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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.

We 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.

Several communications are held over.

"Subscribers" questions will be answered in the next issue.

"Communicant." "Not Saul's son in law" received.

SPECIAL NOTICE.

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

We hope the subscribers above mentioned will take the hint.

**A. R. LITTLE,
Manager.**

OUR SUNDAY SCHOOL TEACHERS.

We are glad to know that there is a prospect of a voluntary examination of Sunday School teachers during the present year. When the subject was mooted two or three years ago, it was said by some that the experience of England in the matter did not offer much encouragement. But we are inclined to think, from what we have since heard, that that experience may have been different in different parts of the country, in the north and in the south. From reports of such examinations, which have been supplied and printed in the Church Sunday School Magazine for last year, it appears that very considerable results have been attained in and around London. The examinations have been successful. They have stimulated study and self-improvement in teachers. They have led to investigation and inquiry into the subjects to be taught.

And this has led to an enlarged and more accurate acquaintance with Holy Scripture and with the Prayer-Book.

We hope similar results will be attained here. Our teachers need, as those who are in earnest in their work will readily admit, improvement. And this can only be secured by attention to Bacon's three processes—reading, which makes a full mind; writing, which gives accuracy to thought and expression; and the practice of speaking, which produces readiness in imparting knowledge.

Those who have taken this matter in hand, the Committee of the Church of England Sunday School Institute, will confer a benefit upon the Church, if they will take some trouble to make the subjects of examination known as widely as possible, together with the time at which those who wish it may be examined; and the clergy will be doing service, if they will talk over and explain the matter to their teachers, and afford them some assistance in getting up the subjects.

In connection with this matter, we wish to point out to the members of the Church who have had the advantages of superior education, that a solemn responsibility rests upon them to help in the work of teaching. We are well aware that such advantages do not, in many instances, render those who have possessed them, good teachers. Almost the first requisite, if not the very first, is an earnest spirit of love, and a desire to impress the young with a sense of the love of God to them. But, supposing this to be in some measure possessed, then, other things being equal, we believe that a much greater influence for good will be exercised over the young by such than by those whose education has been inferior in quality.

We put this with some confidence from the experience we have had, and from facts which have fallen under our observation. And while we value most highly those who, with fewer advantages, but with the love of Christ in their hearts, devote themselves to the self-denying work of Sunday School teaching, we earnestly wish that our more educated Christian men and women would in larger numbers follow their example, and try to reap the double blessing of doing good to others, and being benefitted themselves.

It appears to us that what is wanted in those who have received the higher educational privileges is the spirit which is often found in the less privileged. For want of this, how many excuses are pleaded for not coming forward to employ their talents in the service of Christ, and in promoting the spiritual welfare of their poorer brethren. In England we hear of Lord Chancellors, Barristers, Solicitors, and other professional men giving up their leisure on Sunday to such works. Young men in offices, students at the great universities, men who during the week are busy in various enterprises, find time or make it. Why cannot the same thing be done here, why is it not, and the same blessings found in

doing it? We know that many Sunday-schools are suffering greatly from the want of suitable teachers. When will our young men respond to the call, and say—"Here am I, send me?"

THE KHARTOUM RELIEF EXPEDITION.

The time for which the people of England and all loyal hearts have been looking eagerly is, we hope, now at hand; when General Gordon will be rescued from his dangerous position, and the Mahdi and his followers, should they offer resistance, be ignominiously defeated. But this ought to have been done long ago; and if right steps had been taken at the proper time, it would have been. Blundering however seems to have been the order of the day. And not until there was an outcry, and a demand that something should be done, was any attempt made to relieve and save the noble-hearted man who was shut up in Khartoum with very doubtful prospects of being able to hold out until October last. It will be deeply interesting to learn how he was enabled to do so, and what difficulties he has had to contend with during so many months.

So far as we are informed the instructions given to General Wolseley are to relieve Gordon and bring him and his troops away in safety and then leave the place and country to whatever may happen. It is appalling to think of what this may be. What may be supposed as almost certain to happen? Massacres, slaughter and death in various forms to those who have in any way helped or befriended the English representatives. Will the people of England allow this? And if they do, can we suppose the great Ruler of the Nations will hold them guiltless?

The Gladstone Government may resolve that so it shall be. But let us hope that something may yet arise to prevent the terrible consequences which must ensue if their policy, as at present indicated, is to be carried into effect.

CHURCH NEWS.

SYDNEY.

Diocesan.

We are informed that the Most Reverend the Primate and party arrived at Hobart all well. His Lordship expects to return to Sydney about the 12th proximo.

The Rev. Arthur Richard Rivers, M.A., the newly appointed Prosector of St. Andrew's Cathedral, arrived by the "Austral."

The Rev. Robert Taylor, Incumbent of Newtown with Macdonald Town has been appointed by the Bishop to be Rural Dean of West Sydney.

The Rev. H. H. Britten, Incumbent of Ryde, left by the "Austral" on a visit to England.

The Rev. Canon Evans-Jones of Bega will act as *locum tenens* during Mr. Britten's absence, but until his arrival the Rev. W. Witcombe, at present Curate of St. James, Sydney, will take charge.

The Rev. Dr. Carter, having for a time relinquished the charge of the parish of Canterbury, under leave of absence from the Bishop, is ready, with the Bishops full sanction and concurrence, to undertake occasional duty in the Diocese. Dr. Carter is residing at Prospect Road, Summer Hill.

Sunday School Teacher's Examination, June 1885. Preparation Classes will (p.v.) commence at the Deanery, George-street, Sydney, on Tuesday, February 10th, at 5 p.m.

The Rev. C. H. Gibson, B.A., will be glad to receive the names of teachers and members of Bible classes who may wish to attend.

CHURCH SOCIETY.—The following applications at the last meeting of the Church Society's Committee on the 5th inst. were referred to the Finance Committee—(1) for £8 increased stipend

grant Emu and Castlereagh; (2) expenses Lay Readers at Gordon and Hornsby; (3) £100 towards stipend of a curate at St. Peter's, Cook's River; (4) grant towards fittings at St. Paul's Church, Middle Harbour; (5) £5 increased stipend grant, parish of St. George; (6) grant towards cost of site for Church at Auburn; (7) £75 towards salary of a Catechist at Shoalhaven. The following resolution was also passed—"That the Committee selected by the subscribers of the Endowment Fund having appointed as trustees Messrs. T. A. Dibbs, J. Plummer, and H. Chadwick, the Endowment Fund Committee be requested to hand over to these gentlemen all sums of money or other property of which this Fund consists."

LAY READERS' ASSOCIATION.—The ninth Annual Meeting of this unassuming but useful Association was held in the Church Society's House, on the 13th instant; the chair being occupied by the Venerable the Archdeacon of Cumberland. From the report read by the Honorary Secretary, it appeared that 450 Services had been conducted in thirty-eight different localities during the past year, assistance having been thus rendered to Twenty-six Incumbents. Another fact elicited therefrom was that no less than 4,696 recorded services had been undertaken by this little band since the Association had been brought into existence. The Treasurer's Statement of accounts showed a credit balance amounting to £9 13s. Of this Association it may be well said that it is one that does not its work by proxy; and for economy in working there are few organizations which can show such an amount of work accomplished with so small an expenditure of funds. Two members of this voluntary body of Church-workers are about to resign their connection therefrom in order to enter upon more permanent work as Catechists. Can, and will the Clergy of the diocese strengthen the hands of the Committee by seeking out and encouraging suitable young men to offer themselves as candidates for employment under their direction? It may be unnecessary to say that the President of the Association is the Primate, from whom each member receives a Licence;—the Vice-presidents are the Very Rev. the Dean of Sydney, and the Venerable the Archdeacon of Cumberland.

GIRLS' FRIENDLY SOCIETY.—The Diocesan Council of the Girls' Friendly Society held its monthly meeting at the Registry, Phillip-street, on Wednesday, January 7th. There were present, of the General Council—Mrs. Griffiths, Associate for Probationers, of elected members, Mrs. Gibson, Mrs. Riley, Mrs. E. Rouse, Mrs. Stiles, Mrs. Willis, Miss Allwood, Miss Hassall, Miss Salisbury, of Branch and Parish Secretaries, Mrs. Bentley, Mrs. Chapman, Mrs. Docker, Mrs. Holme, Miss Bradley, Miss Cottingham, Miss Garmsey, Miss Garrett, Miss Levy. In the absence of the Sydney Diocesan President, Mrs. Barry, the chair was taken by Mrs. Stiles, Diocesan Secretary and Treasurer, who stated that eight working and seven honorary Associates had joined the Society since December 1st, viz., working:—Mrs. Broad for Waverley, Mrs. Anson and Miss King for Ashfield, Miss Day and Miss Louisa Day for the Glebe; Mrs. C. E. Fuller and Miss Burt for Manly; Miss Martens for North Shore. Hon. Mrs. Ebbsworth for Waverley; Mrs. Whitton, Mrs. Ebbetts, Miss Kirby for North Shore, Mrs. Kennedy for Petersham; Madame Ferret and Miss Sampson for Holy Trinity. It was announced that Mrs. E. B. Docker was now Secretary for the Parramatta Branch, and Miss Burt, Secretary for Manly. The Rules of the "Randwick, Waverley and Coogee" Branch, and of the North Shore Branch, both newly organised, were read and confirmed. The following is a complete list of the 15 elected members of Council for 1885:—Mrs. Barnier, Mrs. Broad, Mrs. Chadwick, Mrs. Cook, Mrs. Gibson, Mrs. Langley, Mrs. Riley, Mrs. Robinson, Mrs. E. Rouse, Mrs. Stiles, Mrs. Willis, Mrs. Zöllner, Miss Allwood, Miss Hassall, Miss Salisbury. The meeting was closed as usual.

Parochial.

ST. JAMES'S.—We (*Echo*) are glad to be informed that a committee, of which Mr. Michael Metcalfe is the chairman, is now at work with a view of properly receiving the Rev. Henry Latimer Jackson, the new incumbent, on his arrival, for which purpose the contributions and kindly co-operation of the parishioners are invited.

PARRAMATTA.—The incumbent of All Saints' Church, Parramatta, North, Rev. J. R. Blomfield, who returned to the colony on Friday, 9th instant, after an absence of thirteen months in the home country, was welcomed by a social gathering at the King's School. The Rev. G. F. Macarthur presided, and there was a large attendance. An address was presented to Mr. Blomfield on behalf of the parishioners, and the Rev. gentleman replied at some length.

CASTLE HILL.—On Tuesday the 6th instant, Mr. W. H. Tuckwell, Superintendent of the Sunday School connected with St. Paul's Church, was presented with a very handsome and useful lounge from the children, teachers and friends of the school as a token of esteem and in recognition of his efficient

services. The presentation was made by the Rev. T. J. Schleicher in the Sunday School-room in the presence of the children, teachers, parents and friends in connection with the above church.

