especially for the origination and organisation of evangelistic efforts. Might there not be, too, in every parish a Saturday evening prayer meeting, conducted, if necessary, by laymen, and never exceeding one hour in length?

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—Furnishing and General Ironmongers.—

Having completed Extensive Alterations we are now shewing a Large Assortment of New Goods.



ELECTROPLATED —NOVELTIES.—

Our Show Rooms are very Complete.

All New Goods Carefully Selected.

INTENDING PURCHASERS ARE INVITED
TO INSPECT.

—THE—
New South Wales and Sydney
SPORTS DEPOT.

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—SHOULD VISIT CHARLES READ'S—

City Carpet, Floorcloth, Upholstery
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THE NEW DESIGNS

Of BRUSSELS, VELVET PILE and TAPESTRY CARPETS, FLOORCLOTHS, LINOLEUMS, DAMASKS, CRETONNES, &c., &c., from the best manufacturers and designers in the world. C.R. having made arrangements for regular shipments of the same, is in the position to offer them AT PRICES NOT TO BE SURPASSED IN THE COLONY. FURNITURE UPHOLSTERED, BEDDING RE-MADE, VENETIAN BLINDS, CURTAINS, CARPETS, &c., &c., Fitted on the shortest possible notice.

ESTIMATES GIVEN IF DESIRED.

CHARLES READ,
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Easiest and Most Liberal TIME-PAYMENT SYSTEM applied to any Instrument.

OVER 800 PIANOS AND ORGANS

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OPPOSITE BANK OF NEW SOUTH WALES.

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Memorials in Stained Glass, Encaustic Tiles, and Brass.

A. WIGHTMAN,
Pannus-Corum Boot Bazaar,
13 ROYAL ARCADE,
OPPOSITE THE MARKETS.

The proprietor of the above begs to inform the General Public that he has opened the above establishment with a choice and varied stock of

**Ladies', Gentlemen's and Children's
BOOTS & SHOES,**
Imported by him from the leading Continental and English manufacturers, which, for quality and price are unapproachable.

The following are some of the Great Bargains to be obtained at the above establishment.

Ladies' Low Heel Kid Boots for case, a. d.	
from	5 6
Ladies' Glace Kid Button Boots,	
Superior Quality, from	8 9
Ladies' Glove Kid, Elastic Sides, High	
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Gents' Kid and French Calf Boots,	
Goloshed, Toe Caps, from	10 6
Gents' Strong Walking Boots, Elastic	
Sides, from	6 8
Gents' Dancing Pumps and Dress	
Shoes, Hand-sewn, from	10 6
Satin Boots & Shoes, All Colours, from	
And a great variety of Walking and	
Evening Shoes, from	4 6

PANNUS-CORUM BOOT BAZAAR,
13 Royal Arcade opposite the Markets.

ADVANCE AUSTRALIA.

A PAIR of **Anderson's KNEE-MADE BOOTS** or SHOES are unsurpassed in the Southern Hemisphere for superior style and Workmanship. All materials of Premier Quality.

Wear comfortably fitting Boots, which can be procured at the abovenamed establishment, which is unrivalled in the world.

John Anderson,
INTERNATIONAL PRIZE BOOTMAKER,
643, George-street, Haymarket.

THOMAS JENKYN, M.A., Swansea College, St. Leonards, testifies:—"Gentlemen,—I have much pleasure in testifying to the very great benefit which I have derived from the use of your Koumiss. When first I began to take it my health was quite shattered by constant severe attacks of asthma, for which I had tried wellnigh every remedy. I had not been taking Koumiss for many days before I observed a decided change for the better; my appetite, which had been destroyed by smoking stramonium and other things, soon returned. I have never since been troubled with this fell disease. Whenever I feel the slightest symptoms of an attack I take a few bottles of Koumiss. As a medicine it is invaluable, especially to those who have to speak much, and to those who are delicate in the chest. As a beverage it is very exhilarating and invigorating—the very thing thousands need after a hard day's work and worry. I have no objection to your making any use you may deem fit of this note."

Quarts, 10s. per Dozen; Pints, 10s. per Dozen.
Delivered daily, in quantities of not less than one half dozen large, or one dozen small.
Champagne Taps on sale, 5s. each; to be allowed for if returned.

On receipt of 15s., Stamps, or P. O. Order, a case containing one dozen pints and champagne tap, together with pamphlet, and full instructions will be forwarded to any address in Sydney; 1s. 6d. extra if sent by rail or steamer.

Office: Bond Street, Sydney.

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**Fresh Food and Ice Company's
DEPOT, ROYAL ARCADE.**

Monuments and Headstones.

IN Marble, Granite, and Stone; Tomb Railing,
Church Tablets, Fonts, &c. Designs forwarded
at request.

J. CUNNINGHAM,

Margaret-st., Wynyard Square, Sydney.

A CLERGYMAN in Priest's Orders disengaged on Sunday is prepared to take occasional duty. Address, Church of England Record, 172, Pitt-street, Sydney.

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MILLINERY	LACES
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Beg to give SPECIAL NOTICE to the above Department, which are now replete with every Novelty of the Season.

N.B.—Our Glove Department is really second to none in the Colony, the Entire Stock being quite Fresh, and made by

G. H. COURVOISEUR ET CIE,
FOUN, BROTHERS & CO.,
DENT, ALLCROFT & CO.,

And we Sell them at

London Prices.

THE "MARKET CLOTH HALL" J. TURNER ROBINSON & Co.'s, PRACTICAL & FASHIONABLE
TAILORING HOUSE, 478, GEORGE STREET. Opposite the Markets.

NOBLY DOOMED.

Though those that are betrayed
Do feel the treason sharply, yet the traitor
Stands in worse case of woe.—*Cymbeline.*
(Continued.)

Parisius joined his regiment before Metz, and found interest and excitement enough during that eventful summer to keep disagreeable reflections at bay. He affected, of course, to find the siege slow, although its tedium, compared with the utter monotony of garrison life at Stralsund, was brilliantly lively. Few days went by without a skirmish at one or another of the fore-ports; the great forts scattered shot and shell in a promiscuous sort of a way, on and off, day after day; now and then a sortie—hopelessly enough—would be made by the besieged, and an hour or two's sharp fighting would follow; familiar faces were missed for a time, and then missed no more. The talk would run upon the coolness and pluck of this or that officer; the splendid dash with which such and such a company of men carried such a point; the way So-and-so held his position; and another fellow with a handful of volunteers burned a village under the nose of the enemy without their finding him out. On quiet days they commented upon the tactics of Bazaine, shut up in the impregnable fortress—on the desultoriness of the French conduct of the war, so far; they calculated the probable duration of the siege, and speculated on their chances of seeing Paris within such and such a time.

In the summer weather the curious hardships of campaigning life were part of the fun—to lie all night, arms in hand, on *feldwache* duty in a wood "on the *qui vive*" for a sortie from the enemy, or spend twenty-four hours at a fore-post in sleepless vigilance, was a new and pleasant experience. To sleep on a few feet of straw in the dismantled hall of a once luxurious chateau, eating and drinking such things as came to hand out of such odd cups and platters as could be found, had all the charms of a picnic.

And what better *revellée* could a young soldier desire than to be awakened by the sound of firing?

And then what genial evenings there were, what fun and merriment, what a strumming of dances and marches on the defenceless piano: what a singing of songs comic, patriotic romantic; what a roar of choruses when the chord of "Deutschland" was struck: what a clashing of odd glasses and defective teacups, when someone had received a consignment of wine from home and the health of a gallant comrade was drunk; what a clamour of jolly voices over the game of cards: what laughter at the irresistible antics of that grave young lieutenant who convulsed them all with his ridiculous pantomimes!

