

Children's Column.

LEFT ALONE; OR, THE ORPHANS OF PINEWOOD COTTAGE.

ASLEEP IN JESUS.

CHAPTER IV.

There is sorrow in the cottage of our little friends, Polly and Sally Brown, for the hard-worked mother is lying very ill. The parish doctor had come to see her, and had said it was congestion of the lungs, and had left her some medicine, but she grew no better. She lay back with laboured breath, against the pillow on her chair, in the little front room, which was as spotlessly clean as Polly's industrious little hands could make it. She is standing now before a fire with a little brown teapot in her hand, waiting for the kettle to boil, that she may make her mother a cup of tea. Soon it is made, and then with great care and nicety she prepares a delicate piece of toast. Very softly she moved about, for she thought her mother was dozing. But it was not so. The sick woman's face was turned to the wall, so Polly could not see the big tears that were stealing down the pale worn cheeks. The mother's heart was filled with anxious forebodings for her children. What would become of them if this illness continued, or what if she should die?

"Mother, dear," said Polly, "won't you try to drink a little tea?" The mother brushed the tears away, and smiled lovingly at Polly, and tried to partake of the food which had been prepared with such care for her, but she tried in vain; she could not swallow a morsel. "I cannot take it, dear," she said mournfully, and she sank back wearily on her pillow again.

"Oh, mother, do try and drink your tea!" said Polly in dismay, "you won't get better if you don't try and take something."

The mother shook her head and sighed heavily; but her movement in raising herself had roused the sleeping baby by her side, and it began to cry pitifully as it nestled its head against her bosom.

The mother groaned aloud as she said, "It is crying with hunger, poor little thing, and I have nothing for it—God help us all!"

"Let me make it some nice bread and milk, mother," said Polly eagerly; "I think it would take it from me." And very soon motherly little Polly had the baby in her arms, and was coaxing it and trying with many a device to get it to take its new food. At first it would not, but screamed as the spoon touched its mouth, but at last, getting a taste of the sweet milk, its hunger prevailed, and it took it eagerly.

"There, mother," said Polly, holding up the empty cup triumphantly, "he's taken every bit," and the baby, quite satisfied, began to laugh and oo in Polly's arms.

"Bless you, my child," said Mrs. Brown, her mind relieved of a great load, "what should I do without you?" And tired Polly forgot her aching back and weary limbs, at her mother's word of commendation, and began to rock the child, that was so heavy for her little arms, to sleep.

"Polly," said Mrs. Brown, speaking in an eager whisper, "if anything should happen to me, you'll never leave the children—you'll never leave Sally and baby, will you?" "What's going to happen to you, mother, said Polly in a voice of alarm.

"I don't know child; I am very ill, but it would comfort me to know that you would not let anyone take the children away."

"Nobody shall take them away, mother," said Polly earnestly; "be quite easy about that," and she clasped the sleeping baby tightly in her arms.

For a time there was silence in the room, but suddenly the clear voice of a small child spoke upon the stillness, and Polly looked up with a smile, and the look of suffering and care cleared for a moment from the mother's brow as Sally's sweet voice was borne in upon them, rising and falling as she sang—

"There is a land of pure delight,  
Where saints immortal reign."

The voice and the light step drew nearer, and soon the latch was raised, and Sally ran in and nestled lovingly against her mother's pillow.

"Where has my little Sally been all this time?" said Mrs. Brown, as she feebly stroked the little cheek with her hand.

"I have been with Peter."



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"What have you been doing?" "We have been talking about Jesus," said Sally simply "and about our beautiful home in heaven." A yearning look came into the mother's eyes as she whispered, "Talk to me about Jesus too, Sally, for I want to love Him, but, oh! I don't know how." "Shall I say the texts to you?" said Sally. "Oh, yes," said Mrs. Brown, and she listened eagerly as little Sally repeated softly and with a sweet earnestness all the texts that Peter had taught her.

"Wash me," she began, "and I shall be whiter than snow." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Say that again, Sally," said Mrs. Brown, and Sally repeated it again.

"Whosoever believeth"— "Oh, Sally, do you think that means me?" "Yes, mother," said Sally, looking up in wondering surprise that her mother should doubt it; "God says just what He means, and He says, 'Whosoever,' and then, if you believe, He will wash you white in the blood of the Lamb, and you will be 'whiter than snow.'" And then Sally went on with another of her favourite texts—"And God shall wipe away the tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

"Does it say that in the Bible?" said Mrs. Brown, as she wiped away the tears which the tender loving words had called to her eyes.

"Oh, yes," said Sally; and she went on, "And I will give unto him that is athirst of the fountain of the water of life freely."

"Does it say 'freely'—are you quite sure it says freely?" "Oh, I am athirst, Sally, will he give it to me freely?" "Jesus says 'freely,' mother, and Jesus can't tell a story, said little Sally, who clung unwaveringly to God's promises with all the sweet trustfulness of a child. The mother lay still for a time, with her eyes closed, and her lips moving as though in prayer. After a time she opened her eyes, and the look of weary care came to her brow as she said—

"Little Sally, if it should please God to keep me ill a very long time" (she could not tell her loving little child that she might die), "and there was no one to work for you, and you were hungry and wanted bread, what would you do?" Sally looked up with a sweet confiding look in her eyes as she answered—

"I would just go and tell Jesus, mother; He would take care of me." And the confidence of the child sunk into the mother's heart, and she was comforted.

Long after the baby and little Sally were asleep that night, Polly sat and watched by her mother's side. There was a vague, undefined dread in her heart that she could not understand, which kept her there—and which prevented the weary eyes from closing.

"Polly," said her mother about midnight, "come and kiss me, and lie down and go to sleep. I feel so strangely easy, and my soul is easy, too, for it has drunk of the water of life. I think I can sleep now."