ST. THOMAS' NARELLAN.—The ceremony of opening the new church of St. Thomas, Narellan was performed by the Primate on Tuesday, Dec. 16, commencing at 4 p.m. A large number of people had assembled for the occasion and most of the families of the neighbourhood were represented. The congregation being in their places, the Primate attended by the Revs. A. W. Pain, B.A., and J. F. Moran, B.A., proceeded down the church and were met at the Porch by the Rev. G. H. Adnutt, with the churchwardens and sidesmen, who presented the petition for the licensing of the building for Divine Worship, which was granted in due form—the Bishop and clergy then returned to the chancel reciting the 24th Psalm. After the customary prayers were offered by the Bishop standing at the north side of the Holy Table, the ordinary evening service was read by the Incumbent, and the proper lessons by the Revs. A. W. Pain, J. F. Moran.—After the third collect the anthem: "Thine, O Lord is the greatness" from 1 Chron. xxix. 11, was sung. The Primate based some very appropriate remarks upon Ephesians ii. 21. The offertory amounted to £23. After the service the Bishop presented the 1st and 2nd prizes for proficiency in Sacred Religious Instruction to Arthur Wheatley and Edina Macpherson, pupils in Narellan public school. The following is a brief history of the new church. The old school-church at Narellan was erected more than 50 years ago, during the incumbency of the Rev. T. Hassall, M.A., senior chaplain of the colony, and it is therefore one of the oldest churches in the district: still it was only a school church, and in 1856 an effort was made to provide a new church, which only resulted in the repairing and enlarging of the old structure. At length, on March 11, 1879, during the incumbency of the Rev. A. W. Pain, B.A., at a meeting of parishioners held to make arrangements for the consecration of the Bural Ground it was unanimously resolved "that it is expedient that a new church be erected at Narellan, and that a meeting be held immediately after the consecration to promote this object." On March 28, 1879, the Right Rev. Frederic Barker, D.D., Bishop of Sydney, consecrated the burial ground, and presided over a meeting of parishioners, when a building committee was elected and £178 2s. was subscribed for the building of a new church. On March 27, 1883, when the Rev. A. W. Pain resigned the incumbency of Narellan upon his election to St. John's, Darlinghurst, the subscriptions and promises amounted to £787 16s. 10d. with the exception of £100 from E. L. Moore, Esq., of Badgally, and £50 each from the Hon. John Campbell, Esq., and the Hon. James White, Esq., and the Church Society's grant of £100, this sum was made up of comparatively small subscriptions, shewing how many in the district have taken their part in the good work according to, and in many instances beyond their ability. On May 30, 1884, the foundation stone was laid by Miss Hassall in the presence of a large gathering of clergy and residents. And on the 16th December the Primate opened the completed and furnished church which was crowded. The church is a Gothic building seating 150 people and consists of nave and chancel with commodious vestry and porch—of brick, with an open roof, covered with sawn shingles, and is fitted throughout with polished Kauri furniture. The whole designs are under the superintendance of Blacket Bros., 99 Pitt-street. It is greatly admired for its elegant proportions, and it occupies a commanding site with extensive and lovely views of Camden and the Nepean Valley with a background of mountains. The builder was J. H. Parry, of Surrey Hills, and the furniture is by Herbert Coates of Parramatta. The total cost is £1813 all of which is paid with the exception of £250. The handsome stone Font is the gift of St. John's, Darlinghurst. The Communion Cloth and Monogram is the gift and work of Miss Hassall. The valuable double service of Communion plate is the gift of Mrs. Barker, Maryland. The lectern of iron bronzed and gilded made from an English design by Mr. H. Campbell, of Cobbitty, is presented by Mrs. H. Beard of Orielton. The great Bible, Prayer and Service Books are the gift of Mrs. H. A. Thomas, of Wivenhoe, in memory of her late husband who took a warm interest in the work. On Sunday the 21st Dec., the opening Sunday service, prayers were read by the incumbent, and an impressive sermon from Haggai ii. 9., was preached by the Rev. A. W. Pain, to a crowded congregation.

JAMBEROO.—After the usual prayer meeting held on Wednesday evening, 14th instant, in the school-room, advantage was taken to make a presentation to the Rev. E. A. Colvin from his late confirmation candidates. The presentation was made by Mr. H. Tate, who said through the bashfulness or modesty of the candidates he was appointed to do a little act of duty on their behalf to Mr. Colvin. That duty consisted of presenting him with a small token of their appreciation of the unusual amount of energy, labour and love displayed on their behalf in preparing their hearts and minds for the rite of confirmation. He then handed Mr. Colvin "Geikie's Life of Christ" in two volumes very handsomely bound, also "Smith's Dictionary of the Bible"

both containing a suitable inscription and forming a very nice present. The Rev. Gentleman in reply said that the labour spent in preparing them had been of great spiritual benefit to himself.

BATHURST.

RYSTONE.—Last month the Venerable Archdeacon Campbell, M.A., Vicar-General, paid an official visit to Rystone and held a meeting with the churchwardens and members of the parochial council with reference to church matters, including that of forming a district for a Catechist.

The Christmas decorations at St. James' Church were very tastefully arranged this year, although there was a scarcity of flowers. There was an early celebration of the Holy Communion on Christmas Day at 7 a.m. when a goodly number communicated. The usual services at 11 a.m. and 7:30 p.m. were conducted by the incumbent, who preached on both occasions.

A mid-night service was also held to see the old year out and the new one in. The incumbent conducted the service preaching from Psalm xc. 12. The services on each occasion were fairly attended.

During the first week in the new year a branch of the Children's Scripture Union was formed by Mrs. Read, when 16 children enrolled their names. Several others purpose joining shortly. At the close of this meeting another was held for the formation of a branch of the Band of Mercy, when 9 young people entered their names. Mrs. Read is the Secretary, and Miss Stafford the Treasurer. The Rev. R. J. Read gave a short address to the young people, and explained the objects of the formation of such a society.

MELBOURNE.

The wife of the Dean of Melbourne, Mrs. McCarliney, died at the Deanery on Saturday the 10th instant. The deceased lady was in her 82nd year. She was born at Castle Bellingham County, South Ireland, and was married to the Dean on the 7th of March, 1853, at St. Peter's Church, Dublin, coming with him to Melbourne in 1848.

On 1st December the Bishop lectured at Warrnambool, on the 2nd confirmed and lectured at Allansford, and the same at Framingham on 3rd. On 4th he was at Camperdown, where he addressed the State scholars on 5th, and confirmed and preached at Camperdown, visiting Cobden that afternoon. On 8th he went to Ballarat for examination week, council, &c., proceeding on 13th to Colac, where he confirmed and preached on 14th, and at Irrewillipe in afternoon. On 15th he addressed the State school and lectured at Colac, and on 16th attended Girls' Friendly Society meeting at Birregorra, where he confirmed next morning, preaching in the evening. On the 18th he drove into the forest, conferring with residents at Gerangamete and Yaughier, returning to Ballarat that night. On 21st he ordained at the Pro-Cathedral, and preached twice at St. John's, and again on Christmas Day, and on 28th and 31st at Christ Church.

BRISBANE.

The Bishop of Melanesia, delivered a most interesting lecture to a somewhat small audience on the evening of the 8th inst., on the subject of the Melanesian Mission and the Labour Trade. Bishop Hale presided.

NORTH QUEENSLAND.

TOWNSVILLE.—The Archdeacon and Mrs. Plunne returned on 9th December to Townsville in the "Waronga," after a very smart passage. They were met on board by His Lordship the Bishop and the Rev. A. Edwards.

NOTES ON PASSING EVENTS.

IN our last issue we stated that our circulation in 1884 had increased 25 per cent. We were however in error. We should have said 50 per cent. We hope our numerous readers will use their influence to enable us to make the same progress this year. The "Record" is carried on solely for the Church's sake, with no pecuniary gain to the proprietors. All friends therefore should feel a common interest in its progress.

THE Central Committee of the Church of England Temperance Society has passed a resolution, suggesting that the clergy should use their influence to prevent the Local Option vote favoring an increase of public houses. We hope the suggestion will have due weight. At present we have but a little bit of the Local Option

principle upon the Statute Book, yet it would be a short-sighted policy if it were not availed of. Friends of sobriety everywhere should be urged to vote. The greatest danger rests in their neglecting to go to the poll.

THE Annual Meeting of the Local Option League was influentially attended. The report showed a vast amount of work done for a very small expenditure. A good working Committee has been elected, fairly representative as including leading members of various Temperance Organizations and some non-abstainers. The League is broader in its basis than even the Church of England Temperance Society. It asks for no signed pledge but includes all favourable to local self-government as to the liquor traffic. The daily papers are against the movement but it must succeed.

WE present our readers with a supplement in the shape of the manifesto of the Local Option League. We would especially direct attention to the portion dealing with the question in other lands. It will show that in preventing intemperance we are far behind in New South Wales. The progress of prohibitory laws in the United States is one of the marvels of modern politics.

A Week's praying, and what comes of it?" I suppose the gentleman who took this as the title of his lecture on a late Sunday evening quite settled the matter to his own satisfaction, and shewed that nothing comes of it. But his title suggested to me some queer notions as to the views of the lower creatures touching things which are above their comprehension. The rat may wonder what comes of the circling flight of the lark. It has no ears to hear the rain of melody that falls from the clear heavens overhead. In my musing this fable came to me—I thought of the offices of a great architect in which were many men and youths at work; and there were mischievous monkeys straying about, and as they saw the workers busy, and often passing in and out to the central place where the master was thinking and planning all, they grinned and chattered, and when opportunity offered harassed the souls of the very weak ones by tearing up odd sheets, and saying to one another in the Simian tongue—"This drawing and figuring and writing, what comes of it?" And in after years when a stately edifice crowned the terraced slope, men and women gazed upon the finished work with admiration, extolled the skill and taste of the master, and some went in to lay their tribute of praise at his feet. But having eyes that cannot see, and ears that cannot hear, and hearts that will not understand, the mischievous ones still vexed the feeble ones amongst the master's co-workers; still grinned spitefully and chattered, saying one to another, "weeks of thinking and working, and what comes of it?" Would that they knew better.

AFTER months of toil, thought, and appeal, the "Church Home for the Intemperate and Fallen" has become "un fait accompli." The House which has been taken is No. 242 Belgrave Terrace, Upper Forbes-street, Darlinghurst. The situation of the Home is in every respect suitable, but the accommodation is, we apprehend, rather limited. We are glad to be able to state that a ready response has been made to the various appeals which have been made to the public. The funds are in a fairly prosperous state—and donations of furniture &c. have been so liberally made, that the Committee have scarcely been called upon to make any expenditure in this direction—applications have already been received for the admission of inmates. It is intended to keep all who are in the institution well employed, so that, if possible, it may be made self-supporting. The very best appliances for Laundry Work have been procured, and Sewing Machines are amongst the donations which have been received, so that a great show of work is expected. The Home was informally opened on Wednesday last, by a short Service of praise and prayer. The formal opening has been deferred until the return of the Primate about a month hence.

THE "LOCAL OPTION LEAGUE" have issued a very bold and comprehensive Manifesto. We congratulate them upon this. The movement has made such advances since the league commenced its operations that they have every reason to present a bold front and to enlarge their borders. The second annual meeting was held on the 19th instant. Forward, is evidently their motto. We heartily wish them God-speed. May they have success all along the lines. Success is certain, may it come soon.