The days shortened, however; the summer came to an end, autumn brought constant heavy rain; sickness crept about, undermining strong frames, rheumatism stiffened and crippled lithe young limbs, the soldiers stood patiently in the mud and coughed perpetually. The aspect, too, of the whole country around was not without a depressing effect upon the spirits. The beautiful plain and valley of the Moselle, encircled by wooded hills with vineyards on their sunny slopes, dotted all over with white-walled villages, half hidden by poplars and willows, and sprinkled with dainty villas in trim gardens, was become a spectacle of ruin and desolation. Instead of gardens are grim earthworks in all directions along the Prussian lines; once prosperous hamlets, where peaceful cottages clustered round the little church amid the poplars, are charred and shattered ruins, pitted with bullets, torn and ploughed up by shells; the harvest rots in the trampled fields strewn with the debris of battle and covered with graves. The villas and farmhouses are mere heaps of stones, with here and there a blackened roofless gable standing up amongst the ruins and lending shelter to a few skirmishers. Chateaux, half wrecked, stand in their wasted gardens, stacks of arms are piled among the trodden flower-beds, recruits practise their drill on the lawns—all is spoiled and ruined, except perhaps a quiet corner where lie a few hundred brave men who will see their Fatherland no more. There all is ordered and well tended, planted with shrubs and fenced carefully round. The wintry wind blows fitfully, and the pitiless rain beats upon the soil above their graves, but they shall feel cold and rain no more. Drums beat and trumpets blow around them, but never more shall bugle rouse them to the din of battle and the heat of strife. The comrades will go back to their Fatherland and their homes, the villages will be rebuilt, the vines once more will clothe the vineyards on the hills, the gardens and the fields will bloom again, the land will wake at the touch of spring, but these—these shall sleep here till the last trumpet calls. Ah! brave hearts and ready hands, for what was the sacrifice? This is earthly glory! This is a worthy end of the noblest work of God! Oh earth, earth, earth! so very far from the goal! Oh, human life! so very far from perfection! Oh, mystery of suffering and sorrow! Our eyes ache with watching for the dawn; our ears listen vainly for the voice that shall cry, "Come from the four winds, O breath, and breathe upon these slain that they may live!" Well may we cry, "How long? how long?" groping here in the feeble twilight of this world.

Such thoughts visited many a heart in those gloomy days, and many longed for home and its dear faces and for rest. Not Parisius, however Parisius had distinguished himself more than once, and twice had received a few words of warm praise from his commanding officer—words that a month or two ago would have seemed the fulfilment of his highest ambition, and which now somehow fell a little flat. Something was out of tune. His brother officers were hearty in their congratulations. Lobeck squeezed his hand affectionately, and said, with a half-envious laugh, "Laurels doubly dear when you may lay them at her feet," and Victor disengaged his hand and turned gloomily away. The others took it for bashfulness. Lobeck wondered what was amiss. The world is in an ill-fitted puzzle; never the right thing comes at the right time. You long for it to-day, it drops into your hand to-morrow and you fling it away without so much as a glance at it. Your eyes are fixed yearning on a distant height; to-morrow you have reached it, but you scarcely know nor care. Your eyes are dim with crying, your heart still empty and unsatisfied, your sickness incurable, although the medicine lies to hand—all is too late.

Amongst many brave men Parisius was winning a name for daring and desperate courage. His only peace was in action. He had a vague desire to atone for the cowardice of which his heart accused him by bravery in the field and ceaseless activity, but of his fame he might have said with Lancelot,

"I treasure to have it none; to lose it pain."

One wet day towards the end of September Parisius was on *feldwache* duty in a village where lay a couple of Prussian companies on the constant look-out. The duty was severe, and relief, accordingly, frequent. The young officers were beginning to grumble as their time drew to an end, and to give up their hopes of any "fun," when a sudden sortie of the enemy in considerable force brought every hand to its weapon and steadied every nerve to meet the onslaught. The fight was sharp, the issue not at first as obvious as usual. The Prussians found themselves greatly outnumbered, and had to fall back as the French poured into the village. The besieged were in search of food, there being some grain stores in the place, and were fighting for their lives in more senses than one. They scarcely got under way, however, with their booty, before the Prussian artillery came forward to the rescue, and they retired precipitately before the storm of shells that fell among them. Then there was leisure to see what had happened and who was hurt. Very few were killed, not many wounded, but among these were Lieutenants Lobeck and Parisius. Lobeck, with a broken arm and disabled by a wound in the foot, leaned, half-fainting, propped on his elbow, over Parisius, who lay just as he had fallen when he was hit, his hands rigidly clutching the muddy grass, his broken helmet lying near, his face, all stained and disfigured by the blood flowing from a ghastly wound, turned up to the rainy sky. Lobeck was beside himself with grief, and refused to move until his comrade was first gently lifted and borne in under cover.

"He's dead, poor fellow!" murmured the others, as two stalwart soldiers raised him from the ground and carried him away.

"Were you near him? did you see him fall?" asked Lobeck's comrades, as they helped him away.

"Near him!" panted Lobeck, standing still and gripping their arms for support. "He brought me so far. I was hit at the beginning, and he saw I couldn't get on. He was helping me to shelter there." He pointed to a fragment of a wall and a shrub or two—all that was left of a cottage and its garden. "I begged him to leave me and go on with the rest. I told him they wouldn't touch a wounded man, but he wouldn't listen. He said such things had been done, which was true. We had nearly reached the place when a shot him full in the face, and he went back like lead. Of course Behrend will be with him directly?"

"Behrend?" The men looked at each other and let the question pass. Parisius, they knew, was beyond the surgeon's help, poor fellow.

"Have you seen Parisius?" asked Lobeck, eagerly, when the burly surgeon came to cut out the bullet.

Behrend shook his head. "I've seen him, yes; but I don't think he will see me again," he said, sadly; "he can't live an hour."

"Ach, Du mein Gott; It was for me," murmured Lobeck, covering his face.

"Ja, ja! That's the way in war. You can't gather laurels off rose-bushes."

"But to die just when he has won them!" exclaimed Lobeck; "they would have given him the iron cross."

The doctor was silent a while, and then he merely remarked grimly, "There are plenty of brave men left to claim it."

"Do go and see him again," pleaded Lobeck, when the operation was over, catching at the other's tunic as he was leaving.

The surgeon turned and scanned the young fellow's features with interest; there was something singularly attractive in the fair honest face.

"Sehen Sie mal!" he began kindly; you must keep quiet. Yes, yes, I'll go and see him again; I'll do all I can, but I'm afraid he's past hope. There—now lie still. Leben Sie wohl!" and the bury figure disappeared through the battered doorway. "Probably dead already, poor lad," the surgeon added to himself, as he stumbled across the ruins to the place where he had left Parisius.

To this second visit, made to appease Lobeck rather than with a hope, however faint of being able to save him, Parisius owed his life. He did not die in an hour, as the surgeon certainly expected. Some latent power in his constitution enabled him to resist the strain, and in time to rally slowly. A fortnight later Lobeck, sufficiently convalescent to limp about the village—a village in the rear to which both had been removed—came to bid him good bye.

"Na, Victor mein Lieber," he cried, cheerily, in the doorway. "It's good to see you alive."

"Is it you, Lobeck?" asked Victor, holding out his hand vaguely from the pallet where he lay with all the upper part of his face hidden by bandages. "It is good to hear your voice again, though they won't let me look about me yet."

"They're sending me home," said Lobeck, settling himself upon a corner of the table, "so I've come to say adieu."

"Home?" repeated Victor, in a troubled voice. "When, Karl?"

"To-morrow if they can get us off," replied Lobeck, looking pitifully at his helpless friend. "I shan't be sorry to see old Stralsund again, and get away from this tainted atmosphere and out of the mud."