With a feeling of joy and relief (for she thought her mother was better), Polly laid her tired limbs beside her mother.

Once more her mother's voice spoke; it was to say, in a far-off dreamy tone, "Tell Sally that God has wiped away all tears from my eyes," and then there was silence in the little room, and the tired mother and her weary children all slept, only the mother was "asleep in Jesus."

(To be continued.)

THE BIBLE SOCIETY.—In Roman Catholic countries, and places where the influences of the Church of Rome is strong, the Bible Society has opposition to encounter one does not always anticipate. A meeting of one of the foreign auxiliaries was recently held. "I feel very thankful," the Secretary writes, "that the meeting proved so successful. As an illustration of our difficulties here, I may mention that I have been told on very good authority that whilst the meeting was being held two Romish priests patrolled outside to see that none of their flock ventured to attend." The Church of Rome knows well how fatal to her influence the successful work of the Bible Society always is.

We are pleased to notice that our old friend, Mr. A. A. BRETT, has commenced business at "The Café Australia," 112 King Street. Mr. Brett is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunster's Café, in this city. The "Café Australia" has been elaborately fitted up, and the very best attention is paid to diners by a competent staff of waiters—the whole being under the immediate supervision of Mr. Brett himself.

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MASSAGE.

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Sermons.—Bishops Bathurst and Adelaide and the Dean of Melbourne. The Primate at Goulburn.

The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 7, 1891.

CADBURY'S COCOA — ABSOLUTELY PURE — CADBURY'S COCOA.

The Week.

Every household should subscribe to the monthly issue of the Church Missionary Intelligencer. This excellent periodical of 80 pages, and illustrated in a manner equal to any high-class magazine, should meet with an extended circulation. So much of the novel reading indulged in on Sundays would not prevail were there an adequate supply of literature provided by the head of the family. How can old and young be expected to read suitable and instructive religious matter when they have neither books nor periodicals?

The judgment of the Archbishop of Canterbury in the Lincoln case prohibits hiding the manual case, mixing the Sacramental wine during service, and making the sign of the cross during Communion Service, so that loyal obedience requires practices to be at once given up. They are, however, exceedingly common in ritualistic Churches, and the logical view of accepting or adopting the decision must therefore accompany that chorus of admiration with which the extremists laud the utterance. But there is a clamorous talk of levelling up to adopt that which the Archbishop has decided as permissible, and against which an appeal to the higher court has been made, the real question at issue is, "Whether the ritualists will level down their illegalities."

The fact that a so-called registry office harbours little girls who appear to drift into iniquity has been made public by the Society for the Prevention of Cruelty to Children. Three children of tender years were brought before a magistrate, and two were sent to a Reformatory, and the third entrusted to the Salvation Army. The defects of the law relating to parental control, and the gross neglect of the responsibilities of parentage, are continually coming to light. If parents wilfully suffer their children to run into social depravity a very stern punishment should be enforced.

Mr. Abigail promises to bring before Parliament the Reformatory for Boys question. The Vernon has been a splendid success, and why should not an Industrial School be also one? The buildings at Rookwood, erected for the purpose five years ago, have never been occupied; yet judges and magistrates are constantly complaining of the need that exists for such an institution. It is lamentable to think that any delay should be permitted. We trust that Mr. Abigail's action will meet with a satisfactory result.

"Rusticus" complains in the Herald that he cannot get competent farm hands in the country, and he is answered by one who claims to be such, who affirms that employers treat their men sometimes worse than their hogs. This may probably be true, for the accommodation too frequently offered to servants, male and female, is not only deficient, but degrading. If masters would but change places for once with their men, practical experience might be relied on to work wonders.

The key-note to Mr. Langley's scheme of reclaiming the lost masses is the work-test by means of which the social residuum will be sifted, and those desirous of work taken in hand by the registry office. The effort cannot possibly be commenced until the modest sum of one thousand pounds is in hand. The responsibility of making a start rests now, therefore, upon the Church generally. We trust that an enthusiastic response will be given when the appeal is made.

The conductors of two very extensive Home Missions do not regard the Booth scheme propounded in Darkest England as likely to succeed. Both Dr. Barnardo and Mrs. Grattan Guinness have their doubts, and fail to be convinced that the hopes raised in the book will be otherwise than fallacious. The social residuum is to at least 90 per cent. bound down by drunkenness and for the new scheme to rely on its million of capital to check such wickedness is to place dependence on money whereas the direct influence of the Holy Spirit alone can lead to conversion.

The publication of General Booth's book has naturally called attention to the good work on similar lines, that has been continuously accomplished in many London parishes and elsewhere. The catching of public attention by sensationalism has hitherto not generally invaded the Church, but when the methods of one very enthusiastic body are so presented to public notice as to lead people to think that nothing else is done in the world, it is high time to seek a little wider recognition on the part of the Church.

The daily papers record the death of a lad through slipping on banana skins. This is not the first by many of a series of accidents that have occurred through the same cause. The act of throwing the skin of this fruit, orange peel, etc., on the foot way is an offence punishable by law, and yet offenders are not brought to justice. The law is simply a dead letter, although in view of the injury done in this manner the act is a more serious affair than many of the trivial cases brought by the police before the Courts. In India it is considered a charitable act by the natives to kick off the footway peel skins, etc., likely to cause an obstruction; but in this Christian country thoughtless people strew the path with them, heedless of any dangerous consequences. It is to be hoped that this sad affair, which terminated in the death of a young lad, will be a warning to those who have hitherto been guilty in this way, and that the police will be more on the alert against offenders.