THE coming Municipal elections are particularly important on account of the Local Option vote which is to be taken. We counsel all who desire the suppression of the Liquor traffic to record their vote against the increase of Public Houses. Before the next vote is taken we hope to have Local Option pure and simple. In the meantime use the privileges which you already possess.

THERE seems to be something wrong with the "Free-thought Platform." It appears to be somewhat shaky. It never holds one man very long. Mr. Charles Bright has had enough of it. He is going to retire and take to journalism. We are informed that the atmosphere is very stirring. Mr. Bright probably prefers calmer waters. We have an idea also that the advocacy of "freethought" does not pay as well as it did. This too may influence the action of the retiring apostle of infidelity. We notice that money and ease are leading considerations with those who glory in a "divine humanity."

THE first of Mr. Bright's farewell lectures was of rather a gloomy nature. True, he reviewed the past, calling up the great names which had adorned the cause of "Freethought." He recalled with evident pleasure the apparent advances which the movement had made for the last fourteen years. He told the story of heroes who had stood up in defence of the "noble cause"—of battles (bloodless) which had been fought in the interest of freedom of thought and public utterance. But he spoke as a discouraged man:—He seemed to fear the forces that were arrayed against him and the cause he has been leading. He evidently considers that the freethought citadel is not impregnable. He judges it wise for him to quit before it is taken.

ON Sunday last the Rev. A. B. Camm gave his audience his views of Missionary work. The Rev. W. G. Lawes was treated most handsomely, being lauded up to the skies. But Mr. Lawes was held in the shackles of theology—which was a serious drawback in the estimation of the lecturer. If the devoted Missionary of New Guinea, would but abandon the idea of fallen humanity, and would go to the heathen as a "risen and a rising race"—if he would in this belief bring all his qualities—his education—his broad sympathies—his genial nature—enthusiasm, and self-sacrifice, to bear upon the benighted folk beyond, and strive to raise them higher in the scale of humanity—Mr. Camm would at once pronounce him an "ideal Missionary"—But we think Mr. Lawes will decline the honor. He knows too much about fallen humanity, and of the Gospel of Christ as the only power which can raise man, for that.

BARNUM the American showman of Jumbo notoriety, whose name is as familiar a household word throughout Christendom as that of Prince Bismarck, has according to a cablegram of a few days ago, received an offer on behalf of the Claimant. This latter gentleman having signally failed in his attempt to claim the Tichborne estates has come out under new colours. He has been exhibiting himself recently to provincial enthusiasts under the supervision of enterprising caterers to social curiosity, and has entered so vigorously into the affairs which led to his being compelled to languish for a decade in Dartmoor, that the Home Secretary has seen fit to give vent to a few words of friendly caution. If this latest departure emanated from the pseudo Sir Roger himself, it shows a foolish hankering after notoriety, and that of no elevated character, which cannot easily be reconciled with the profession of resigna-

tion given at or about the time of his release on ticket of leave. Barnum it is said does not entertain the proposal with favor, viewing the claimant, it may be, in more senses than one, in the light of a "white elephant."

THE Church of England Lay Readers' Association is one of those institutions which accomplish much good work, in a very unassuming and unostentatious manner. The existence of such an Association is all but unknown to many Churchmen, but none the less is it deserving of support. We trust the report of the work done during the past year will result in its being more fully recognised as an important adjunct to the efficiency of lay agencies in connection with the Church. Any information concerning the working of the Association can be obtained from the Hon. Secretary, Mr. Joseph Cook, 354 George-street.

FROM time immemorial the official mind has been, to a fault, conservative. Routine and red-tape, like the immovably-bolted metals of the railway, have arbitrarily decided the direction in which Bumbledom as a whole must travel—and to carry the simile a little further—any departure wilful or involuntary from the track, has been considered as a catastrophe. The new Mayor has already asserted his right to disregard the antiquated traditions of his order, and to act more in accordance with the spirit and necessities of the times. "The circumlocution office" has had its day, and should now be relegated to the limbo of all *officio* institutions. Doubtless the unusual energy with which the mayoral reign has commenced will meet with opposition, tacit or expressed, from pronounced red-tapists. Alderman Playfair, however, has given abundant evidence of his suitability for the important and honourable position he occupies.

THE GIRLS' FRIENDLY SOCIETY IN NEW SOUTH WALES.

The second meeting of the General Council was held at the Sydney Diocesan Registry on December 4th, 1884.

PRESENT—Mrs. Alexander Gordon, *President* of the General Council for 1884 (in the chair). Mrs. Hey Sharp, *Vice-President* of General Council for 1884, Mrs. G. Griffiths, *Head of Department for G. F. S. Probationers*, Mrs. Kirwen, *Head of Literature Department*, Mrs. R. Armstrong, Miss Allwood, Mrs. Baber, Mrs. Dove, Mrs. Weigall, Miss Walsh, *Delegate for Miss Millans* (Cootamundra), Mrs. Armstrong acted as *Delegate for Mrs. Selwyn* (Newcastle), Mrs. Barry, *President* Sydney Diocesan Council, Mrs. A. W. Pain, *Representative of Goulburn Diocese*, Miss Phillips, *Deputy for Representative of Newcastle Diocese*.

The business commenced with the elections for 1885 of the General Council, the Heads of Departments, and the Executive Committee, as follows—*President*, Mrs. Alexander Gordon, *Vice-President*, Mrs. Hey Sharp, *elected members of Council*. The following members who retired by rotation were re-elected on the Council—Mrs. R. Armstrong, Miss Allwood, Mrs. Baber, Mrs. Cardew, Mrs. Dove. Miss Phillips was elected to fill the remaining vacancy on the Council.

Heads of Departments, Homes of Rest—Mrs. Alfred Stephen, *Registry Work and Immigration*—Mrs. Hey Sharp; *Literature*—Miss Phillips; *Savings Fund*—Mrs. Holdsworth; *G. F. S. Probationers*—Mrs. G. Griffiths; *Unattached Member*—Mrs. Cardew; *Executive Committee*—*President*, Vice-President and Heads of Departments; *Finance and Reference Committee*—A. B. Weigall, Esq., Rev. Canon Sharp, E. Deas-Thomson, Esq., *President and Vice-President*.

The minutes of the last meeting (in July), the minutes of the Executive Committee since July last, the minutes of the Finance and Reference Committee since July last, were read and confirmed.

The following recommendations from the Executive Committee were considered—

A. The formation of a department for G. F. S. Candidates.

B. That a G. F. S. General Lodge be started for New South Wales.

A G. F. S. Candidates Department was formed, proposed by the President, seconded by the Vice-President:—"That Mrs. Barry be appointed Head of this Department." Carried unanimously.

Candidates (as will be seen by the Report just published) are to form a Nursery as it were for the G. F. S.—they can be admitted from 8 years old—and will remain candidates till they are 12, at which age they can join the Society as full members.

As regards the G. F. S. General Lodge for New South Wales it was resolved "that every effort be made to establish such a

Lodge—that it be situated in Sydney, that it be open (under regulations) to every G. F. S. member in the Colony—that collecting cards be issued to every associate and every member in N. S. W. so that all may share in collecting funds to start the Lodge—that a Sale of Work, etc., be held in May, 1885, to raise funds for this purpose. Proposed by Mrs. Baber, seconded by the President of Sydney Diocesan Council—"that in order to save time and money an effort be made to collect sufficient funds to purchase (if possible) a G. F. S. General Lodge.—Carried. Resolved further, "that the G. F. S. General Lodge be used as an office for the work of the whole Society"—as a *Recreation Room or Rooms* as—a *Home* (temporary or otherwise) for G. F. S. members. "That the Executive Committee carry out arrangements for raising funds and starting as soon as possible this G. F. S. General Lodge. The President's report for the last 18 months was read. Reports were received from the Heads of the following General Departments of work:—Registry Work, Literature, G. F. S. Probationers, Immigration, Savings Fund.

The Balance Sheet (for the last 18 months) from the Hon. Treasurer was received. The first Report of the President of the Sydney Diocesan Council was received. A resolution was proposed and seconded "that the thanks of this Council be conveyed to Mrs. Kirwen for her past services as Head of the Literature Department.—Carried unanimously.

THE BRITISH SYRIAN SCHOOLS AND BIBLE MISSIONS.

To the Editor of the Church of England Record.

DEAR SIR,—I have heard, with regret, that Miss Macarthur resigns the office of Secretary to the Darlinghurst Association formed in October 1883, for the purpose of adopting a protegee in the British Syrian Schools. I sincerely hope another lady will come forward to take her place and collect the greatly needed funds for carrying on this work, and the required £16 per annum for the education in the Training Institute, Beyrout, of the very promising little girl Arcefe Attick whom they have adopted, and who is now being educated there and trained for the work of a teacher in this Mission in our Lord's chosen land. May I ask you to insert in the Mission page of the *Church of England Record* the accompanying article from the pen of Mrs. Auriol Barker who has twice visited Syria to see the work of the British Syrian Schools and who is one of the greatest friends to the Mission, bestowing so liberally her time, strength and money on this great work.

Yours truly,

ELLEN ARTHUR BROWN.

St. Elmo, Tunbridge Wells, England,
December 3rd, 1884.

Founded in 1860 by the late Mrs. Bowen Thompson after the massacre in the Lebanon, for the widows and orphans, now under her sisters, Mrs. Mentor Nott and Mrs. H. Smith.

These schools are attended by over 3,000 Jews, Moslems, Druses and Oriental Christians, who are all taught to read the Holy Scriptures besides other branches of instruction and female industry.

No greater contrast could exist than between the way Easter was kept in the City of Damascus by the Greek Church and the way in which it was kept by the little flock of the faithful Christians trained in the British Syrian Schools. On the one hand it was kept with great noise, feasting and drunkenness, on the other in the worship of the true God, and the consecration of young lives to Him.