Victor's mouth trembled. "I should like to get away," he muttered, "out of the world altogether."

"What?" cried Lobeck. "Do you know they are going to give you the iron cross?"

"Oh, don't, don't," uttered Victor, turning his head painfully away, "das felste noch—it is the last drop—I can't bear it. Oh, Karl! Why couldn't I have died!"

Lobeck transferred himself from the table to the edge of the rough wooden bed on which Parisius was lying. "Was fehlt Dir, Victor?" (what ails thee?) he asked, affectionately. Victor drew away his hand from the brotherly touch and said nothing.

"Come, take heart," said Lobeck, after a pause, "you will soon follow us home. Give me a message for Fräulein van der Heyden."

Victor did not speak, but Lobeck saw his lips trembling again and divined that his friend was in some trouble of which he knew nothing.

"Am I too much for you, old man?" he asked, grieved in his heart to see him so; "shall I take myself off?"

But Victor gazed almost convulsively for his hand and held it fast. "Oh! no, no; don't leave me, Karl!" he broke out.

"No, no, I won't, my dear fellow," returned Lobeck, soothingly, rather alarmed at the pitch of agitation to which Victor had worked himself up; "only try and keep a little quiet. I shall stay here ever so long, you know, if you want me."

"I must tell you," Victor went on nervously, still gripping the other's hand—"I must tell you it all. You will hate me and despise me, but anything is better than the torture I have endured all this time—praises from all of you and bitter shame within."

Lobeck had half an idea that his friend was wandering in his mind, but he humoured him. "Well tell me the whole thing, then," he said, "only don't knock yourself up, you know."

And then Victor, with his face turned to the wall, poured out the whole story of his half-hearted love, his faithlessness, and the breaking of his word and deception that had followed. "And then you fellows go on about my bravery! They give me—the iron cross!" he exclaimed bitterly. Oh, if I had but died! Now leave me, Lobeck, and never speak to me again."

Lobeck's face had grown dark as the truth became clear to him, and he had a hard struggle with himself before he spoke.

"Well, Victor," he said at last, "I don't know what to say. Am I to do anything for you about it in Stralsund?"

His voice rang a little hard, and Parisius felt the change but could not resent it.

"There's nothing to be done," he said, wearily. "It's all over, you know."

"Yes, but I could take a message, a note, if you like."

"Can I write?" demanded Victor, sadly, and Lobeck melted; he had forgotten. "Besides," continued Victor, "she cannot want to hear of me again; she knows it all. No, no, leave her alone. Some better fellow will win her. I'm glad you know it now, Lobeck."

"Yes," said Lobeck, absently, "I'm glad too."

Something in his voice made Victor's heart stand still in an instant.

"Victor," said Lobeck, earnestly, when both had been silent for some minutes, "would you care to marry her still if all could be set right?"

Victor did not answer at once; that strange thrill in Lobeck's voice had told a tale to ears that would not have understood it a few months ago. There was a short, sharp struggle in his heart, and then he answered "No;" and Lobeck, not at all surprised,

attributed his hesitation to shame at giving this unvarnished reply.

(To be Continued.)

NOTICES OF BOOKS.

OUTLINES OF OLD TESTAMENT STUDY: HISTORICAL AND CRITICAL. (Price 2s. 8d.)

This little volume is intended to place within the reach of "the general reader, whatever his walk in life," a sketch of Old Testament studies, historical and critical. It consists of sixteen chapters, treating of the designations, the Canon, the language, the manuscripts, and versions of the Old Testament. Within the short space of 181 pages the author affords any intelligent reader a great deal of information, such as it is most important the members of the church should possess; because, as he truly and modestly says, "we need to understand, even when we cannot solve, problems which engross the learned world—ecclesiastical theories as they effect the authority of Scripture, and the 'higher criticism' of which we hear so much."

The book is specially opportune now that we are looking forward to the publication of the Revised Version of the Old Testament. It is also stimulating and suggestive, and mentions books for further study of the various subjects here briefly considered. It is written in a spirit of intelligent, discriminating, and reverent faith. The author has not given his name. But from his constant and markedly deferential references to the writings of the late J. N. Darby, and from a certain tone in some of his chapters one is led to suppose that he belongs to the body of Christians commonly known as the Plymouth Brethren. He is however a well-read and well-informed man, and has gathered from all quarters—referring, for example, to the writings of Professor Robertson Smith, and to "the valuable treatise" of Professor Westcott, "The Bible in the Church." He has done good service by the issue of his "Outlines," which we have much pleasure in warmly commending to our readers. The book is on sale at the Depot, 172, Pitt-street, Sydney.

CHARACTERISTICS OF CHRISTIANITY.—By Stanley Leathes, D.D., Professor of Hebrew, King's College, London. (Price 6s.)

"One of the forms of inquiry," says Professor Leathes in the Preface to these valuable Lectures, "which have been specially commended to us by the spirit of uncertainty and lax tenure of the Christian faith, which is unfortunately but too common in the present day, is the comparison of Christianity with other religions of the world. The science of religion is a phrase which has become popular since the publication of Professor Max Müller's very popular lectures on that subject. Kuenen classes Christianity among the principal religions of the world, placing it on the same level with them—the level of comparison. This religion is supposed, therefore, not to differ intrinsically from those other religions." This book is admirably adapted to meet this tendency. The writer's style is perhaps here and there somewhat heavy. But the matter is excellent. The lectures are preceded by a long Preface (xxiii. pages), which, in addition to a glance at the subjects of the several lectures, gives a very useful statement of the evidence for the resurrection of our Lord; and insists upon the fact so often left out of view that there are persons who are "devoid of the faculty not merely of believing the miraculous, but of apprehending the spiritual; it finds no response in their nature; it has no place in their economy of the universe. They draw a circle on a black board, and call that the universe, nature, and the like, and profess to have nothing to do with anything that lies outside it." "Must we not in our consciences confess the truth and justice of St. Paul's question, 'Why should it be thought a thing incredible with you that God should raise the dead?' The question is whether or not He has done so, which must depend upon valid testimony, that is to say, testimony not such as will suffice to overcome the stubbornness of those who are proof against St. Paul's question, but testimony that will satisfy those who are willing to believe, if proof of it is offered, that life is essentially stronger than death." The lectures, of which there are six, are respectively, entitled—Christianity the subject of preparation, Christianity the product of historical forces, Christianity a book religion, Christianity identified with a person, Christianity preserved by a Spirit, Christianity the hope and refuge of mankind.

We are so accustomed to have the "Life of Jesus" written for us, and to have "Jesus only"—a fragment of a sentence from the record of the life of our Lord, before He had been declared the Son of God by the resurrection from the dead—presented to us as the ideal of the Gospel, that the following quotation from "Christianity the subject of preparation" may be instructive. "Palestine was the natural birthplace of this religion, and it could have originated nowhere else. Why not? Because nowhere else was there the definite and fixed conception of a Christ. We too often regard the name Christ as a personal

appellation; it is not so; it is strictly and solely an official title. When we say that Christ was born in the reign of Augustus, we mean that a person was then born who was the Christ. But the personal name of Him who was so born was Jesus, and not Christ. That this Jesus was the Christ, that He had a right to fulfil the office which that name implied, was the earliest assertion of the religion which was afterwards named from Him, but that assertion would have been unmeaning where the name was not known and not understood. And yet so completely has this assertion been found and felt to be true, or at all events characteristic, that after an experience of eighteen centuries we still call the religion of Jesus Christianity, a name derived from the office He fulfilled, and do not call it by any name derived from His personal appellation."