Several of the Republics of South America are at the present time engaged in revolutions, with attendant loss of life and property. Little Portugal has also had a minor revolution in hand, aiming at overturning the monarchy and founding a Republic, but it has been extinguished, and not without some lives being taken. Meanwhile, the German Emperor affirms that smokeless powder renders war impossible, and it is to be hoped that a supply will be forthwith supplied to South America. Wars cannot be expected to cease until the art of war will not be studied. Are there any signs of the near approach of that happy period to-day? We fear not.

The Spanish troops have suffered a reverse in a colonial possession—the Caroline Islands. It should not be forgotten that the natives were goaded into rebellion through the pressure put on by the Government to repress Protestant missions. Wherever the influence of Rome predominates the persecution of those that fear God and read the Bible prevails.

The Rev. F. B. Boyce calls attention in the Herald to the near approach of the triennial privilege of municipal voters recording their opinion for or against the increase of public houses. This tiny fragment of Local Option has already resulted in reducing the proportion of bars to population from one in 235 persons to one in 329 persons. Had the old ratio been sustained there would have been 1000 more drinking bars in the colony to-day.

The Licensed Victuallers of Sydney are about to hold holiday at Coogee, and an estimate of the liquors required has been kindly furnished to various wine, spirit and beer merchants, with a view to free contributions being made. It is interesting to observe that for a picnic, at which 500 adults and children may be expected to attend, no less than 1488 quart bottles of alcoholic stimulants are considered necessary.

Notes.

A number of people met in the Balmain Cemetery on Saturday last to witness the unveiling of a monument erected by the Loyal Orange Institution of New South Wales to the memory of the late Rev. Joseph Barnier.

CAPTAIN ROSSI has been committed for trial for disturbing the congregation at the Goulburn Cathedral. It was contended that the service had not commenced at the time of the alleged disturbance.

On Monday evening a farewell meeting of the missionaries en route to China took place at the Y.M.C.A. Hall. The Rev. J. D. Langley presided.

A Receiving House for discharged prisoners has been opened in London by General Booth.

The monthly meeting of the Committee of the Church Society was held on the 2nd inst, at the Chapter House.

The Petersham Branch of the C. E. T. Society was held in the Vestry on Monday evening.

The Most Rev. the Primate is on a visit to various townships in the Bowral district, holding confirmation services.

The Bishop of Goulburn lately paid a short visit to Wagga. Dr. Plumtre, Dean of Wells and a distinguished author is dead.

A special meeting of the Executive Council of the Association of Lay Helpers was held at the Chapter House on Tuesday last.

A Harvest Festival was held at Christ Church, Emmore, on Wednesday evening. Preacher Rev. G. North Ash.

Mr. GLADSTONE'S "Religious Disability Bill" is causing many non-conformist members to desert from the Liberal ranks.

The monthly meeting of the members of the Women's Christian Temperance Union was held at the Temperance Hall on the 4th inst.

The Rev. W. H. Tindall, who founded the South Port Convention and is one of the leaders of what is called the "The Forward Movement," addressed a large meeting at the Centenary Hall on Tuesday evening.

REVERENCE IN CHURCH.—This subject was mentioned lately in one of our Churches and the subject of matrimony was touched upon. The preacher said "I have never seen a person laugh at a funeral, but I have at a wedding, although the latter is a more solemn affair than the former, for one is the end of life and the other but the beginning of it." Then the opportunity was taken advantage of to speak of the unseemly conduct and want of reverence at many marriages. Before the young couple even leave the Church they are assailed with rice, etc., which in cases is thickly strewn on the ground and the whole solemnity of the occasion is marred by thoughtless laughter. I have never seen, said the aged preacher, such a thing done in the Churches in England, that was left to the time when the young people were leaving the ancestral home. He saw no harm in the practice, but let it be done at home, he remarked, and not in Church. There can be no doubt that there was a necessity for the remarks, for the practice is becoming too common in the parish alluded to.

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun., Feb. 8.—Holy Communion, 8 a.m. and Mid-day. Preachers—11 a.m. and 3.15 p.m., the Precentor; 7 p.m., the Dean.

Tues., Feb. 10.—7.30 p.m., Annual Festival Service of the Lay Helpers' Association. Preacher—The Venerable Archdeacon Günther.

DAILY HALF-HOUR SERVICES—1.15 to 1.45 p.m.

REV. G. NORTH-ASH, M.A.

Ash Wednesday—Christian Progress. Thursday—Christian Responsibility. Friday—Christian Freedom.

DIOCESAN.

Fri., Feb. 6.—Devotional Meeting, C.E.T.S., at Chapter House, 8 p.m.

Sun., Feb. 8.—St. Matthews', Windsor. Preacher—The Primate. Confirmation.

Mon., Feb. 9.—Adjourned Meeting of the Committee of Church Society, 4 p.m.

Tues., Feb. 10.—Confirmation at Rouse Hill and Castle Hill.

Fri., Feb. 13.—Primate returns to Bishopscourt.

Sun., Feb. 15.—St. James', Sydney. Preacher—The Primate.

For Dressed Poultry, Bacon, Hams, and all choice small goods, go to C. CARMODY, 120 King Street.—ADV'D.

ALWAYS keep a small tin of ANNOTT'S MILK ARROWROOT BISCUITS in the house for the Children.—ADV'D.

J. HUBERT NEWMAN, Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the Finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

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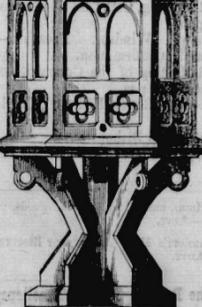


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The Church's Year

Quinquagesima Sunday.

BLIND BARTIMAEUS.

"Season's return, but not to me returns The sight of vernal blossoms or summer rose. But cloud instead, and even during dark, Surround me; from the cheerful ways of men Cut off; and, for the book of knowledge fair, Presented with a universal blank.