It is usual for the Greek priests to give a cross to the young men to carry through the streets, but this year the men were so noisy and turbulent they were not allowed to have one,—resenting this, they made one for themselves and carried it through the streets shouting with drunken lips "Christ is our Redeemer, with His blood He bought us," while they pretended to shoot the Moslems in the eyes, and to the Jews they cried "Yours is the feast of Satan." On the other hand we see the true followers of Christ gathered for worship in St. Paul's Church on our Mission Ground, many Syrians were present, the men in their red fez, the women in their white veils, and hearts were filled to overflowing as they joined in the grand Easter Hymn. After the Creed two young female teachers came forward by their own express desire, to be admitted as members of the Protestant Church, one of them more especially renouncing the errors of the Greek Church to which her family belong. She had long been wishing to join the Protestant Church and had absented herself from home, at the time the Greek priest came round for confession, yet without her father's permission we could not advise her to take the step. On leaving school on Good Friday after the service she asked for prayer that her father might give his consent, her joy was very great when this was obtained, and she was enabled to give herself openly to the Lord on Easter Day. After the service these two new members of the church partook of the Holy Communion with the congregation. The "Children's Prayer Union" in Beyrout has opened the way for

unions for prayer among the children, not only in private, but meeting together to intercede for one another. This habit is kept up when they return to their homes during the holidays. On one occasion the very bigoted father of one of our little girls actually chastised his child when he found her kneeling in prayer "To one of her false Gods" (as he said) and made her repeat what she was saying. It was a child's prayer for the restoration of her father's health, that he and her mother might live in peace, and see their children grow up to love and obey God. The father was quite overcome and bid her pray that prayer every morning and evening. A teacher at Damascus one day told the class a story about some little ones holding a meeting to give themselves to Jesus. "Why should not we do so? said they" so after school, at noon, they went to a room by themselves and had a prayer-meeting, they said afterwards, that some of them laughed, so before they separated they knelt down again and asked God to forgive them. The other classes, having this example, have also commenced little prayer-meetings for themselves and when the superintendent at Damascus was ill the children went to the church specially to pray for her. A teacher writes I was teaching the little Moslem children one Sunday the prayer of David "Create in me a clean heart, O God." When they had all learnt it perfectly, one dear little girl of seven asked me whether she might say it every morning and evening, I told her God would love to hear her little voice asking for a clean heart. Then she wanted to know how she could tell when she had got a "clean heart." Before I could answer another little one of nine said "May I tell her teacher?" Anxious to hear what she would say I said yes. Then she said "When we have clean hearts and mother sends us to the Look (market) we shan't eat the dibs (treacle) and the olives and the cheese going home; we shan't tell lies, quarrel, and say bad words and disobey our mothers; we do so with dirty hearts, not clean hearts! I felt that God was even then teaching that little Moslem child the true meaning of a clean heart. And strange to say, these Moslem parents let their children come, well knowing what they learn. Praise the Lord for the Spirit of prayer, but praise Him still more for the *changed lives* of the children, of one little Greek girl the mother said "What has happened to the child she is so changed." And by all accounts, *she is changed*, for instead of being noisy at home and self-willed she is quiet and obedient: this child asked the Greek priest "Why don't you teach about Jesus in your schools?" The Greek priest was not able to reply!

Pray for Syria the Lord's own land, it is yet to be made the blessing of all lands. Happy and blessed will those be who have helped forward the work and in some measure prepared the way for the Lord's return, by either giving of their substance or better still giving themselves to the glorious Mission field. "I will make the place of my feet glorious." Isa. lx. 13.

AGNES BARKER,
Hon. Sec. British Syrian Schools.

DEATH OF THE BISHOP OF LONDON.

We regret to learn by cablegram that the Right Hon. and Right Rev. John Jackson, D.D., Bishop of London is dead.

DEATH OF A VENERABLE CLERGYMAN AT HOME.

The many friends of Mr. Charles Sampson, the well-known principal of the Newtown Academy, Sydney, will learn with regret of the death of his venerable father, the Rev. H. Sampson, LL.B., rector of High Halstow, Essex, England, at the advanced age of 90 years. The deceased clergyman was the eldest of three brothers, sons of the late Rev. Dr. Sampson, formerly rector of Petersham, England, all of whom played a distinguished part in life.

The deceased, the eldest, was for nearly half a century Vicar of Cudham, Kent, and when 81 years of age was advanced to the Rectory of High Halstow. His health and active habits were a marvel to every one. He never had any illness worth mentioning until the day he took to his bed, when he quietly remarked—"My time has come." And he lay down to die.—The day previously he had been to the city transacting business. He leaves behind him a large circle of friends with whom he had enjoyed a long and intimate friendship. His remains were interred at the Kensal Green Cemetery, and amongst the many who assembled there to do honour to his memory was one, with whom he had enjoyed an unbroken friendship for 60 years, and a member of whose family had been church-warden under him for 40 years at Cudham.

His second brother the Hon. J. Sampson was a distinguished member of the English Bar, and was sent out to this colony in 1827 as Solicitor General by the British Government. He however, died two years after his arrival and was buried in the old Devonshire-street Cemetery.

His third brother died in 1883. He was also a clergyman, the Vicar of Prescott, Lancashire, and formerly Fellow of King's College, Cambridge.

NOTICES OF BOOKS.

STEPS IN THE CHRISTIAN LIFE, By Brooke Foss Westcott, D.D.,
Regius Professor of Divinity, Cambridge.

This little book is a gem of its kind. It consists of "brief addresses, designed to suggest subjects for meditation, originally addressed to the members of the Cambridge University Church Society." The addresses are based on, are indeed an exposition of, 2 Peter i. 4-8. There are eight of them; devoted respectively to, "Bringing all diligence"; "In your faith supply virtue"; "In virtue knowledge"; "In knowledge self-control"; "In self-control patience"; "In patience godliness"; "In godliness love of the brethren"; and, "In love of the brethren, love."

There is in these days considerable danger of forgetting either the human or the divine side of the Christian life. We are indeed taught by our Lord to consider the lilies of the field; and we should be as free from anxiety and carking care as they are, not only as regards our temporal, but also as regards our spiritual interests. Yet in presence of the quietistic tone of piety which prevails in some quarters, it is not unnecessary to remind ourselves that the human lily is a person. And the Revised Version of 2 Peter i. 5—"Yea, and for this very cause, *adding on your part all diligence, in your faith supply virtue*"—brings out strongly the active effort required of the believer if he is to become in disposition what God has made him in position. This lesson—which is entirely lost in the "besides this" of the Authorized Version—is well set forth in the first of these addresses. Diligence is commended in aim, reflection, and effort.

"The peace of the Christian," it is truly remarked, "is not in the absence of conflict, but in the assurance of its issue. . . . The imitation of Christ is the imitation of one who in the eyes of the world failed fatally. But that a apparent failure has revealed a new way of triumph."

It is perhaps owing to the condensed brevity of these suggestive addresses, that in speaking of faith as the sphere in which virtue is to be supplied, it is not more fully shown how "faith as quickened by the faith" makes all else possible." It does so, because by faith we know and use the life-giving energy of Him whom faith apprehends. In this address, too, there seems to be an assumption that the heathen ideal of man is the same as the Christian, in the following words:—"Heathen philosophers had drawn a noble ideal of what man ought to be. The Gospel—the Truth—furnished the power by which the ideal could be wrought out in all." But the very fact, noticed by the author, that the word translated "virtue"—the highest, chiefest, and most general word for moral excellence known to the heathen world—occurs only four times in the New Testament, points in another direction to that of the above quotation. We, as Christians, have nothing to do with purely abstract virtue, or (as the word in Greek and English means) manliness, manly excellence, apart from the God-manhood in Christ. He is the true man. And our virtue or manly excellence is the communication to us of the "divine nature" made human in the Christ, and imparted to us in Him. Our virtue is Christ crucified. And hence the distinctive feature of Christian virtue and civilization is its self-sacrificing, philanthropic, reformatory character. Conformity to right reason, to the laws of the State and of the world, such was, and is, heathen virtue. Conformity, by the power of His Spirit to the crucified Christ, such is our virtue. Yet, while Christ is the new principle of our virtue, it at the same time includes all the elements of excellence, which in the heathen world were expressed by this word. And this is most beautifully asserted and illustrated in this chapter. It contains a timely warning against the re-introduction amongst us in new and unsuspected forms of a sharp distinction between the secular and religious life to the detriment of both. For instance, the order issued by their leader to a body of Christian workers to read nothing but the Bible, a hymn-book, and a religious newspaper shows a turning away from the duty of in our faith supplying the virtue of a man in all the relationships of life—not of the member of a religious order.

In the following chapter the connection between virtue and knowledge is significantly emphasised, and a warning given against "a spiritual indolence which springs from an intellectual indolence," supplemented by three practical suggestions for the fulfilment of the duty of supplying knowledge. Of the remaining addresses, all excellent, those on patience and godliness may specially be mentioned as reasonable—though perhaps hardly more so than that on love of the brethren," that we may become habitually disciplined to a more social aspect of the spiritual life." We trust that many of our readers may study this book, which can be purchased for 9d. at the Diocesan Book Depot. They will we think rejoice with us that many of the future clergy of our church at Cambridge are provided with instruction at once so thoughtful, calmly reverent, and deeply spiritual, as that contained in these pages.

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2s., by post 2s. 4d.; Dr. Warner's Steel and
Pennyroyal, 1s. 6d., by post 1s. 10d.; Widow
Welsh's (Kearley's), 2s. 9d., by post 3s. 3d.
Postage stamps or money orders received.
Pills of all other makers in stock.

INSECT AND VERMIN DESTROYERS.
—Krusse's Insecticide, 1s., 1s. 3d., and 2s. 6d.;
Clayton's American Insect Destroyer, 1s., 1s.
3d., 1s. 6d.; Keating's, 1s. and 2s. 6d.;
Clayton's Rat and Native Cat Destroyer, 6d.
and 1s.; Hill's, 3d., 6d., and 1s.; Phosphor
Paste, 4d. and 7d.; My Papers, 8 for 6d.;
Crystal Fly Traps, elegant and clean, fit for
the drawing-room or kitchen, 1s., and others.

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FOOT COUGH LINCTUS, safe and reliable,
1s. The Dr. says—"Cough while you can,
because after taking my Linctus you cannot
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lead, black or brown, 2s. 6d. and 4s. each;
Barry's ditto, 3s. 6d.; Batchelor's, 4s. 6d.;
Essence of Tyve, 4s., and all other makers,
including Aureoline, or Golden Hair Dye, 4s.
6d., 5s. 6d., and 11s. each.

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FLAVOURING ESSENCES 1s. each, all
kinds; also their Curative Lozenges (18
cents) 9d. box; Glycerine and Carbolic
Jubbes, 6d. each box, and all their other
goods. See list, page 25.

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Each powder equal to 5 eggs, and with milk
makes one pint of fine Custard.

HAIR RESTORER.—Dr. Richardson's 2s.;
Lockyer's 1s. 6d.; Mrs. Allen's, 5s.; Mexi-
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Dr. Warner's Dandelion and Quinine, 1s.;
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Liver Pads, 10s.; Perry's ditto, 5s., and other
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LINEN GLOSS.

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 Kommiss. When first I began to
take it my health was quite shattered by con-
stant severe attacks of asthma, for which I
had tried wellnigh every remedy. I had not
been taking Kommiss 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 Kommiss. As a medicine it is in-
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speak much, and to those who are delicate in
the chest. As a beverage it is very exhilar-
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NOBLY DOOMED.

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

—Cymbeline.