A careful study of this Lecture and of the note at the end of the volume on "The word 'Christ,'" would convince any one willing to be convinced of the absurdity of the theories and systems of our day which represent the supernatural as a foreign and later intrusion into the original "religion of Jesus." And it is by such careful and well-considered expositions as that which is here furnished that, as the attention of the church is increasingly turned to the Hebrew Scriptures, we may expect that she will become more fully conscious of the traces in the Old Testament of "a Divine supervision and arrangement which can only be accounted for by the theory of an interposition and direction which is, strictly speaking, other than natural and above nature."

This book may specially be recommended as affording a good example of scriptural and evangelical apologetics. It always keeps near the centre and clearly states what Christianity professes and what it does not profess to do, in this age. In illustration of these statements we give the following quotations from the chapters entitled "Christianity identified with a person," and "Christianity preserved by a Spirit." "The life-blood that is to quicken and invigorate the extremest members of the body must come from the heart, but in order to do so it must continually return thither; and, so in like manner, though the grace of Christ is designed to penetrate to the utmost ramifications of the Christian Body, and to reach its feeblest and remotest members it must continually be renewed by returning to, and flowing from the Divine heart, for Christ is the heart of Christianity and only as we are in union with Him shall we realise to ourselves or represent to the world what it is to be His disciples."

The distinctive character and claim then of Christianity above all the religions of the world is this, that it is a living and undying thing which having once seen the light and received the truth and embraced the life, can forego and relinquish them no more, but must hand them on and pass them down to the widest limits of the human family and the remotest generations of posterity; but if it is this, and as far as it is this, it can only be so because there is One who liveth and abideth for ever, who has been manifested as the life and the light and the truth, and because to believe in and belong to Him is to live as He lives, with the promise and the potency of an endless and undying life."

"Upon this gift" of the Spirit "and our possession of it will depend altogether the estimate that we form of Christ and Christianity. Looked at as 'men of the world' look at it, Christianity is a failure, and will probably seem so more and more; but then it never promised to be anything else to the eyes of worldly men."

We must be careful not to confound two things which are distinct:—the kingdom of Christ in the world, and the kingdom which shall be Christ's, when it can be said, 'The kingdoms of this world are become the kingdom of our Lord and of His Christ.' As long as the kingdom of Christ is in the world it will not be of the world, and it will have the world arrayed against it, and the world will know it not, even as it knew Him not. Herein we must not deceive ourselves, for herein Christianity has failed and will continue to fail. Those only can understand and appreciate Christianity who know Christ and believe in Him; and in their case the work of the Spirit is so complete and so triumphant in having cast down imaginations and overthrown strongholds and reduced them to the obedience of Christ, that they cannot fail to recognise the Spirit's work as the one and the only agency which can renew and regenerate the individual or the mass, the one and the only element which can preserve and keep alive the body of Christ, and prevent, by its abiding witness, the world from becoming utterly corrupt and putrid, but also cannot fail to see that the things which it hath done are but the earnest of the things which it shall do, and that each broken and contrite spirit that is led to the foot of the cross and brought near to the Father in the blood of the Son by the guidance of the Spirit, is the pledge and promise that in the Lord's own chosen time the whole world of the redeemed shall be gathered in, to give glory to God and to sing the song of Moses and of the Lamb."

Among the valuable notes and illustrations at the end of the volume special attention may be directed to that upon "The order of the Christian Evidences," in which the difficulties and

objections of M. Renan and Mr. Froude are most ably met and answered. Here as throughout these pages we find rare spiritual insight, and candid acknowledgment of spiritual truth. Thus speaking of John the Baptist as the predecessor of our Lord, Professor Leathes says, "In other words it was impossible for them to believe till they had repented—a spiritual law and principle too much overlooked at the present day. The antagonists of Christ seem to think that they have nothing to do but to pronounce off hand upon Him and His claims, whereas nothing can be more certain, according to the repeated assurances of Christ, that until they have repented they are disqualified from passing judgment on either. Unless the want of the Gospel is felt, the power of the Gospel will not be appreciated, nor its truth appreciated."

* ENGLISH MAIL *

FROM OUR OWN CORRESPONDENT.

The year that closed yesterday has been in matters ecclesiastical one of progress and quiet work. The new year rises without a cloud upon the horizon, though no one can tell how soon storms may gather and break. The Liberatorists promise a vigorous campaign against what people call without much reason, the Welsh Church; but no one takes heed of them, except to set his house in order as well as he can. Four Bishops have passed away—Canterbury, Chester, Landaff, and Ripon; and the sees have been filled by a schoolmaster-Bishop, an historian, a comparatively unknown parish priest, and a brilliant preacher and good organiser. Lincoln is very soon to lose the services of its now rapidly failing Bishop, whose name will long be remembered with admiration and affection. Uniting in himself some of the faults and virtues of the poet of Rydal, with a pure and profound devotion to God, his memory will long be cherished in his diocese and in the Church. Amongst the Deaneries there have been several changes, but none that we can contemplate with pleasure. Archdeacon Jacob lately passed away, having held that post for the unexampled period of 59 years, and his living for three years longer.

1884 saw the foundation of one English bishopric, that of Southwell, to which was appointed the head master of Winchester School, and of four for the outworks of the Anglican fortress—Assinboia, Japan, Northern Europe, and East Equatorial Africa. Another will soon be sent to the S. P. G. Mission on the west coast of Africa. The amount of money spent on church building is almost overwhelming, and even somewhat alarming: in school matters too the Church holds her own with the new code and the School Board. It is a little comforting to find Mr. Mundella, himself an earnest Nonconformist, telling the Archbishop of Canterbury that the Education Department owed much of its success and a great debt besides to the clergy of the Church. This recognition comes but tardily from the Liberal Government, but it is certainly due; for there are thousands of schools the whole burden of whose finances, teaching and general efficiency falls upon the clergy; and inspectors admit that their work is better done than that of the school boards with their unlimited credit. This helps has been contemptuously rejected by the Australian governments, and the country has to pay the price.

The Irish Church has suffered a great loss by the resignation of Dr. Trench, Archbishop of Dublin, Glendalough and Kildare. As a poet, expositor and ecclesiastical statesman his name is well known, and he has been a tower of strength to the Irish Church in its hour of need. Of his official stipend of £2,500 he has always returned £1,000 a year to the Church Fund, and now at his retirement when he might have retained the full salary he has declined to receive it. The first election of an Archbishop in modern times took place under the presidency of the Bishop of Limerick; the synod of the united Dioceses electing by a very large majority Lord Plunkett, Metropolitan and Bishop of Meath. The new Archbishop is an active and able man of evangelical sentiments, and a great upholder of the Episcopal Reformed Church of Spain. The first baron was Lord Chancellor of Ireland, the second obtained episcopal rank, and now the third in the succession becomes Archbishop.

The Legislative achievement of parliament has been limited to the passage of the franchise bill after a curious and eventful history: and the year would have been entirely barren but for the concession of the government to the Opposition's just demand for the terms of their Redistribution measure. A more purely factitious agitation was probably never manufactured to order in this country, than that against the House of Lords which showed an unexpected strength. One reform however might well be allowed and permission be given to the House to rid itself of those members who make their appearance before the Divorce and Bankruptcy courts. But these measures if applied to the Lords must also take effect in the Lower House, where high personal character is quite as important.

Trade has been uniformly dull and declining, wool alone being prosperous, a better year for farming has probably never been known, but the unexampled lowness of the price of wheat,

barley, and oats has entirely destroyed their profits. But it is on the foreign outlook that the clouds hang heaviest. Everywhere English policy is scouted, despised and out-generalled. The new alliance between Germany and France, uncertain as it may be in bearing fruit to the damage of England all over the globe. The Berlin Conference has for its prime object the strangling of the Empire there. You have good reason to cry out, when you have been so cleverly forestalled by Germany in New Guinea, New Ireland and New Britain. This you owe solely to the Gladstone Government, and especially to Lord Derby, the most cautious and vacillating of Statesmen. Everyone takes advantage of the Radical dread of "increased responsibilities," and the name of England is only mentioned among Statesmen with a sigh or a sneer. Our only friend is Italy, which reminds one of the scene in English history, when King Harry VIII. saw Crammer, shut out from the Council Chamber, 'waiting among the lackeys,' our representatives have consistently declined to take a firm stand in any direction, and this is the result. It is well known that M. de Bismarck has a profound contempt for our present Premier, and he is not above making him feel it.