"Nor false riches, not earthly gifts, not fleeting honors, should we ask from the Lord, but light; and this not the light which is shut in by space, bounded by time, diversified by the interruption of night and perceived by us in common with the brutes; but the light which we can see in common with only the angels, which no beginning inaugurates and no end limits."

"The blind man's defect of sight is a type of the blindness of the disciples, and of all men; the miracle was to show them all Low spiritual blindness may be cured."

Ash Wednesday.

FEBRUARY 11, 1891.

FASTING AND WEEPING.

"MAN fell from grace by carnal appetite, And forfeited the garden of delight; To fast for us our second Adam deigns These forty days, and Paradise regains."

So Moses fasted, and received the Law; Elias fasted, and God's glory saw; Moses and Elias, joined with Christ our Head, Upon the mountain were transfused."

Oh give us grace our appetites to tame; To love Thy law, and glorify Thy name; That we may, Lord, with all Thy saints and Thee, Upon the heavenly hill transfused be."

St. Paul's Cathedral, Melbourne.

IMPRESIVE SERVICES ON THE FIRST SUNDAY AFTER OPENING.

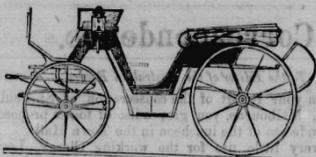
On Sunday morning, the 25th ult., the service was "Smart in F," and the anthem was Mendelssohn's "How lovely are the Messengers." The Bishop of Bathurst delivered the sermon, taking as his text, Acts ix., 21. "And straightway he preached Christ in the synagogues that He is the Son of God." The whole of the Church of England in Australia, he said, was to be congratulated on the events of the past week. In connection with the consecration of the Cathedral, services were being held, which in dignity and beauty were well in accord with the traditions of the old country. As one familiar with such scenes, he could say that he had never been present at a series of services which so exactly represented what the noble and beautiful liturgy of the Church of England was capable of. With the consecration of the Cathedral should be borne in mind the conversion of St. Paul, which was separated from other saints' days, and was placed in such a position that it was second only to the passion of Our Lord. A great writer had observed that on so remarkable a fact as the conversion of St. Paul alone the truth of Christianity might almost rest itself. St. Paul, who was born at Tarsus, lived afterwards at Jerusalem, and was about 30 years of age when he stood by and consented to the martyrdom of Stephen, being afterwards converted while on his way to Damascus to carry out fresh persecutions of the Christians. The service of Thursday last had turned the mere building of wood and stone into a temple—a place in which humble souls might gather, and broken hearts might find consolation, and sinners might confess sins, and gain pardon and acceptance from Christ Jesus. The gospel of Christ crucified must be preached there as it was by St. Paul, and surely even the architecture, with its wide and lofty lines, ought to speak to sinners of the breadth, and length, and height of the love of God. They had done well to call the Cathedral by the name of St. Paul, who had been spoken of as distinctly the apostle of Englishmen, because he represented the breadth and love of truth and freedom that were the pride of Englishmen, and should also be the pride of Australians. The life of the apostle St. Paul surely was one to copy, even as he copied Christ. The question had been asked what would be the result of the building of the Cathedral. The result should be that they would learn what had been the life of St. Paul, and learn, above all, to bring humble and penitent hearts to the throne of the Divine Master, and so gradually to grow in grace and in knowledge of our Lord and Saviour Jesus Christ.

In the afternoon the service was "Smart in F," and the anthem was "And he Journeyed" (Mendelssohn), descriptive of the incidents attending the conversion of St. Paul.

The Dean of Melbourne took his text from Hagga ii. 7, 8, and 9—"I will fill this house with glory, saith the Lord of Hosts." "Silver is mine and the gold is mine, saith the Lord of Hosts." "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and on this place will I give peace, saith the Lord of Hosts." The preacher alluded to the splendid temple erected by the children of Israel with all the wealth and magnificence they commanded in the reign of Solomon, the destruction of this temple by their conquerors, and their return to the city of their fathers to rebuild the temple. It was a poor mean building which they substituted for the glorious structures which two kings had joined together to raise. It was with a shout of triumph that they returned to their former home, seeing in the new building a token of the restoration of Divine faith and of their national unity. But the old man who had seen the former house in all its glory, raised a cry of anguish. It was but a miserable representation of their former glorious temple. It was then