War with France had been declared and every German heart
was burning with patriotic indignation at the threatened in-
vasion of the Fatherland. From the utmost bounds of Germany
regiments were on the march towards the Rhine. Stralsund,
like the rest, had sent forth her soldiers, and the quiet old town
seemed more silent than ever after the constant rattle of drums
and braying of trumpets that had been heard in the last days,
the tramp of marching feet, the patriotic hymns and deep hurrahs
that had echoed and re-echoed under her time-worn walls: the
very walls under which Gustavus Adolphus passed with his
Swedes two hundred and fifty years ago. Those quaint, stiff
gables with their rows of tiny window-holes have resounded to
the tramp and clatter of armed feet, the ring of eager voices, the
jingling of knightly spurs, and the clang of knightly swords,
many and many a time. Echoes of those days still cling about
the crumbling walls and gables: the far-off murmur of hurrying
feet, the clash of arms and din of drums and shrill trumpet
notes linger in the air. As you tread gently on the historic soil
that has drunk the life-blood of hundreds of brave men—Ger-
mans, Swedes, French, Danes, Poles—you seem to hear the
beating of those restless, passionate hearts; to hear now and
then a wail of sorrow, an under-current of anxiety and anguish,
a cry of desolation from the hunger-stricken land around. Here,
under these walls, Wallenstein left ten thousand slain, and the
grim old town still held her own. Victors and vanquished alike
are dust, and still the ancient walls look down on eager fighting
men, on the struggle for life, for love, for glory, for gold, that
they witnessed then.

Before the troops left Stralsund for the Rhine there was a
grand muster and review. Half the townsfolk collected and
thronged the outskirts of the Alter Markt to see the sight and
hear the music, streaming in twos and threes on to the square
from under the Kathhaus, and gathering eager and excited from
every street in the neighbourhood. Under the Kathhaus arcade
stood the cavalry band with their great brass instruments, their
spiked helmets gleaming in the July sun. From time to time
a captain rode on to the Place from a side street and joined a
group of officers standing near the Commandantur, turning
occasionally a careful eye from the tablets in their hands to the
lines of men forming in the middle of the square. Somewhat
detached from their elders were a knot of youthful lieutenants,
laughing and chatting together, shifting from one manly and be-
witching attitude to another, twirling their blonde moustaches,
and saluting their superiors with consummate grace.

"There's the commandant!" said one of them, as there was
a general movement, and a little officer in a dark-blue uniform
faced with yellow rode on to the Markt; "and—I do declare—
Parisius! and the commandant condoling with him."

They all followed the speaker's eyes, and each appealed to
the elements to witness his astonishment.

The occasion of all this appeared to be a young lieutenant,
who stood at some distance, to whom the commandant was
speaking a few words in passing.

"You are out too soon, Parisius, I fear," he said, kindly.
"It doesn't do to play any tricks after typhus."

"I couldn't keep away," answered Parisius, with a faint smile,
nervously shifting the stick on which he leaned. "It is bad
enough to be left behind at such a time."

"So it is, so it is," said the commandant; "but take care of
yourself and you may be in the thick of it yet. A few weeks
and who knows what may happen, but with that white face of
yours what could we do but put you into the Ersatz-battalion?"

"The eyes of the young lieutenant were very near filling with
tears. He saluted in silence as his superior passed on.

"I wouldn't change places with Parisius for all the money in
the world," exclaimed one of his young brother officers, as they
watched him moving slowly away with his stick.

"No, poor wretch!" said another, feelingly.

"H'm—not so sure," observed another. "He has his be-
trothed, the lovely Magdalene, to console him."

"Really, Lobebeck!" exclaimed Haltermann, the first speaker.
"How can you call her lovely?" Red hair and green eyes—
"Heaps of money," interrupted the other, whose name was
Livonius, laughing sarcastically.

Lobebeck coloured with annoyance, and said nothing.
"Well," said Haltermann, "he has paid for his chickens be-
fore they are hatched. The old Frau von Waldmeister has been
dying these six weeks and more, but she is not dead yet. Sup-
pose she were to leave Magda van der Heyden nothing at all!
What a situation!"

"Livonius laughed again. "I bet you anything you like,
Parisius breaks it off if she does," he said.

"Ach, der Schlingel! I am of your opinion," laughed Halter-
mann. "Lobebeck will take your wager perhaps?"

"Lobebeck is dying to run us both through the body," said
Livonius. "Why, I shouldn't blame Parisius if he did, you

know, Lobebeck," he added, in a conciliatory tone.

"Oh, you wouldn't," exclaimed Lobebeck, rather scornfully.
"Then your opinions are not worth the breadth you spend in
uttering them."

"Come, then, I'm sure they're not worth quarrelling about,"
interposed Haltermann, good-naturedly.

"Ei, bewahre! I'm not going to quarrel," answered Lobebeck,
with a shrug, and they crossed the Markt, saluting right and
left as they went, and joined some officers at the other side.

A couple of days later all were gone to the frontier, and
Parisius was left behind in the garrison, with the reserve of his
regiment. Never had leisure been so irksome, never had the
place seemed so utterly forsaken, so deadly dull, although he
and his young brother officers were wont to rail at it even at the
best of times.

Misfortunes never come singly, they say; was it not enough
to have nearly died of typhus, but he must be forced to stay here
kicking his heels in idleness, and see all the rest march off to
defend the Fatherland. Nor, if he could but have known it, was
this all.

He used to carry himself and his vexations to Magda van der
Heyden for consolation and sympathy. If you only groan, it is
some comfort if some one hears you.

them, all tinged with the mellow light of the western sky, the windows glowing like fire as they reflected the setting sun. Every detail stood out plainly in the brilliant light; little iron and wooden balconies, with oleanders growing in green tubs; crumbling flights of stairs slanting up the old houses, with masses of tangled creepers flung about; here and there a little garden on a level roof, an aloe or a juniper in an Italian vase; white things fluttering on washing lines up amongst the chimneys and the stone balustrading on the roofs; and rising high above all the great red towers of the Nicolai and the Marienkirche, with their zinc domes and spires, and clouds of breezy jacksaws circling and wheeling about them.

"Victor!" uttered Magda, breaking the long silence at last. He started and then laughed. "You brought me back from Alsace. What is it, Liebchen?"

"I want you to promise me something," said she anxiously. "What then?"

"Not to go to the war, Victor; some one must stay here, I suppose. If you draw the dreadful number give it up; the others will be dying for it."

"Really, I like that," he exclaimed, half provoked, half amused at the unreasonableness of such a request. "When I am panting to go! You may depend on it I shall not let my chance slip if I am once so fortunate as to secure it."

"Then will you promise me not to try to get sent?" she persisted.

"Why, how could I, when we draw lots?" he asked.

"I suppose you could persuade one of the others to give up his turn," said she.

"Oh! I don't think you need fear their generosity," he answered, laughing.

"Promise me so much, at any rate," she pleaded.

"Why, yes, I don't mind promising that much, just to please you, Liebchen. But why should you make so sure of my being killed?"

"Ah, Victor! who knows how many will come back!" she answered, sadly. "How many broken hearts it will cost whatever the issue may be!"

"Well, but let us not talk of broken hearts, nor think of never coming back," said Victor, affectionately, touched by her emotion. "Each takes his chance, you know."

(To be Continued.)

→JOTTINGS FROM THE BUSH←

"I was forced to do it because I was starving:" such is the excuse for pilfering sometimes offered in a court of justice. Although it is no valid reason for crime, it certainly inclines the judge to leniency, inasmuch as it tells of a terrible temptation hard to be resisted. The fault which I am about to speak of has no such excuse. The *Town and Country Journal* has an enormous sale, and must, in conjunction with their daily paper, render the proprietors wealthy men—men who certainly are not tempted to do a wrong thing because they are starving. The particular issue which has roused my indignation had probably a circulation of about 120,000 copies. Cannot the owners of such a paper afford to keep objectionable advertisements out of their paper? Surely, on this very lowest ground, they have no excuse for inserting improper things. And yet my eye was caught by a "display" advertisement of the titles of improper books—books obviously improper—sold by the successor of a man who was lately convicted for selling bad literature. Such a thing, it seems to me, needs to be emphatically condemned.

There are thousands of men readers of that journal who are tempted to impurity—and that advertisement helps to do the devil's own work in their hearts. "How oft the sight of means to do ill deeds makes ill deeds done" is as true a saying as Shakespeare ever wrote. Public opinion is gradually awakening to the fact that drunkenness is increased by increasing the number of public houses. And so with the sin of impurity. Sin is increased by opportunity. There are many men whose foul minds will hail the chance (unknown before) of easily gratifying their impure tastes. Worse still, they will with those books corrupt the minds of others. Those who sell such books are rightly called "cancer planters" by Joseph Cook. (If any one doubts the extent and the influence of the evil, let him read the Rev. J. W. Horsley's paper at the late Church Congress at Carlisle.) As I looked at that advertisement and thought of the thousands of copies which were being read throughout the country, I could not but think with horror of the sin those few lines of print may lead to. And when I remember the stern denunciation of our loving Lord against those who "offend" others by "putting stumbling blocks" in their way, I brand the insertion of such an advertisement as a sin against God and a crime against social purity.

Hypocrisy is an ugly word, used much about Christians by certain papers. But it seems to me that to condemn Woolloomooou outrages while inserting advertisements which would lead on to such outbreaks of impurity, is nothing but *hypocrisy*. What justification can be alleged? Infidels of a certain kind may defend the selling of certain improper books which they falsely style "scientific;" but even they would not dare to defend some of the books whose titles are printed in that advertisement. Most of those books appeal simply to lust: they are intended to increase sin. And they answer their purpose! Meanwhile what are Christian men doing in the matter? Nominally there is a society in Sydney to promote social purity. But it is one of those which the public thinks to be dying when it sleeps and sleeping when it dies. Which of the two it is doing it is hard to say. It would be better if it were dead, for then another Society—a Society for the suppression of Vice—could be formed in its stead. Thank God, our next Synod will probably see the starting of a Church of England Purity Society of some sort. There is sore need for it!

If Lord Derby ever glances at Australian Newspapers his reading will not be very pleasant just now. But surely he deserves much of the censure which he receives. His own weakness has been the cause of all the trouble. He has been completely outmaneuvered, yet he does not express the least sorrow for his mistakes. His threat that the Power who should annex New Guinea would be held to be unfideliably has been proved to be an empty one. No newspaper, English or Colonial praises him: his own party organs apparently find it hard to make excuses for him. How different was it, years ago, when he was thought our only good Foreign Minister, and was the recipient of praises as lavish and general as his present blame. "The third day comes a frost, a killing frost"—but in this case the change is in the man not in public opinion. "On, Stanley, on!" is far from being his motto now. Well, whether we have half of New Guinea or most of it, may England in colonizing it, shew true Christianity. May the unjust, soul-neglecting—aye soul-degrading way in which the aborigines of Australia have been—and still are—treated not find a parallel in our dealings with the natives of New Guinea.

COLIN CLOUT.

PREPARATION OF SALVATION FOR THE WORLD.

By REV. MERVYN ARCHDALL.