Pleasant thoughts are aroused by the announcement on New Year's Eve of the betrothal of the last of England's royal daughters. The Queen consents to lose from her side the last of those attached children whom she has successively yielded to make homes of their own. The 'happy man' is Prince Henry of Battenberg, brother of Prince Louis who was in Sydney with the Flying Squadron, and also of the Prince of Bulgaria. The stipulation is made that they shall live near the Queen. She has thus joy following upon sorrow during this year and all will rejoice that orange-flower is mingled with the holly and ivy at Osborne this Christmas-tide. England has never suffered by absorbing into herself the foreign elements and will gladly make room for another of Germany's princely sons.

The death of the Marquis of Cholmondeley deprives the Church Missionary Society of one of its warmest supporters. The deceased nobleman was always present at its meetings; he also frequently held service in his own house. Mr. Jones, who presented the same Society with £185,000 passed away in the course of the year.

The course of the Egyptian campaign has entered on the third, the acute stage. Khartoum being very closely invested, Wolseley has determined to march across the desert with a small force sending the remainder round the great bend of the Nile. We may expect in no very long time to hear of the first encounter with the enemy at two days march from Korti where the present head-quarters are fixed.

New Year's Day, 1885.

A deep impression was made throughout the country by the sudden death of the Bishop of London. For some time a growing weakness had been apparent, but no one thought the end was near. Only the Sunday before he had preached at St. Paul's to a large congregation. Translated from Lincoln to fill the place of Archbishop Tait, he found the Episcopal throne of London no bed of roses. The ecclesiastical disputes raised by the lawlessness of the extreme Ritualist party, greatly embittered the life of one who might be described as an old fashioned High Churchman, with a nineteenth century inclination towards the Broad school of thought. His career was commenced as a schoolmaster, but he came into notice as Vicar of St. James', Piccadilly, whence he was advanced to Lincoln. He was a pious, earnest, and in many respects a wise ruler; but his conduct in the matter of Mr. Maconochie lost him the respect of a large number of his flock. His reign was signalled by the creation of the new diocese of St. Albans; by the appointment of the Bishop of Bedford for East London, and of Bishop Cloughston as Archdeacon. He was one of the last to admit the assembling of a Diocesan Conference, which has only once met hitherto. Of course many speculations are rife as to whom Mr. Gladstone will select to fill his place. The Bishops of Rochester, of Lichfield and Carlisle, are names upon everyone's lips; but although London is usually filled from the Bench, there is a wide field of choice for the Premier. His last appointment has given general satisfaction. In the place of Henry Law, the pious Dean of Gloucester, who passed away at the age of 87, he has placed the Rev. Edward Bickersteth, Vicar of Christ Church, Hampstead, well known to you as the able and accomplished editor of the Hymnal Companion to the Book of Common Prayer, which your late Bishop sanctioned as the Diocesan Hymn Book for Sydney: a poet and a musician; he is also a distinguished leader of the Evangelicals of the Church of England, and a liberal and enthusiastic supporter of the Church Missionary Society, in whose behalf he wrote the stirring letter, 'Half as much again.'

The coming of age of Prince Albert Victor of Wales has drawn forth a great wave of loyal feeling over the country. His short speeches upon the occasion were simple and genial and augur well for his future. In one of them he alludes to his visit to Australia and the loyal affection which he found there towards the throne of England. A feature of the celebration was Mr.

Gladstone's letter to the Prince, expressed with his usual felicity and courtliness, and conveying 'as the oldest confidential servant of the Crown' some excellent advice in the guise of good wishes for the future. Expressing his deliberate opinion that ours is the grandest monarchy in the world, he adds, that none gives more opportunities for doing good and being useful to those to occupy it. Mr. Gladstone will occupy the foremost position among subjects till his death and as his son assures us—he will die in harness. An old woman of the neighbourhood once asked him 'why he did not leave off going to London where he got so much abused and set upon and come and live at his own place where everyone knew and loved him.' 'Why don't you sell your horse and cart, returned Mr. Gladstone and give up those cold and toilsome journeys to and from Chester?'—'Oh! she said it is my business and if I should give it up I should just sit down and die.' So should I concluded the Prime Minister. The misfortune at present is that by an optical delusion, everything at home seems so large to his eye that foreign affairs are dwarfed to nothing and only come in for notice when they begin to pinch. He cannot see them, but now and then is compelled to feel them. The triumphant progress of the Nile expedition which is almost joining hands with General Gordon at this present moment is putting the Englishmen in better heart and is producing a more respectful tone on the part of our Continental friends. And it cannot but be matter of pride to the Briton who can see beyond his nose, to watch the thin line of boats sailing up the Nile, and the stalwart Lifeguardsmen and jovial Sailors steering their unwieldy camels to the word of command under the eye of Lord Wolseley himself. General Stewart's desert march of 90 miles in 60 hours without water, may take a place alongside Sir Frederick Roberts' Afghan march, although on a very much smaller scale.

A great excitement has arisen in Italy about the expedition just starting for Assab Bay in the Red Sea. They have caught the colonising fever, and England seems to have agreed to the establishment of a garrison, perhaps in return for Italy's support in Cairo and Berlin. We may do worse than gain the cheerful support of a Naval power like Italy.

Some surprise has been expressed by Australians at the announcement that Bishop Barry is to spend two months at Hobart in the summer. Certainly the diocese got on without a Bishop for two years very fairly, but we hardly thought that there would be time for so prolonged a divorce. Probably, however, the rest may be useful for the Bishop's health, unused as yet to the sea breezes.

January 16th, 1885.

COLLECTORS AND COLLECTING.

If anyone has too good an opinion of his fellow-creatures, let him take a collecting card for any charitable object, and try to fill it with subscriptions. I do not know any course which will tend more effectually to undeceive him. The excuses which are made for refusing to subscribe would be amusing, if they were not so saddening—so manifestly *excuses*. While endeavouring to raise funds for a most worthy object during the last few days, the conviction has been growing that by far the greater majority of even professing Christians consider that their money is their own, to be spent on themselves with a liberal hand; but the idea never occurs to them that it really all belongs to the great Donor of their wealth.

It is pitiful to see those who can afford £50 for a picture, or some wholly unnecessary adornment for house or garden, if they are asked to give to God, begin to ponder whether they can "get off" with 10s. or whether they "must give" a sovereign.

It is written that "God loveth a cheerful giver," and I am quite sure that His people who undertake the very trying task of collecting, would far rather have the cheerfully given half-crown than the grudging guinea. Where are the people who are "ready to give and glad to distribute"? There may be many in Sydney, but they are not easy to find. It is not wonderful that those who do not recognise God should consider their money as intended exclusively for their own use; but that professedly Christian people should say in their hearts, "My power and the might of my hand hath gotten me this wealth," is indeed strange. Nay—"thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth," so the money is not ours, but His: all to be used for Him, we merely His stewards. It does not seem that we have improved since David's days. "Riches increase," and still we "set our hearts upon them." Oh! for a more liberal spirit among all classes in our city; a spirit that will not meanly calculate "how little can I give"? but rather, "How much can I spare? What can I do without in order to further the cause of God"? Then shall we hear the blessing of those who are "ready to distribute," and know from our own happy experience the truth which we are so specially told to remember, and which we are so apt to forget, that it is "more blessed to give than to receive."