the Lord directed the prophet to say to the people that the glory of this house should be greater than the former. What was the meaning of this? The one temple was built by a sovereign of unlimited power, wealth, magnificence, and another by a poor enslaved people, covering beneath the eaves of their fathers' palaces, and attempting to raise a poor mean substitute for the edifice of former days. Where, then, was the meaning of the promise that the glory of the latter house should be greater than the former? It was not in political liberty or in power. Slaves these people were, and slaves with a few short intervals of stormy independence they continued, until the day when the present and his wife came to this temple conveying the babe who was the Son of God. In this babe was the fulfilment of the promise, "The seed of the woman shall bruise the serpent's head." The mighty God had taken the form of man, born with human weakness. It mattered not what king had built the sacred building on the foundation of the former house. The glory was in the visitation of God upon earth, showing to men that He cared for them, showing man the full penalty of sin. It was the Saviour who fulfilled this mission, and now He stood before the throne of God to make intercession for the people. It was for us to ask for the Divine faith. In God's previous dealings they found a remarkable illustration of something that was wanting. When the tabernacle was built in the wilderness, a cloud of glory descended upon it during the day, and a pillar of fire at night. This was a token of the presence of God. When the temple was built by Solomon, the cloud rested not merely on the outside, but entered into it. Then the prophet Isaiah told the people that there was something more than this. The time would come when on every household and on every family a cloud of glory would rest. This was manifested in the resurrection of Christ. He died for us, and opened the way into holiness. His promise was not merely for nations or congregations, but for each individual who asked for the Holy Spirit and power to dwell with Him. God's tabernacle then became no longer the building made by hands, but the body of the individual believer. "Know ye not," said the apostle, "that your body is the temple of the Holy Ghost that is within?" Here, then, was the real glory of God. He dwelt not only in temples made with hands, but He dwelt in man made in His image. They were glad that day to meet in the beautiful building which they had looked for, but even as the temple of Solomon it might be thrown to the ground by an invading enemy. They should endeavor by all means to spread the message of Christ within its walls. He had given a promise that whoever asked should receive the Holy Spirit. Here, then, was the fulfilment of the promise that the building of the new temple should be blessed with glory greater than the former one by a message which reached to the furthest ends of the earth, calling on each to come and be themselves temples of the living God. Might the Spirit and Power dwell upon each of them, the Spirit of Christ and of supplication; might they seek those things which were given, and which could not be taken away! At the evening service there was no anthem, and the musical portion consisted of chants and hymns. The Bishop of Adelaide preached the sermon, taking for his text Philippians iv. "Rejoice in the Lord always; and again I say, Rejoice; and let all men see your gentleness, which ye have both learned, and received, and heard, and seen in me; and the God of peace shall be with you." He said,—Most suitably was the cathedral at Sydney dedicated to St. Andrew. The example of the apostle of whom it is related "he first findeth his own brother" is commemorated with peculiar fitness in the first cathedral erected by the Church of England in the Australian colonies. It emphasised that general aspiration of the church which influenced and continues to influence her colonial development. Nor was it without meaning that Bishop Short, educated at St. Peter's School at Westminster Abbey on that St. Peter's Day which has been called the birthday of the colonial church, when Bishops Perry, Tyrrell, and Gray were commissioned with himself to their great work in Australia and South Africa, should desire to dedicate his cathedral in Adelaide to the memory of St. Peter, St. Andrew's brother. In the dedication of your own cathedral at St. Paul's there is a peculiar happiness. The great apostle to the Gentiles was of all the apostles the most at home in great cities. He seemed to be ever drawn, as by some law of gravitation, to the busiest haunts of men. He must needs press into the thick of the crowd. It was in great cities he made his mark. He was born in a city, and proud of even his earthly citizenship. Whether amid the disputants in the marketplace of Athens, or the crowd near the castle steps in Jerusalem, or the mob at Ephesus, or the school of Tyrannus, or in his own hired house in Rome—in the camp—or in the palace, he must needs have men around him. He had his message to them, and he burned to deliver it. If for three years alone with God, in a quietude of heavenly aspirations where the world presses hardest and evens the inhuman effort and struggle with the solemn reminder "The earth is the Lord's, and the fulness thereof"—so in this, the greatest city of the south, have you wisely cherished the memory of St. Paul, and have well placed your Cathedral just where the throng seems largest—just where your railways, your roads, your streets, your public squares, your guided gondolas of your city bring their living, breathing, and moving stream of busy life flows most vigorously, that you may attract and, if possible, influence that life, and impress it with the character God would have it bear. Yes, you have placed and dedicated your Cathedral fittingly. 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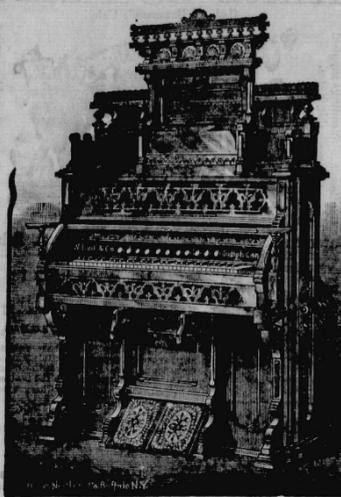
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The Heavy Cross.

Robert Hope and Samuel Hullins had lived neighbours for more than twelve years; and it is probable that they would always have been on good terms, had not Samuel, who had served under Admiral Nelson, gained at Trafalgar a small pension, which he had paid for by the loss of one of his legs. This legless, and this pension more, were for Robert a continued source of jealousy; he accused fate with having left him his two feet, and complained bitterly that he had not been able, as he had, to sell his legs at the same price with Hullins. Every time he went to pay his rent, he repeated grumblingly that his neighbour was very fortunate; that he was in a condition to meet his bills, since the king gave him a good pension; while he, poor fellow, had had to work to make both ends of the year meet, without taking into account his creditors.

Robert at first contented himself with making these reflections inwardly, but by degrees his dissatisfaction was expressed aloud, and became his habitual and favourite theme of conversation. One week that his rent had fallen behindhand, and he was sadly advancing towards the house of Mr. Taylor, in order to make his excuses for the delay, he met neighbour Hullins, who was just as regular as clockwork in paying his rent, and had just been for that purpose. The very sight of Samuel produced on Robert the effect of a fit of sickness; so, when he bowed in reply to the salute of Hullins, his glance singularly resembled that of a bull shaking his horns at a dog.

Arrived at the house of the proprietor, Hope did not fail to be reprimanded. The example of his neighbour was cited, who always paid punctually and to the last penny.

"Yes, yes," murmured Robert; some people are born with a silver spoon in their mouths. Hullins is very fortunate, and I am not surprised that he pays punctually with such a pension."

"Hullins has a pension, it is true," replied Mr. Taylor; "but his infirmity is a heavy cross, and if you were afflicted with it, I should pity you much more."

"Not so," said Hope. "If I had been so fortunate as to lose a leg like him, twenty years ago, it would have been a productive day for me. I would sell all my limbs at the same price. Do you call his oak leg a heavy cross? I think his pension should render it light. The heaviest cross that I know of is to be obliged to labour incessantly."

Mr. Taylor was a man of joyous humour, but a close observer. He had for a long time noticed the envious disposition of Robert, and resolved to convince him that the lightest cross might become heavy to a discontented mind.