The third period of the Old Testament development was the prophetic. In the first period a fellowship was established between God and an individual and family. In the second period the nation developed from this family is separated from the nations which rest on the foundation of nature, and is placed under discipline and training. In the third period this discipline is carried forward—the effort ever being to give inwardness to what was outward, to make the natural reach the spiritual. The prophets had to withstand a terrible degeneracy. The apostasy to the showy and corrupt rites of heathenism, which as the natural revolt of the corrupt heart against the spiritual element that underlay the whole of the Old Testament worship, was a kind of chronic disease in Israel, was being exchanged for an outward homage to the ceremonial institutions; and by means of this outward homage the attempt was being made the more effectually to veil the inward opposition of the heart to the holy requirements of the law. The incipient Pharisaism which the deceitfulness of the heart thus produced, necessarily isolated the Covenant of law from that of promise; threw the ceremonial into the same category with the moral; and shut its eyes to the depth and spirituality of the law's requirement. It laid the foundation for a Theocracy of formal compliance with externals, and of outward force, in lieu of the Theocracy of inward power by fellowship with the Holy God, which had been aimed at by all the preceding revelations, and dealings of God with His people. In order to meet this attempt to elude the purpose of the law, the prophets brought out in greater fulness its true significance, its moral character. Nevertheless, prophecy, which thus presupposes the law as the basis on which it rests, was itself a new revelation, producing more and more inwardness in the religion of Israel. And it was this not because it relaxed the restraints of the law, or dispensed with its ritual appointments; but because, on the contrary, it forced these restraints inward upon the conscience, and unfolded, explained, and applied those moral and spiritual truths which already existed outwardly, written on tables of stone, or wrapt up in the drapery of symbol. The new revelation of prophecy was a furtherance of the true purpose of the old revelation of the law. It was a means of transition from the law to the gospel, from the Old to the New Covenant. For as the law was the expression of love, and Jesus Christ was its fulfilment, so the life and work of the prophets proceeded from "the Spirit of Christ which was in them." (1 Peter i. 10.) Therefore, also, because of their spiritual appreciation of what they had, were the prophets enabled to receive

and produce predictions of what was yet to be granted in the future.

The predictive side of the prophetic agency had a twofold character. There were predictions of judgment and predictions of salvation. For the mass of the people, the calls to repentance had been in vain. The terrible commission had been given to Isaiah—"Make the heart of this people fat, and make their ears heavy" (Is. vi. 10). The whole people, it was announced, would not have a share in the promised salvation, however great their own apparent strength. "Though they be as the sand of the sea," that will avail nothing. It is only "a remnant" that was to return and to be saved. (Is. x. 22.) This remnant was the spiritual Israel, and consisted of those who, under the heavy judgment of God that fell upon the nation, thoroughly repented, humbled themselves, renounced all confidence in the flesh, and gave all the glory to God. The history of Israel, however, must not come to an end. A blessing was in it; and it must advance to Him who was its interpretation and fulfilment. Therefore, when Israel had been punished by the heathen, the latter, abusing the power which had been lent to them, would themselves pass under the divine judgment; and then, when all flesh had learned to bow in humility before the Lord of lords, He would establish His kingdom in never, loftier, eternal glory. The prophets looked with the eye of Spirit-taught faith and hope; and, behold! from behind the storm-clouds of the night of judgment, arose, like the morning-dawn, with increasing clearness the perfect kingdom of God. They foretold that the Messiah was by an all-sufficient sacrifice for sin, and by a victory over it and death, to lay the foundation of this essential kingdom. Jehovah Himself was to appear; He was to communicate Himself to the world in the Messiah, who as Immanuel was to be the light and life of those who, united to Him, were in their weakness and insufficiency, to be the means of spreading throughout the world the knowledge of Him as the Shepherd and King of humanity. For the reign of righteousness, peace, and glory was to go forth out of Zion over the whole world; and even the material creation was to have its share in the redemption and revival, in the fulness of power and blessedness of this truly divine kingdom.

With promises such as these the Old Testament concludes. It had nothing more to give; for here is "the Gospel of God promised by His prophets, in the Holy Scriptures" (Rom. i. 2.) It only remained to translate the words of the Gospel of prediction into the facts of the Gospel of fulfilment. Numbers, and rank, however, go for nothing in the Kingdom of God; and the leaders of Israel, followed by the great mass of "His own," not understanding the Christ of the Manger Cradle and the accursed Cross, received Him not when He came to them. They exchanged the patriotic *homo-antarianism* of love for the *anti-humanitarian patriotism* of selfishness. In other words, instead of recognising the fact that their nationality existed, in order that, being purified from within by the redemption and Spirit of the Messiah, it might serve "the philanthropy of God (Titus iii. 4) as a means of blessing all nations, they turned it into a "collective egotism;" and then sought a Messiah who by outward means should trample the nations under the conquering feet of Israel's supreme selfishness. The nation descended to the same level as the heathen; and therefore the judgment afterwards to fall on its conquerors fell first on it—began with the house of God. But there was in Israel a remnant—an "Israel indeed." And when Jesus the Messiah—in whom the fore-ordained universalism of Israel was set free from the bonds of its temporary particularism—uttered the wondrous words, "Whosoever shall do the will of God is my brother, and my sister, and mother," "go ye make disciples of all the nations," this spiritual Israel had ears to hear. This utterance was illuminated by light from the cross of shame transfigured into the symbol of glory. It contained the secret of the future. The "Israelites indeed" received it; and they sang the new song; "He hath put down the mighty from their seat, and hath exalted the humble and meek." The Christ was formed not only in the womb of the Jewish Virgin, but also in the heart of the faithful remnant of the Jewish people, the living fruit of the Old Testament dispensation. The Incarnation was not a miracle in space. Salvation was prepared for the world; for lo! the Saviour, the Beginning and the End, is living and working in His body the church. And yet how marvellous is the divine method, far above out of the sight of the self-sufficient creature, looking for something externally striking! With the least possible show, God provided an inward wealth, of which the saying, "To Him that hath shall be given," was specially true; while on the side of heathenism we have the inverted human method, uniting with a high degree of external power and civilization, inward emptiness and nothingness. The hunger of the world was most felt, when provision was fully made to satisfy it at Bethlehem, "the house of bread."

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 surest. Holloway's Pills and Ointment purify the blood, remove all obstructions to its free circulation through the lungs, relieve the over-ergered air-tubes, and render respiration free without reducing the strength, irritating the nerves, or depressing the spirits. Such are the ready means of saving suffering when afflicted with colds, coughs, bronchitis, and other complaints by which so many are seriously and permanently afflicted in most countries.

CHILDREN'S COLUMN.

GOD IS LIGHT.

A few weeks ago a blind man took up his post in a street near my house.

Day after day I had passed him; sometimes just stopping to drop a coin in the little tin which the dog held, and then I had thought no more of him. But one day I was walking with my little girl, and she begged to be allowed to put her only penny into the tin. She had been away from home for some months, and had never seen the blind man before, and now she stood eagerly watching his fingers as they passed over the raised letters of the book.

I shall never forget the words he read: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

A tear fell on the book, and my little Amy looked frightened, and whispered, "He is crying, mother;" then, in a moment, she grasped both the hands of the poor blind man, and bursting into tears, she whispered, "Don't cry. I'll ask God to let you see the sun again."

The old man's tears fell faster as he stretched out his hand to feel the child's head, and laying it softly on her curls, he said, "Thank you, my little girl, but I do not want to see the sun now. God seems nearer to me, now all is dark."

"Then why did you cry?"

"Because I remembered that when I had the light, I had never thanked God for it. I wasted the wealth of happiness which He gave me when my eyes were bright and my legs were strong. Will you try and think of that, little missie, and thank God every day of your life for common blessings? I've got used to the darkness now, and am looking forward to going to Jesus soon."

"Will you be able to see then?" asked Amy.

"I shall never forget the deep earnestness of the answer. "Yes, dear, I shall see Him as He is." We went home, and the cloud which had been over my eyes was lifted as I knelt and prayed to God. I saw then that I had forgotten Him all my life through. He had surrounded me with blessings of all kinds; and now that same text has another meaning for me.

LOVE YOUR ENEMIES.

A great man, who was the favourite of a Turkish Sultan, one day threw a stone at a poor man who was begging.

The beggar did not dare to resent this, but, looking carefully for the stone, he kept it, hoping that some day he might be able to throw it at the favourite again.

Some time afterwards the favourite had offended, and by order of the Sultan he was led through the streets, and everybody was allowed to do what they pleased to him.

The beggar heard of this, and ran to fetch his stone; but thought for a moment, and then threw it away, saying, "When our enemies are powerful we dare not seek revenge; and when they are in trouble, then to injure them is mean and cruel." Christ said, "Love your enemies; do good to them that hate you."

SUMMER PLEASURES.

One day, when Agnes was playing on the sand, she found a strange star-shaped fish. It was yellow, and had five little arms, which curled up when she touched them with her spade.

Now, Agnes had a big brother who was always looking out for anemones and pretty shell fish to put in his aquarium; so she thought she would carry this strange fish to John at once.

She took it on her spade, and ran along the sand with it; but she went a little too fast, and, all at once, down went the star-fish on the ground. At first Agnes thought she had hurt it; but just then John came up and told her that the star-fish was not easily hurt.

"You should not be in such a hurry, little one," he said, kindly; take your time, and be careful even when you are only at play; and then you will always be steady and earnest at work too."

A RETROSPECT OF THE MISSION.

In kind and ready response to our invitation, many of the Evangelical clergy who took part in the Mission have sent us accounts of some of the more apparent results of the great Evangelistic effort that has just come to its close in the East and North-East of London. These accounts, as forming a fitting sequel to our correspondents' more general narrative, will, we feel sure, be perused with much interest. But we think it may be useful to call special attention to a few of the more salient points in these reports.

Among them, that which stands out in bold relief, and with a general consensus for which there is deep cause for thankfulness, is the fact that the attempt so often made in former Missions to

count up the number of converts has been abandoned, and we hope for ever. Almost as much harm may be done in this way in Evangelical Missions, as by the preaching up of the confessional in Ritualistic Missions; indeed, we do not see that there is any very great difference in principle between the two. Both are utterly wrong, and contrary to the methods pursued by the Apostles and early preachers of the Gospel. Again and again it is stated, with a most healthy reiteration, that the work has been begun, not finished, by the Mission. These wise words of the venerable Vicar of Islington express the apparent feeling of all our correspondents. "It will require some time to see the first-fruits of our Mission. But we have to bless God for what we have seen, and wait in expectation that we shall see greater things than these." Among the chiefest of the things that have been seen must be reckoned the revival of life in cases where the spiritual pulse had for some time been feeble and intermittent. It is already evident that the Lord, who said "Of those whom Thou hast given Me have I lost none," has used this Mission, in the case of many such souls, for "stirring up" the gift that was in them; and by its means the breath of the Holy Spirit has rekindled the all but dying spark of spiritual life. The cases in which old Sunday scholars are seeking their schools again, former members of Bible classes are gathering once more around their teachers, and absentees from public worship are seen in their places again, some who had turned their backs on the Table of the Lord are welcomed once again as humble, joyful guests at the Gospel Feast, such cases may be adduced as conclusive proof of this. Another cause for thankfulness is to be found in the fact, expressed in the words of the Vicar of Christ Church, Spitalfields, and corroborated in the reports of other correspondents:—"There can be no manner of doubt about the fresh start that many of our Christian people have made. Had none others benefited, it would have been worth while to have held the Mission for the sake of the good it has done those who were not strangers to the fear of God, and in whose hearts the work of grace has been evidently deepened and enlarged." Though there has been a complete abstention from any attempt to count conversions, yet the evident effect produced upon the careless and most degraded part of the population must be reckoned as another most encouraging result of the Mission. When we are told of the inmates of common lodging-houses braving the sneers and mocking words of their fellows in order not only to attend the Mission services, but so far as to continue their attendance at special services and classes held for them, we have a practical test of sincerity almost as severe as that applied to a heathen or Mohammedan when coming forward to baptism. We think the late Mission, too, is fairly to be credited with more determined and successful efforts than any of its predecessors in behalf of the fallen. This most difficult and delicate work has brought bands of Christian ladies from the West End of London, who have proved—what indeed wanted no proof—that holy women outside sisterhoods have courage and devotion and spiritual power, sufficient by God's blessing to enable them with loving hearts and tender sympathy to lead their fallen sisters back again into the path of purity and hope. From some desolated homes will heartily thanksgiving for the London Mission ascend to God, as the restored daughter once more takes her place with the rest around the family altar.