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

On the 19th ultimo, the central committee met in the Church Society's rooms, Philip-street. The chair was occupied by the Rev. A. W. Pain. The Rev. E. D. Madgwick, of St. Thomas', Balmain, was elected a representative of the C.E.T.S. to sit in the council of the New South Wales Local Option League. Mr. Edward Deas-Thomson kindly consented to act as assistant lay secretary. It was the unanimous desire of the members present that the Rev. A. W. Pain should act as clerical secretary, but he declined, owing to the great pressure of work he has on hand. Ultimately it was arranged that a deputation wait upon the Bishop of Sydney to ask him to consider the necessity of appointing a first-class clerical organizing secretary, in conjunction with another office distinct from ordinary parochial work, which it is considered will fully require all the time and energy of a man possessed of high administrative ability. It was decided to enlarge the number of the Executive of the "Church Home" to 17, and as the institution is under the control of the central committee it was agreed that no more names be added to the executive list. The Rev. T. B. Tress was absent on a prior engagement, but it was intimated that there were already 11 inmates, and the matron reported well of their conduct. A conference of members will be held on Monday, 9th of March.

St. MATTHEW'S, WINDSOR.—A Branch of the C. E. T. S. was opened in this Parish in October last. The monthly meetings are well attended, and are decidedly popular. The Branch has 58 Adult and 89 Juvenile members. At the last meeting held on Tuesday, 10th February, the incumbent gave an address in which some of the physical effects of alcohol were explained.

Lewisham Ward in Petersham has no public house. By the recent Local Option Vote it decided to remain under prohibition for another three years.

The Good Templars have formed a lodge among the men going to the Soudan. About 80 have joined.

PROGRESS IN CANADA.

The London *Daily Chronicle* says of Canada:—The Nova Scotia Counties which have adopted the Scott Act (giving the right of full Local Option) contain a population of 282,000. New Brunswick has 202,000 of its population under the Scott Act, Prince Edward Island, 108,891 (the whole), Quebec, 40,000, Ontario, 450,000, Manitoba, 25,000. Prohibition also prevails over the North West Territories with their population of 56,446.

There is now, therefore, in Canada a total population under prohibition of 1,264,337, while campaigns are in progress in cities and countries representing a population of 750,000; in Ontario, 100,000; in Quebec, 40,000; in Manitoba and the whole of British Columbia, within a few months probably one half of the people of the dominion will have accepted the rule of prohibition. May we ask why the Sydney Daily press has recorded none of these facts?

→JOTTINGS FROM THE BUSH←

Profoundly as I honour the memory of General Gordon, it is not my part in these paragraphs to attempt to do justice to his life. And I certainly shall not attempt to play the ungracious part of a "Devil's Advocate" in pointing out his faults. My office is merely to jot down a few ideas to suggest thought. It is worth notice, for instance, that this man of such profound and living faith felt great dissatisfaction at his ordinary conventional style of religion and was also, on some points, decidedly unorthodox. What matter? If we were less conventional we should probably be more earnest, and if we more fully recognized the essential unity of the Christian Church, while tolerating differences of opinions on points of minor importance, our faith and hope would be no less firm while our charity would be far more like that described by St. Paul.

Was Gordon, a follower of the Prince of Peace, justified in devoting to the slaughter of his fellowmen that part of his life which the world calls the most glorious? (To me his quiet useful life at Gravesend was as noble as the period of his constant victories.) That raises an old question, which was, as we may gather from our 87th Article, debated hotly 300 years ago. In Gordon's case there can be little doubt on the matter. He is responsible for fighting his three great campaigns—a remarkable thing for a soldier. The English Government did not command him to fight. He accepted the offer to fight against the Taipings in China; his own policy provoked the war against the slave dealers in the Soudan; and in this last fatal war he might have

retired and left the Mahdi master of the situation. In each case he was right in fighting. He fought on behalf of the (comparatively) defenceless against blood-thirsty murderers. In each case he fought as mercifully as is possible in the case of war, and in each case the evils of mankind would have been greatly increased if Gordon had not taken the matter in hand.

But how could he, a follower of the meek and lowly Jesus, use such an expression as "I must smash the Mahdi"? Ah, there is need among Christian men of more of that very spirit which prompted those words—the spirit of bitter hatred of evil, but coupled with forgiveness, as frequently shown in his case, for the sinner who repents and amends his conduct. And, thank God, there are many such characters in our midst.

The strong brave souls,

The manly tender hearts—whom tale of wrong
To woman or to child, to all weak things and small,
Fires like a blow, calling the righteous flush
Of anger to the brow, knotting the cords
Of muscle on the arm with one desire
To hew the spoiler down and make an end
And go their way for others; making light
Of toil and pain and too laborious days
And peril—be it unchanged, albeit they serve
A Lord of meekness. For the world still needs
A champion as of old, and finds him still.

And this is one of the reasons why many sincere and earnest (Christians are found among the so called "Jingoes" whose hearts are gladdened by the acceptance of the aid of New South Wales by the Imperial Government. They feel that the author of the massacres of Sinkat, Berber and Khartoum ought to have his power crushed, and that it is an honour to be able to help in doing it. Granted that our money might be more useful if it were spent on putting ourselves in a thoroughly secure state of defence against a foreign invader. Granted that the foe which our men are to fight is uncivilized and badly armed and that thus the element of "glory" is lessened: it must be remembered however that as regards numbers and bravery these descendants of the Saracens are by no means despicable. Granted that our men may perhaps take part in a battle which may become almost a battue. Granted that it would be better if the ladies who now are offering to go as hospital nurses were to find similar work as useful, if less romantic, at home. Still, when all is said, this outburst of enthusiasm throughout the colony is a subject for congratulation. Cynics may employ their sarcasm: political economists (economists in two senses) may grumble that "charity begins at home": fond relations may grieve at the risk. But there are worse evils even than those of war. The love of gain, the spirit of selfishness, the one absorbing desire for earthly life and its outward advantages, these have such a hold upon us in the colonies that one welcomes anything that will inspire men with carelessness of self and disregard of life when saving one's life means loss of honour and sacrifice of loyalty. We must not become a "nation of shopkeepers" and at the present we all—from the squatter to the labourer—have too much of the selfish covetousness, which is the only sting that that expression can give. We need to argue on a different basis from that of the Grey Goose in "Jackanapes" who maintained that the great motto of life was to run away and not sacrifice oneself. We need to remember that "a man's life consisteth not in the things that he possesseth" and that "he that loveth his life shall lose it."

And therefore I, for one, say to our men "Go and God bless and prosper you." They go in testimony of their own willingness to suffer and bleed for our great Empire: they will be paid freely and cheerfully from the selfish desire to bear part of the burden of the old country. And last, but not least, it is the indirect testimony of a whole nation to the worth of a noble life. For it is the death of Gordon that has really caused this enthusiasm. And this outburst of loyalty is nevertheless one of the least of the blessings that have resulted from Gordon's death. It was for blacks and Egyptians that he laid down his life, but his death has done most good to his fellow countrymen. It is the influence on the personal character of individuals that will be the greatest blessing resulting from Gordon's tragic death.

Lives of (such) good men remind us

We may make our lives sublime

As Fronde says, "they create an epidemic of nobleness"; or as Lange says, "The heroic self-sacrifice of one single man may kindle in a whole nation a flame of holy enthusiasm." From looking at, admiring and imitating Gordon's self-sacrifice, men may be led, as he would have wished, to look at, admire, imitate and accept the self-sacrifice of the Divine Master whom he tried to imitate—whose he was and whom he served.

COLIN CLOUT.

He that will commit sin to prevent suffering, is like a man that lets his head be wounded to save his shield and helmet.