"I see," said he to Hope, "that you are disposed to do nothing. Well, I will exempt you from this obligation to labour, of which you complain so bitterly. If you think the cross of your neighbour, Samuel, so easy to bear, will you accept a lighter one, if I will engage to give you your rent?"

"That depends upon what kind of a cross it is," said Robert, anxiously, for he feared that the proposition would not be acceptable.

"This," said Mr. Taylor, taking a piece of chalk and tracing a white cross on Robert's jacket. "During the time you wear this, I shall not demand a penny of your rent."

Hope thought, at first, that his landlord was jesting; but being assured that he spoke seriously, he exclaimed - "By St. George! you may say that you have seen my last money, for I am willing to wear this cross all my lifetime."

Robert immediately went out, congratulating himself on his good fortune, and laughing all along the road at the folly of Mr. Taylor, who had let him off so cheaply from paying his rent.

He had never been so joyous as at the moment of returning home, as he found nothing to complain of, and his dog came to sit down at his feet without his punishing him for his familiarity.

As he seated himself on his arrival, his wife did not at first notice the white cross he had on his shoulder; but having passed behind her husband to wind up the clock, she suddenly exclaimed, in a shrill voice,

"Why Robert, where have you been? You have on your back a cross a foot long. You have been to the tavern, and some drunkard among your friends has played you a trick to make you ridiculous. Get up and let me brush off this cross."

"Away!" exclaimed Hope, hastily; my clothes do not need your brushing. Go knit your stockings and let me alone."

"That shall not be!" exclaimed Mrs. Hope, in a voice more shrill. "I will not have my husband become the laughing-stock of the whole village, and if I tear your jacket to pieces you shall not wear that ridiculous cross."

And as she spoke thus the wife attempted to brush Robert's shoulder; and the latter, who knew that resistance would be useless, walked off and shut the door after him violently.

"What a fury!" muttered he, as he went away. "If she had been more gentle, I would have told her of my good fortune; but she does not deserve to know it."

"Oh! oh! Robert," exclaimed old Fox, at the moment when Hope turned the corner of his house, "what is that white cross on your back?" "Take care of your own clothes," insolently replied Hope, going his own way.

"Mr. Hope!" said little Hatty Stevens, the grocer's daughter, "stop one moment, if you please, that I may rub out that great white cross you have on your shoulder."

"Go and sell your herrings, lazy girl," replied Robert, "and do not concern yourself about the passers-by."

The little girl, silenced, hastened to re-enter her mother's shop.

At this moment Hope arrived at the house of the butcher, who was conversing on the threshold with his neighbour the blacksmith.

"You are just the man I wanted," said the latter, stopping Robert; and he began to speak to him on business; but hardly had he commenced when old Peggy Turton arrived in her plaid gown and blue apron.

"Merely!" Mr. Hope, exclaimed she, taking up her apron, "what is that on your back?"

Robert turned to tell her to let him alone, but the blacksmith then perceived the mark made by Mr. Taylor.

"Heavens!" said he, laughing, he might serve for a sign to the White Cross."

"I suppose," said the butcher, "that his wife has marked him thus for fear of losing him."

Hope felt that there was for him but one method of escaping at the same time from the apron of Peggy and the jokes of the butcher and blacksmith, so he hastened to leave the spot, not without some abusive language to his neighbours; but the cross had begun to weigh more heavily upon his shoulders than he had at first supposed.

The unfortunate Robert seemed destined this day to provoking encounters, for he had gone but a few steps when he found himself opposite the schoolhouse.

School was just out, and the scholars were at this moment issuing from the door, ready for any fun that might present itself.

Hope was terribly uneasy, and imagined he already heard cries behind him. His fears were soon realised; he had scarcely passed the schoolhouse door when a long shout was heard, and at least fifty pupils began to pursue at him and point at him, throwing up their caps in the air.

"Look! look!" said one, "there is a sheep marked for the butcher."

"Don't you see, replied another, "it is a crusader just setting out for Palestine."

And the shouting and laughter recommenced more loudly.

Hope became pale with anger; he turned like a cross dog pursued by children, and perhaps would have cruelly avenged himself on his young persecutors, had not Mr. Johnson, the schoolmaster, suddenly appeared at the door of his own house.

Robert advanced toward him, complaining of his pupils as being insolent. Mr. Johnson replied that he would not for the world encourage impertinence in them, but that the white cross which he had on his back might make wiser people than boys laugh.

"What is this cross to you?" replied Robert crossly, "is not my back my own property?"

The schoolmaster smilingly assented, and Hope went on his way. But the cross was growing heavier and heavier.

He began to think that it would not be so easy to pay his rent in this manner. So much rilly had already been heaped upon him, what would it be if the cause were known? His landlord might as well have written on his back a receipt in full.

As he reflected thus, Robert arrived at the tavern. He was passing by when he perceived Mr. Taylor himself at a few paces distance, and on the other side his neighbour Hullins, dragging his wooden leg, and conversing with Harry Stokes, the carpenter. Harry Stokes was the wit of the village, and Hope would not have encountered him before Hullins for the world. He therefore took refuge in the tavern.

But the place was not long tenable.

He had left home with the intention of examining some work which had been offered to him in a neighbouring village, but his mind had been so disturbed by old Fox, Hatty Stevens, the blacksmith, the butcher, Peggy Turton, and the schoolboys, that he resolved to return home, thinking that would be, after all, the most peaceful place.

Have you ever seen in the month of September, a young partridge, the last of the brood, fluttering along through the fields, with a wounded wing? Such was Robert on his way home at the other end of the village. Now he walked fast lest he should be overtaken, now slowly lest he should meet any one; now in the road, now in the fields, gliding behind the bushes, climbing the walls, and shunning glances like a gipsy who has stolen a chicken from a farmer's poultry yard. At this moment the white cross was an insupportable weight.