As to the manner in which the Mission has been conducted, one feature is very noticeable, and we regard it as a solid reason for hoping that the results of the Mission will be permanent. Except in a few cases, like St. Peter's, London Docks, where the streets were perambulated with bands and banners, there has been an utter absence of excitement. The whole work has been carried out in the most orderly, we had almost said business-like, fashion, with the happy results that while the numbers attending the services have not been less, the reverence displayed by all has been most remarkable. This is a welcome proof that the very poor will go to church, and that "the common people" can to-day be induced to hear the glad tidings of Salvation, without its being necessary to resort to imitations of the excitement and noisy irreverence of the Salvation Army. The testimony borne to the success which attended the plan of beginning each day's work with the Holy Communion is most remarkable. The Rev. A. J. Robinson, Rector of Whitechapel, writes:—"The attendance averaged seventy, and among them might be seen the labouring man, with his basket of tools, thus halting for a word on his way to work; the young girl willing to spare an hour from her bed, that she might join in the service before commencing her daily toil." It is matter for congratulation also that not only was there an absence of mere exciting appeals to the emotions, but that definite and systematic instruction was given, and thus a firm basis was laid for "the hope of salvation, that will not easily be 'upset.'" How much better in every way, and far more likely to produce lasting results than many doubtless well-meant but flashy advertisement-like lists of subjects sometimes seen on Mission placards, are these, adopted by the Rev. W. H. Webb-Peploe at St. Thomas's, Stepney:—Sin, Justification, the Love of God, Decision, Faith, The Only Way, The Cross of Christ.

This general survey of results, as far as it is possible or wise at present to estimate them, may fitly close with a reference to the

very remarkable congregations of men that assembled for two weeks at St. Andrew Undershaft (the Bishop of Bedford's), to listen to the Rev. W. H. Aitken. Here was a practical illustration of the important use that can be made of the City churches. For a fortnight the church was crowded at one o'clock each day, and the stirring, heartrending eloquence of Mr. Aitken, as he dealt with the practical problems of daily life as they have to be met and solved by those who would be not of the world while they live in it, was listened to with rapt attention. Whilst from the nature of the case it is out of the question to look for immediate results, either here, or in the kindred effort made by the Christian Evidence Society in three distinct churches, it is impossible to over-estimate the good that may be done by God's blessing follow from the powerful addresses delivered. Thus it would appear that the Mission has pierced the whole series of the social and spiritual strata of which the population of London is composed, and through the shaft that has been so well driven by the energetic bands of faithful and devoted workers, with their clergy at their head, the Mission preachers have poured the stream of the water of life. It may be, indeed it is inevitable, that its course should be out of sight for a time; but wherever it penetrates it must carry with it sweetness and life; and those who, in simple dependence upon the guidance and power of the Holy Spirit, have carried on this work, whether as Missioners, or clergy, or visitors, may in due time see "the waters break out in the wilderness, and streams in the desert; and the parched ground become a pool, and the thirsty land springs of water."—*London Record.*

✻ CORRESPONDENCE. ✻

THE LATE BISHOP OF SYDNEY.

To the Editor of the Church of England Record.

DEAR SIR,—In a letter addressed to me as "Secretary of the House of Representatives of the Provincial Synod" received this day from Mrs. Barker, widow of the late Bishop of Sydney acknowledging receipt of the resolution adopted and directed to be forwarded to her by that Synod at its last session, Mrs. Barker says—"I should be glad if it were possible that the members should know how deeply I appreciated their testimony to the christian character and work of my beloved husband, and their kindness in arranging that I should receive a copy of the resolution which has been very comforting to me."

By kindly inserting this extract from Mrs. Barker's letter in your next issue her desire will, I trust, be accomplished.

I am,

Yours faithfully,

A. D. SOARES.

Goulburn, January 7th, 1885.

THE CHURCH SOCIETY.

To the Editor of the Church of England Record.

SIR,—Two letters under the above heading, to which I feel called on to reply, appear in your issue of the 9th instant.

The first signed J.J.F. is easily answered by my stating (1) that a copy of the Primate's Advent Pastoral letter was sent to every incumbent in the diocese (2) that the agents of the Church Society have no power to advocate its claims from pulpit or platform in any parish, not receiving assistance from the Society, unless by right of the Incumbent's sanction.

Mr. W. B. Campbell's letter is not so briefly answered. Surely he must be writing under a misconception of the aims and objects of the Society when he speaks of "lavish expenditure" of a sum of £4046 10s. being given away or granted to "parishes" and asks "how with even its doubled income the Society will be able under such exhaustive circumstances to "do its legitimate work?"

The Society's first and most legitimate work is certainly to see to the due provision of stipend for the clergy. Now the whole of the sum of £3496 10s. (I deduct the £500 voted for assistant unattached clergy and the £50 granted to the Waragesda Mission) has been voted, almost without exception, towards supplementing such stipends of clergy and salaries of catechists as without such assistance would be below, and which even with it in many instances are still short of, the minimum.

If that is not doing the legitimate work of the Society I would ask what is?

Of course if Mr. Campbell is prepared to prove that "the greater part of this money has been given away or granted where it is not needed" he will have ground for complaint, but can he do this after the careful measures which have been taken by the Committee to obtain the most accurate information as to the true position of every parish applying for assistance? 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 of 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. If Mr. Campbell has better information than that acquired by such an organisation as this, it is only right that he should give the Committee and thus the diocese the benefit of such information. In the case of the "rich parishes" of which he speaks, he will find on more careful inspection that grants have been made only for assistance to outlying districts or embryo parishes, which though attached to some mother parish are, so far as their financial arrangements are concerned, worked separately.

Then as to "neutralising the grand aim of our Bishop, who is anxious to accumulate funds out of which the stipends of all the clergy should be paid not directly from the parish itself but indirectly from the Society" Mr. Campbell is again at fault. True the Primate has more than once expressed his wish to see the healthy and helpful influence—which an Endowment creates established in this diocese, and with this object the Endowment Fund, hitherto applied to another purpose, is in the future by the vote of its subscribers, to be managed solely with a view to ultimate endowment of the diocese. But I have never yet heard it suggested that any portion of the Church Society's annual income should be set aside as a kind of sinking fund which in the course of time would constitute an endowment. The Society's present income must be many more times than doubled, before, in face of the growing and pressing demands on it from Church extension, any such plan can be considered. What has been proposed and is still under consideration is that consistently and concurrently with parishes more generally recognising the Society as a central Fund into which all contributions should be paid, the Society should out of its annual income become responsible for the payment to clergy of a minimum stipend. This plan, if adopted, whilst giving a certain "measure of independence" could not, I need hardly point out, equal in permanence or certainty a fixed Endowment Fund.

I am Sir,—

Yours faithfully,

SYMONS S. TOVEY.

10th January, 1885.

P.S.—I wish to add that I am writing unofficially and, by the by, that I do not see Mr. Campbell's name in the last published list of subscribers to the Society's free or unappropriated fund. In all good humour let me ask him to remedy this:—an oversight doubtless.

(To the Editor of the Record.)

SIR—"The Church Worker" is an excellent periodical which has a large and increasing circulation amongst our Sydney Church workers. In the "Notes and Comments" of its November issue there is a paragraph upon which with your permission I wish to make a few observations. Many of the clergy acting under the advice of the Sunday School Institute are pushing the paper amongst their S. S. Teachers and other parochial helpers. The article in question seems to me likely to diminish the number of such helpers. It painfully depreciates the clergy and intelligent men and women will not care to follow the lead of men of the stamp described.

The writer paints the results of "the Voluntary System" in colors not at all complimentary to the colony in general, and then goes on to say. "It encourages a popular shallow showy stamp of clergy—men who will take with the people irrespective of sound learning and chastised piety." That these words are intended to carry their full weight of severity is evident from their place in the article. In fact this character of the clergy is the strong reason given in support of the writer's opinion that the church in the colonies can flourish only by receiving "really competent clergy" from home. The colonial article is so inferior that we must import a better stock to save the old church from death. This is not pleasant reading for those most interested. No doubt it is good for them to learn what others think of them. But this paper I fancy will wound them as it seems to have been inspired in the newspaper sense of the term. It commences with "we hear on the best authority" and after holding up our clergy as a shocking example winds up by saying that the words quoted above "are the utterance of one whose name would have its weight in many English households."

On reading the article I took up Cook's Almanack and made a rough analysis of the clergy list. The total of names in the Sydney Diocese is 122. I leave out the Dean, Archdeacon, six Canons, Precentor, and Minor Canon. However they may "take with the people" we must not take them to be popular, shallow, and showy. Then I strike off at the other end three deacons who have not had time to "take." Then I strike out men who were in orders before 1863, and those who hold university degrees, mostly from the universities at home. There are five names I am not able to classify. Including these last we have forty-nine left. These are the condemned victims of this sweeping charge. Speaking generally, that most of them do "take with the people" is a fairly accurate statement, as is proved by the "Ecclesiastical Statistics" laid before the Synod

of the diocese. Is this a result to be deplored? I think the laity read these returns with satisfaction, for they go to shew that the clergy are active and efficient in the discharge of their duties. As for the "sound learning," it is quite fair to expect the ripe fruits of profound scholarship, the growth of learned leisure, in a church so young as this, and from a body of men who have had rough pioneering work to do. Yet in general intelligence, ministerial efficiency, and power to hold their place amongst men, I believe our clergy will compare favorably with any fifty of the ordinary rank and file of the home clergy. And then as regards the "chastened piety," the phrase is a vague one. But I know many of these men are rich in good works. Some I know under the chastening hand of God under many trials have been patterns to their flocks in resignation, patience, and the faith that looks up through mist of blinding tears, and speaks with quivering lips "Thy will be done," and passes out to impart to others the comfort wherewith the soul itself has been comforted of God.

I confess to a feeling of indignation as I write. Shall I say to the clergy—Do check this tide of popular favor. Stop the people from coming to hear you. Be dignified; be dull. If you cannot make heavy sermons, buy them; they are cheap enough in England, and I dare say can be had in Sydney. Cut out those bright illustrations. Do not try anything that may "take with the people." Keep to this course, although it may increase your difficulties in taking them with you to the throne of grace and into the kingdom of heaven. But you may perhaps have your reward in the commendation of newspaper critics.