SPECIAL PRAYERS OF INTERCESSION ON OCCASION OF THE WAR IN EGYPT.

(To be used at the Special Service in the Cathedral on March 1st, and, as shall be found desirable, in other Churches and in private devotion.)

O most glorious and eternal God, the Lord of hosts, in whose hand rest all the issues of war, we humbly commit to Thy righteous judgment the cause of our dear country in this her hour of trial. Send down, if it be according to Thy gracious will, such blessing on our arms in Egypt that the clouds of danger may be scattered before us, and the light of peace and happiness be restored; and grant that we, acknowledging Thee as the giver of all victory, may strive to use our power, as a trust from Thee, for the advancement of Thy glory and the welfare of all the people of the land, through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

O God, who hast taught us by the hour of trial to draw closer the bonds of brotherhood, and to rejoice in claiming our share in the dangers and the destinies of our nation, bless, we beseech Thee, with Thy gracious favour and protection, those who go forth willingly from these shores to serve our dear country in her time of need. May Thy fatherly hand ever be over them! May Thy Spirit of righteousness and mercy rule their hearts! Bring them back, if it be Thy will, in peace and safety, and, whether in life or in death, may Thy blessing rest upon them, for the sake of Him, who gave Himself for our salvation, Jesus Christ our Lord. Amen.

CHILDREN'S COLUMN.

OFFICE SHOWS THE MAN.

How do you like Tiger?" said Puck to Toby, her ladyship's favourite pug who was sunning himself against the wall by the stable door.

"Like him!" said Toby, wrinkling his black nose into contemptuous creases: "I don't suppose any one likes him; but he has nothing to do with me, as I shall take the first opportunity of telling him, if he offers to interfere with me."

"Ah! I wish I were in your place," said Puck; "he's wonderfully altered since he's been in charge of the yard; he used to be as friendly as possible, and I've often given him a tit bit from my own dinner, because he was so pleasant and sociable; but now he does nothing but growl if any one goes near his kennel, and leads us all such a life that nobody has a good word for him."

"Ah!" said Toby, flattening his nose on his fore paws and blinking at the sun:—"You are not the first I have heard complain of him. I'm sorry for you; but I'm not surprised. He's not the first, and he won't be the last, whose head has been turned by the responsibilities of office."

AN ITEM FOR BOYS.

It is not necessary that a boy who learns a trade should follow it all his life. Governor Palmer, of Illinois, was once a country blacksmith, and began his political career in Macoupin county. A Circuit Judge in the central part of Illinois, was a tailor. Thomas Hoynes, a rich and eminent lawyer of Illinois, was once a bookbinder. Erasmus Corning, of New York, too lame to do hard labour, commenced as a shop boy in Albany. When he applied for employment first, he was asked, "Why, my little boy, what can you do?" "Can do what I am bid," was the answer, which secured him a place. Senator Wilson, of Massachusetts, was a shoemaker; Thurlow Weed served his time as an apprentice at the printing business; Ex-Governor Stone, of Iowa, was a cabinet-maker, as was also the late Hon. Steven A. Douglas in his youth. Large numbers of men of prominence now living have risen from humble life by dint of industry, without which talent is as a gold coin on a barren island. Work alone makes men bright, and it does not alone depend on the kind of work you have, whether you rise or not; it depends certainly on how you do it.—Selected.

PERSEVERANCE.

The *Wide Awake* gives the following story, which is all the better for being true:—"Two men stood at the same table in a large factory in Philadelphia, working at the same trade. Having an hour for their noon in every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last. One of these two mechanics used his daily leisure in working out the invention of a machine for sawing a block of wood into almost any desired shape. When his invention was complete, he sold the patent for a fortune, changed his workman's apron for a broadcloth suit, and moved out of a tenement-house into a brown stone mansion. The other man—what did he do? Well, he spent an hour each day during most of the year in the very difficult undertaking of teaching a little dog to stand on his hind feet and dance a jig, while he played the tune. At last accounts

he was working ten hours a day at the same trade and at his old wages, and finding fault with the fate that made his fellow-workman rich while leaving him poor. Leisure minutes may bring golden grain to mind as well as purse, if one harvests wheat instead of chaff."

THE TIME TO REMOVE EVIL.

"Don't pull me up!" cried a handsome Scotch thistle to the farmer, as he grasped her prickly stalk. "See, I am quite in the corner of the field; and though I am tall, I take up very little ground. There are no more of my family anywhere in sight. I am all alone in my glory."

"I daresay," said the farmer; "but if I were to leave you to scatter those seeds of yours over the field, I wonder how many of you there would be next year. No, no, my friend; you're comparatively harmless now, and now is the time for you to go."

—Eleanor B. Prosser.

THE TAIT MEMORIAL.

The memorial to the late Archbishop Tait which it is proposed to erect in Canterbury Cathedral is to consist of a new sedilia only, it having been found impracticable to carry out the larger scheme for a new reredos as well, owing to the difference of opinion as to the retention or removal of the existing eastern screen. If, however, the appeal now made produces more money than is necessary to pay for the sedilia, the balance will be spent upon the decoration of the blank space of wall on the north, or upon that of the lower part of the eastern screen, or upon new Communion rails.—*London Record*.

NAPOLEON'S MARSHALS.

Angereau, Duke of Castiglione, the son of a mason and a fruiterer, was a private dragoon; Murat, the innkeeper's son, abandoned his postillions whip for the trooper's sabre, to rise to be not only a marshal, but Grand Duke of Berg and King of Naples; Bernadotte, the son of a lawyer, entered the army as a volunteer in Corsica, and died King of Sweden; Junot, Duke of Abrantes, was a private grenadier; Lannes, Duke of Montebello, was the son of a stable-boy, and began soldiering in the ranks; Soult, Duke of Dalmatia, and Ney, Prince de la Moskova, passed from the lowest to the highest ranks in their calling. Few of these valiant captains knew anything about mathematics, and some of their number, indeed, were almost illiterate; but soldiering was their trade, and in that, at least they were gloriously proficient; they lived in an epoch propitious to the promotion of the capable, and they served a chief who had not only marshal's batons, and dukedoms, but thrones to give away.

The parish church of Grove, on the borders of Beds and Bucks but situated in the latter county, is said to be the smallest and most curious church in England. The parish contains under 20 inhabitants, and the church will comfortably seat just a few more than that number. This church has just been restored at a cost of £250, and will shortly be reopened by the Bishop of Oxford. The living is a rectory of the value of £60 a year, without house and is held by the vicar of Wing.

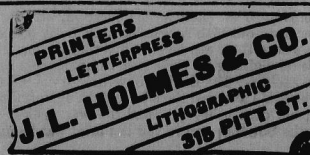
Bishopsgrove Church, near Canterbury, was attended by a very numerous and aristocratic congregation to witness the unveiling of a subscription window erected in memory of the "judicious" Hooker, the rector of the church three centuries ago, and author of the "Laws of Ecclesiastical Policy." The Bishop of Colchester preached. In the course of his sermon he observed that to no man more than to Richard Hooker was the fact due that, in the reign of Queen Victoria, the Church could look back to many of the troubles which agitated her in the reign of Elizabeth as things happily passed and done with.

Holloway's Ointment and Pills.—Coughs, Influenza.—The soothing properties of these medicaments 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 most sure. 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 retarding 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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THE MYSTERY OF HUMAN SUFFERING.