At last he reached his dwelling, and this time hoped to find a little rest. But as soon as his wife perceived him she began to cry out:

"Are you not ashamed to come back as you went? Five or six of our neighbours have asked me if you have lost your senses? Quick! let me rub out that cross!"

"Away, woman!" said Robert, exasperated.

"You shall not remain so, Hope; I will not have any one belonging to me so ridiculous. Take off that jacket! take it off this minute, I tell you!"

As she spoke thus, Mrs. Hope attempted to seize her arm, but the latter rudely repulsed her. Mrs. Hope, who was not remarkable for patience, replied by a blow, and the result was a scuffle between the two, to the great scandal of the neighbours, who ran to separate them.

Everybody blamed Robert, who, when he became calm, understanding that there was no hope of rest or peace for him otherwise, effaced the cross of his own accord.

The Monday following he carried his rent to the house of the landlord.

"Ah! ah! Robert," said Mr. Taylor, on perceiving him, "I thought you would soon repent your bargain. This is a good lesson for envious and impatient dispositions who incessantly complaining. Do not complain of being less fortunate than others, for you know not the suffering of

your neighbour. All crosses are heavy; the way to render them light is to bear them with patience, courage, and good will.

Gamblers.

FROM A "LETTER TO A YOUNG MAN BEGINNING TO GAMBLE," WRITTEN BY JAMES RUNCIMAN IN THE British Weekly.

Pitiful, despicable are the crew who waste good hours on their petty gambling, even though they may lose nothing in the way of money. They lose what is of far more worth than money; they actually lose the capacity for human thought, and they are no higher in Nature's scale than a jackdaw that grabs every shining thing that he can lift.

Remember that I know these things. I have watched gamblers for so many years that I could give you a hundred life-histories right off the reel, and I tell you that only too many confirmed hands become eventually unfit to be classed with the kindly breed of men; they are monsters whose souls are twisted out of shape; if we saw a body harmoniously fitted to match one of those souls, we should fly with a sick shudder, and resolve never to face such an awful spectacle again.

For any one who has read history with grave care, and learned something about the decadence of nations and empires, it is merely horrifying to study the life of a company of young men who pass their spare time in gambling: there you have in small compass a picture of a people descending toward putridity and ruin.

You know that, in the animal frame, if one organ becomes distorted or aborted, other organs are modified. Well, in the petty gambler's being every mental and "moral" attribute turns to rotteness. You shall go for a year among an unhappy squad of lads who are spread about on winter evenings in the public-houses of some English town, and if you take the gambling set, you will not hear one intelligent word on any subject under the sun.

Literature? The notes in the sporting journals. Art? The last cheap photograph of some actress with pronounced limbs and impudent grin. Politics? "Gladstone ought to be boiled alive," or "What's Randy doing? Ain't he a scorch?" or "Me read a speech? What do you think? I saw the old bloke was on the jaw, but Me! I saw the weights for the Lincoln! That's my politics." History? Well, the account of the fight in which Owen Swift killed Brighton Bill is too long, and intellectual, and serious, perhaps, for these public-house gentry; but they like study short paragraphs about such old-fashioned fighting men and jockeys as Hen Pearce, the Tipton Slaughter, Young Molineux, Dutch Sam, Tom Sayers, and Chifney.

If I were an employer in any department of life, and I knew that a servant of mine employed his spare time in playing penny naps, or loo, or baccarat, or any game at cards, I should dismiss him at the first chance, and this is how I should reason to that conclusion: "That chap is sure to be playing over some game in his mind during the day, and wondering how he could have won instead of losing. Then, again, I know that men get so absorbed in a swift game of chance that they are quietly drunk with excitement and cannot leave off. If one of a group suggests that the lot should adjourn to his rooms, he is certain to have companions; then, if the host is affluent enough to provide whisky and soda, there is sure to be trouble. In the excitement the fellows drink rapidly, without knowing it; alcohol always makes anyone forget time, gambling increases this tendency, and, very likely, one of the party says, 'Lor! there's the daylight,' just when all the players have forgotten where they are. How is my man going to be next day? If he steadies himself at nine in the morning with a glass of ale, or a brandy and soda, he brings the smell to our place, and people don't like it. Then perhaps he loses a little, and one of his chums says, 'Say, old man, there's twenty-eight shillings over last Wednesday at Freddy's.' My money is too handy for a person of that kind. Supposing Freddy or Billy bothers him, may he not just help himself to something of mine, with the usual excuse to satisfy his own conscience? No. No. Out he goes to-day, and I'll pay my forfeit." And out he should go. How on earth can a fellow who is bitten with the gambling fever be fit for anything in the way of steady labour? You might just as well expect to be Senior Wrangler while he gambled by telegraph on the Stock Exchange.

Sometimes when a gay youth has come up to me, flushed and eager, and shouting something of this kind, "I've had a day! Look here. Took four on 'em. Twenty-fives! That come off. And two three to one chances, and I only lost at evens on this last!"—I have thought, "My bonny lad, I would rather see thee bare-footed and with hardly a shirt to thy back. This is a bad day for thee, for all thou thinks so different." My heart years over some of the fond young fools, and I would fain save you of all others. Mind this—a beginner at gambling there is only one worse thing than losing, and that is, Winning.

I suppose you fancy that this is a twisted statement? Well, what I mean is that loser may get a scare which stops him before he goes too far; whereas a winner usually goes on until he slips into the darkest and most noisome deeps. I once knew a decent policeman who was ruined by winning £500 for the Lincoln Handicap. Mark me, he never did another day's good in this world.

In a discussion on cremation at a London club a member is credited with the argument: "We earn our living, why should we not urn our dead?"

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Receipts for the Month ending 31st January, 1891.

Table with columns for Subscriptions, Auxiliaries, and various names and amounts.