J. B.

➤ ENGLISH MAIL. ➤

(From our own Correspondent.)

Probably never during many years has the ecclesiastical atmosphere been so clear as it now appears to be. Weather prophets frequently augur storm and rain from very clear bright atmosphere, but one also knows the clear shining after rain; which one hopes it may be. The calm has not so far produced any sense of deadness for work goes on as heartily as ever. Whether it be that Mr. Gladstone's solemn warning to the conference of St. David's, or that in view of the mighty combat between Christ and Satan which is going on in London Party spirit stands nerveless it boots not to enquire. But the last phase of the curious contrast between the Bishops of Manchester and London was emphasized by the charges just delivered. Bishop Fraser in his wonted vigorous style rebuked the illegal acts of the Ritualists and boldly expressed his determination to allow the law to take its course; while Bishop Jackson addressing 1000 clergy in St. Paul's uttered Nunc Dimittis, of which the joy came from the peace which he had promoted in the Diocese. It is no doubt in view of his action in allowing Mr. Mackonochie to return to St. Albans, nominally as curate, that the Church Association is taking Counsel's opinion as to whether Bishops can be brought to book for allowing Ritualism beyond the Law. If the opinion be in the affirmative the association will fly its falcon at larger game than heretofore. However much one may sympathise with the Bishop's love of peace, yet if the question be one of Truth v. Error, not Love of ease, but love of truth must triumph, seeing that Christ came not to bring peace but a sword.

The answer of the National Church to the bitter cry of out-cast London has been given in its first part by the East London Mission which was brought to a close on Tuesday last. More than 200 churches joined in the Holy War, among them being all sorts and shades of ecclesiastical opinion. At Hackney Parish Church Bishop Walsham How, was the chief missionary, and while the Holy Communion was administered twice daily, mission services were held in every conceivable direction. Most of the churches followed the now well-known and approved methods: a few pursued their own. For example, one could not help smiling at the announcement that at one church during the mission daily "organ recitals" would be given at 1-15 p.m. Another clergyman apparently thinking that educated persons were not subjects for special Gospel effort "had provided a series of lectures on Christian evidences for his intellectual congregation"—dry food for the soul at such a time I should think. Others who have been drawn into the movement by the enthusiastic zeal of the "East London Bishop" and their brethren, and who find themselves surrounded and supported by a vigorous band of Evangelical workers display a perplexity which would be amusing if it were not sad: for it shows a lamentable want of power in dealing with individuals on the part of those whose duty and joy it ought to be to lead the needy soul to the Saviour. But the movement has been a great one: all the chief daily papers have given leading articles upon it. And no one knows better than the clergyman that the bitterness of out-cast London is caused by sin and especially the sin of drunkenness, which cannot be met save by the power of Christ in the Gospel. In political matters most extraordinary change has taken place. People rub their eyes and shake themselves asking is it

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

all true. The lovely autumn was spoiled by procession speeches of the wildest character, inflammatory harangues against the House of Lords and above all against Lord Salisbury. To-day the leaders of the opposition have been invited to assist the Government in preparing the very bill of Redistribution which for weeks was refused with every mark of scorn. It is quite a political oasis if not millenium, and everyone is charmed except the Radical agitators who threaten to put everything good in the bill down to the Prime Minister and everything bad to Lord Salisbury. Certainly the past fortnight has been a time for the making of History, and members have marked their sense of it by streaming out of St. Stephen's to the congenial pursuit of the pleasant and the hare; abroad all is going on quietly if not satisfactorily. We watch the progress of the Soudan expedition as it crawls slowly up the cataracts of the Nile with intense interest. News which leaks out from Khartoum gives us momentary glimpses of our great captain bravely struggling on (now alas without his able helpers Stewart and Power) and winning as everywhere else the devotion and admiration of the natives under him. The struggle which he is carrying on is absolutely unique in several points in the history of noble deeds, and will be an undying inheritance of English manhood. The enormous cost of these operations however will soon be felt, the Government having added a penny to the income tax at a time when those who pay are in very low water. What is to be done is the despairing cry of agriculturalists everywhere, and the population of country districts is decreasing at a most alarming rate. No one will be more seriously affected than the country clergy, whose tithes will go down by leaps and bounds, and before they reach the present level of the price of corn will be no more than half what they are at present. The result will be that thousands will be reduced to poverty and numbers to a choice between emigration and starvation.

The Very Rev. Henry Law, Dean of Gloucester, died yesterday at the advanced age of 87. He was in his day a power for good. This places another Deanery at the disposal of the Prime-Minister whose Deanery patronage has been both extensive and much abused. Many people are coming round to the opinion that we could do very well without Deans, and with the £50,000 a year which they absorb.

November 29th, 1884.

THE LONDON MISSION.

The Stepney Parish Magazine contains a long account of the mission, from which we take some extracts. The Rector, the Rev. J. P. Kitto, writes:—It is impossible at this moment to estimate the results of the great spiritual enterprise which has been undertaken throughout the whole of East London. We may, however, thankfully record that from every quarter the reports which reach us tell of much earnestness, of deep devotion, of large congregations, and of much apparent effect produced. But who could expect the soldier in the battle-field, whilst still the struggle presses round him, to sit down calmly and write a history of the campaign? Who could expect that in a work like this it should be possible for those engaged in it to measure its success? But at least we may endeavour to recall the tokens of God's favour which have marked the progress of the work, and the reasons which seem even to demand some expression of our gratitude to Him, and to those who have worked with us in this enterprise. And if we do not attempt to number up conversions, or to tabulate spiritual results, it is only because we believe that the highest results of religious efforts are incapable of being accurately measured by any standard which man's power can supply. And if on the other hand, we point with satisfaction to what may seem to many to be comparatively unimportant, it is not because we are unmindful of the higher and greater aims of a Mission, but because these external evidences are those which alone can be measured, numbered, or reckoned up.

Our first step in preparation was to assemble for prayer that God would give His presence and His blessing to the work; and these meetings for prayer gave us our workers and our strength. For several Sunday evenings before the commencement of the Mission, special sermons upon the subject were preached in the church by clergymen who had had experience of the work. About a month before the Mission we were much helped by a visit from our Missioner, the Rev. F. J. Chavasse, who preached on the Thursday evening, and gave us the first of those addresses, the memory of which will long remain with those who were privileged to hear them. Among other means of preparation for the Mission we may mention that the whole parish of nearly 22,000 persons was divided into about 130 districts, which were visited for some weeks previous to the Mission by a band of more than one hundred visitors, whose office it was not only to carry notices and tracts about the Mission, but to try and interest the people in the work and invite them personally to the services. Some estimate of the amount of work done by these visitors may be formed from the fact that during the Mission nearly 160,000 tracts, circulars, &c., were distributed in the parish. The Mission choir was formed many weeks before the Mission, and under the presidency of Mr. C. E. Wright devoted much time and care to the preparation of the hymns. Nothing could

exceed the devotion of many members of the choir to their work. During the Mission some must have been hard at work nearly all the day, and seemed quite ready to go on nearly all the night as well. The amount of energy and enthusiasm which the Mission has called forth has been marvellous. We must not forget to mention amongst other interesting features of the Mission work, that many meetings were held in the various streets throughout the parish, in order to try and gather a few persons in the rooms which had been lent for the purpose, and explain the object of the Mission to those small gatherings of people. We are afraid to say how many of these meetings were held and how many persons have been reached by them.

During the Mission itself most of the addresses in church were given by the Rev. F. J. Chavasse, our principal Missioner. We greatly shrink from even appearing to estimate results, but the large congregations, the quiet and solemn tone, the deep impression which seemed to be left on many hearts will long remain in the memory of all who were present. In addition to the services conducted by Mr. Chavasse, we had meetings for women, conducted by Mrs. Homan at the Grosvenor-hall. At the closing service for women, held in the church, there must have been more than 400 present, out of whom nearly 200 applied for memorial cards. The meetings for men, held at 9 o'clock in the schools, under the superintendence of the Rev. John Shaw, were also most satisfactory. There was a large attendance every night, and the men who came were of just the sort whom we desired to reach. Nor must we omit to mention the men's services on Sunday afternoons, which were largely attended; nor the Beaumont-hall Service on Sunday evenings, at which a genuine working-class congregation seems almost habitually to gather. In order to give mothers burdened with children an opportunity of attending these meetings in peace and quiet, an adjoining room was set apart for the reception of the babies, and as many as fourteen and fifteen little ones were present at one time, under the charge of the helpers who so kindly undertook this service. All the services were largely recruited by the efforts of the open-air Mission, the members of which, headed by the clergy, went through most of the streets near the church and gave invitations to the services and meetings. In this department especially, and in every other part of the Mission, we were greatly aided by the Rev. Cyril Hubbard and many lay helpers. In preparation for the evening work the helpers assembled every evening at 6.30, and one of the most encouraging and hopeful signs of the Mission work was the very large attendances at these meetings, when after prayer and an address the band of visiting workers separated to take the stations assigned to them.

There is yet one other point which deserves a record. The expenses of such an effort must, of course, be very large. We have made no urgent appeal to the congregation for funds, and it is therefore a greater pleasure to be able to announce that the amount contributed in church for this purpose reached the total of £42 16s. 1d. Of course the expenditure will greatly exceed this sum, but we cannot but rejoice in the fact as an evidence of the interest taken in the Mission by those who are naturally most interested in its success. And when we add to this the fact that more than 500 memorial cards were distributed to persons who by their application testified that they desired to keep a memorial of the benefit which they had received, and that more than a hundred women and eighty men gave in their names to attend classes for instruction after the Mission, it cannot but be acknowledged by the most sceptical that the Mission has produced a great influence not only upon the congregation, but upon many who have never been accustomed to attend religious services or engage in any sort of worship. What the permanent result may be God only knows; but we must all recognize that in the results already gained there is an urgent call upon all God's people for prompt and eager action, in order that the impression now made may not be allowed to die away. The solemn closing service in the early morning when a hundred persons gathered together at the Lord's Table, may merely be taken as an earnest and an evidence of the desire on the part of God's faithful children to dedicate anew their lives and their efforts to working for God as He may give us opportunity. We ought not to omit to mention that special services were held by our Missioner during the week in workshops and factories throughout the parish, and we believe that these efforts contributed not a little towards swelling the number of attendants at the men's meetings.

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Bankers: The Commercial Banking Company.

Receipts for the month ending 5th January, 1885.

Table with columns for Donations, Subscriptions, and Receipts. Includes names like Rev. P. R. S. Bailey, Mr. John Ritchie, Mr. George Anderson, etc.

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Table with columns for Donations, Subscriptions, and Receipts. Includes names like Paddington, Holy Trinity, Sydney, Gladstone, etc.

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THE HOLY COMMUNION.

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

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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.

We 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.

SPECIAL NOTICE.

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

We hope the subscribers above mentioned will take the hint.

A. R. LITTLE, Manager.

PASSING EVENTS AND THEIR LESSONS.

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

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

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

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

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