"Job did not understand the mystery of God's love in allowing him to be tried, or his trial would have been at an end. But for us, the veil is lifted. We are ushered into the inner sanctuary. God bids us see that He must inflict sufferings, not because a weak faith has to be strengthened, or decaying grace renewed, or the whole man fashioned into a pillar of holiness in the eternal temple, but because God has honoured Himself in the trial. Surely no more noble part could be assigned to man than to be the champion of God to avenge the insulted majesty of His Creator. Cannot you understand that? Some of God's best saints have had the largest share of suffering. You look at that pale face, and wonder that it should please the Lord to make that a centre of triumph of divine love in man; and by the light of the divine life that follows from the Cross you see more—you see One who did no sin, neither was guile found in His mouth crushed beneath His sufferings! You see Him made perfect in suffering. His trial, you know, was not the trial of punishment or purification from earthly dross, but it was for the glory of God, as it was for the redemption of man. And if the great enemy doth still say, 'Doth Job fear God for naught?' will you not answer the question by taking up your cross, with all that it has of mystery, and cast yourself with that precious burden into the arms of God, confessing that He has appointed it to you in love; and showing men who charge the followers of the Crucified with mercenary motives and selfish ends that such love is given as unweary self-sacrifice, is love which takes upon it the burden of the world, and which shall compel the world to confess, for the glory of God that God is love, and that man loves Him for Himself?"—Dean of Peterborough.

THE CHURCH SOCIETY OF THE DIOCESE OF SYDNEY.

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ROBERT HILLS, Esq.

Organizing Secretary:

THE REV. S. S. TOVEY, B.A.

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Receipts for the month ending 2nd February, 1885.

GENERAL FUND.

SUBSCRIPTIONS.

	£	s.	d.
Rev. R. Raymond King, for 1884...	1	1	0
Mr. Deas-Thomson, for 1885...	1	1	0
Mrs. E. R. Deas-Thomson, for 1885	1	1	0

DONATIONS.

Mr. Nathan	0	10	0
Navies and Families, Prospect Waterworks	4	19	1

OFFERTORIES.

St. Barnabas, Advent	9	7	6
St. David's, Surry Hills, Advent	12	8	4
St. David's, Surry Hills, Trinity	12	10	0
Appin, Advent	0	17	0
" at Wilton	0	9	3
St. Paul's, Lithgow	1	15	10
" Sunday School	1	1	1
St. Paul's, Redfern, Advent	14	18	10
Emu Plains, do	2	0	0
" at Castlereagh, do	1	0	0
Sutton Forest, at Moss Vale, do	13	3	0
St. Matthew's, Botany, do	2	13	0
Campbelltown, do	6	10	5
Ryde, at Bar Island, do	0	6	0
Dapto, do	0	17	0

AUXILIARIES FOR GENERAL PURPOSES.

St. Mark's, Darling Point	2	0	0
St. Paul's, Burwood, per Mr. J. Plummer	14	14	0
Bull's Box Account	1	6	0
Sammer Hill, collected by Mrs. Pocock	1	4	6
St. George, from Hurstville	8	1	6
Jamboro	9	0	0
Christ Church, Sydney, per Mrs. Macpherson	28	15	11
Appin and Wilton	1	13	6
St. James	46	15	9
St. Thomas', North Shore	2	0	0
Hunter's Hill	5	17	9
Dapto	13	3	0
Waverley	75	3	0
St. Stephen's, Newtown	1	0	0
St. Stephen's, Newtown, a Friend, per Rev. Robert Taylor	10	0	0
Christ Church, St. Leonards	37	5	9
Windsor, Box No. 115, Ethel Hole	0	2	3
St. Barnabas	10	0	0
Ashfield Box Account	0	13	0
Pennant Hills and Ermington	6	13	6
St. Peter's, Cook's River	7	19	6
St. George's, Box Account	1	9	1
St. Peter's, Woolloomooloo	106	5	10
Sutton Forest, from Moss Vale	12	3	0
St. Stephen's, Mittagong	13	12	2
St. Matthias', Paddington	3	9	6
Box Account	0	5	8
All Saints', Petersham	100	12	6
St. Peter's, Campbelltown	12	1	6
Box Account	1	18	10
" at annual meeting	0	10	0
St. Mark's, Pictou	30	8	1
St. John's, Parramatta	5	9	0
Box Account	14	1	9
Hunter's Hill, Mr. C. A. Jeanneret	2	0	0
St. David's, Surry Hills	17	7	6
St. John's, Darlinghurst, 8th list, (per Mr. H. E. A. Allan)	20	0	0
Mrs. Wingate's Subscription	2	2	0
Mrs. R. T. King's Subscription	2	2	0
Ladies Auxiliary, per Mrs. Scroggie	77	8	1

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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.

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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.

THE NEW DIOCESE.

We have heard for some time past of a Diocese which was about to be formed within this colony, through the munificence of Mr. John Campbell in providing the principal part of the endowment, and the last week has brought to us practical proof that it is a reality. The Bishop, the Right Reverend Dr. SYDNEY LINTON, has arrived to take possession of his See, and will in a few days proceed, after being welcomed publicly in Goulburn, to be installed thereinto. On Sunday last at the morning service such a welcome was accorded to him in St. Andrew's, when an appropriate sermon was preached by the Primate. In the afternoon, the newly arrived Bishop gave expression to his own feelings and purposes in coming. On Monday afternoon a public reception was further given to Dr. Linton, in the Church Society's House, and three addresses were presented to him, one from the Diocese of Sydney, a second from that of Goulburn, and a third from Bathurst.

The Bishop seemed to be much encouraged by these proceedings, and said that he should be much strengthened by the assurances then received of sympathy and prayer on his behalf.

As soon as the See is "full," there will be six Dioceses in New South Wales, and thirteen in Australia and Tasmania. Forty-nine years ago, Archdeacon Broughton was consecrated the first Bishop. He lived to see five Bishops formed out of his one; and he himself nobly offered to give up one-half of his stipend in order that two of these might be created; fore-seeing how much they were required, and at the same time how slender was the hope, without such a sacrifice on his part, that they would be provided. It was by the zealous efforts of

his successor, Bishop BARKER, that three others were added; and now they have grown to the extent we have before stated. The organization of the Church is so far complete. That which is now wanted is a large infusion of spiritual life, and an increase of holiness, righteousness, and truth. The external development must be regarded as a means to an end. Channels and machinery are not made for themselves, but as instruments for the accomplishment of certain designs, and while we rejoice in this addition to the Episcopate, it is because we hope that, by the grace of God, the means of salvation will be brought nearer to those who are scattered through the district, designated Riverina, and the Gospel which is the power of God unto salvation to those who believe it, brought home to them in their Churches and their habitations.

The work will be arduous, because of the very sparse population. But in the course of time this state of things may be changed. Towns and villages may and probably will grow up, though not as in other parts of Australia. The Bishop is however prepared to throw himself into the work heartily in the spirit of self-denial, which led him to accept the post. And we most heartily wish him and his 'God speed.'

PAROCHIAL MISSIONS.

We are now enabled to state that it has been decided to hold Missions, in the month of June, in several of the parishes in the City, we hope in the majority of them. There are no doubt some differences of opinion regarding such efforts, and some strong objections have been urged against them. But do not these apply more to the methods of a Mission than to the Mission itself? Most persons we think will admit that almost any amount of excitement in religion is preferable to the torpor of spiritual death, in which many are content to remain. Even the extravagances of the "Salvation Army" are better. But what we hope for is a combined and sober minded effort to awaken and arouse our people by the preaching of a full Gospel, in a plain, bold, earnest, and loving spirit: to awaken them from that deadness and formality which satisfies the carnal mind, and to arouse them to lay hold of salvation by a lively faith in Jesus Christ our Lord.

The experience of the past may suggest improvements in the mode of conducting the Missions. And we would hope that those who may be entrusted with the arrangements will well consider this. The object, it appears to us, should be first to convince of sin, then to lead the sinner to the Saviour, that coming to Him he may find pardon and peace. But we question whether it is judicious to ask those who may feel strongly the power of the word, to make such declarations as we have sometimes heard of as being required. Those