J. D. LANGLEY, Hon. Secs. ROBERT HILLS, Hon. Secs.

INCUMBENT of a cool, coastal parish desires exchange inland or Locum-tenency. W.V. RECORD Office.

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FEBRUARY, XXVIII Days.

Quinquagesima Sunday.

MORNING LESSONS. EVENING LESSONS.

Table with columns for Morning and Evening Lessons, listing dates and page numbers.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, FEBRUARY 7, 1891.

ENGLAND AND HER COLONIES.

THE recent meeting of the Colonial Institute in London and the address delivered by Lord CARRINGTON, our late popular Governor, will bring prominently before the English people the immense resources of this portion of the Empire. It is also an advantage that such a colonist as Mr. FARMER fills the high office of Sheriff of the metropolis of the world. This happy conjunction of circumstances will exert a healthy influence on the English mind. The time is evidently coming and no doubt is being hastened by the state of English commerce and agriculture, when the relations between England and her colonies will have to be thoroughly reconsidered. It is generally admitted that "under the present system of governing the Empire, the growth and development of a colony can only result in separation from the mother country." Already this prospect has provoked a good deal of discussion. On the one side are those who are not only prepared to contemplate the separation resignedly as inevitable, but who, with a pessimism in which Englishmen with disordered livers and in muggy weather are specially prone to indulge, appear inclined to congratulate such growing and rising communities as ours on their approaching "emancipation," and assure us that the maintenance of the connection with the old country can only be a hindrance and a drag upon them in their path of progress. Some assert positively that the colonies do not pay, and regard it as a conclusive reason why England should give them up. On the other hand there are those who insist upon the immense importance and desirability of drawing the colonies into closer association with the old country, of re-adjusting the relations between the home and colonial administration, and of carrying out a grand scheme of federation. In an article published in one of the Reviews the writer shows that, from an economical point of view, there is a great deal to be said in favour of the federation of the English Empire; and it shows also, at least inferentially, that a policy aiming at this end need not be prompted and animated by an ignoble spirit of merely national self-assertion and self-aggrandizement. As things now are, every emigrant leaving England represents to her a dead loss, and the surplus population, as it is called, of Great Britain and Ireland, whether got rid of or kept at home, is a sheer waste of valuable material. The Americans reckon what to England is a loss, is in each emigrant to them a gain of a thousand dollars (about £200). If this is true then, England has been presenting annually during the past sixty years to the United States about £19,000,000 sterling. This immense stream of emigration, with very little directive force, might have been used for fertilising the colonies. England has, however, shown herself almost absolutely indifferent to the destination of her emigrants, and indeed has placed the colonies in such a relation to herself that those who live here are almost as truly separated from partnership in her interests as if they were subjects of a foreign power. England is dependent on other countries for the bare necessities of life, upon foreign markets for her manufactured goods, and had she cared for her colonies and peopled them with emigrants from Great Britain instead of allowing them to be flooded with alien races her daughters would have supplied her with the necessities of life, and afforded a market to absorb all her manufactures. Home politicians are beginning to awake to the fact "that fully one-third

of the population of the United Kingdom is now dependent on foreign-grown food; that the limit of the food-producing capacity of England has already been reached, and the food-bearing acreage is now stationary, and perhaps decreasing; that any additional population must be supported entirely by foreign-grown food; that there is a large surplus population, valueless as workers, and maintained at a heavy expense; that the drain of emigration represents an immense sum annually presented by England to a foreign power. The true deduction from these facts is that England should exercise a closer supervision over emigration; that a large sum should be spent in this important work, and also in opening up the vast resources of her colonial possessions. The connection between England and her colonies ought by all means to be maintained, and every effort should be made to give to the relations between them a lasting and satisfactory basis. Every assistance ought to be given so as to bind the ties more closely together, and the pioneer efforts in shipping meat and other articles produced in the colony ought to be aided until they become triumphantly successful, benefitting the people here and promoting the well-being of those at Home. Every year sees a close union existing between England and Australia, and Lord CARRINGTON'S address on Anniversary Day eighteen hundred and ninety-one will make the year illustrious in witness that Englishmen are one of the wide world over. The late Governor eulogises the varied scenery, the luxuriant vegetation, the unrivalled climate, the energy and enterprising spirit of the people, but above all he admires the loyalty which appears to be so deeply rooted in the hearts of the colonists of New South Wales. There is a warm attachment to everything connected with England, and we believe that is has been intensified in no small degree by the popularity of those gentlemen who have for some time represented Her Majesty in this colony. We are also every day being brought nearer to England by oceanic steam navigation giving us increasing opportunities of developing the almost boundless resources of our land. Our sheep are in advance of every country in the world. Our cattle are of a superior breed to what they have in America. We have advantages of climate and herbage, enabling us to raise stock at a low cost. With these privileges we must, however, link sturdy enterprising activity together with honesty and purity of morals. It is only by holding to the old traditions and practising that righteousness which exalteth a nation, that we can hope to rise to true eminence. It is only by persevering energy that we can hope to overcome difficulties, and by its exercise they will dwindle down to that which is most trifling and insignificant. The remarks of Lord CARRINGTON respecting the friendly union or concert of the colonies are well worth consideration. The extinction of minor jealousies and the attainment of one great common and national object is set before us. The great difficulty at the present is the want of unity in legislation. Great dissimilarity in this respect now exists. It is by carefully considering all matters of common interest to Australia in general that we shall draw into closer union. Every barrier should be broken down, every obstacle cast aside, and then Australia would rise and fulfill her destiny in the Southern Seas, affording a home to many a hard-handed son of toil, and blessing others with those stores which are her rich possession. In this work the Church should play an important part. By loving unity, fearless energy, and the faithful preaching of "the truth as it is in Jesus," she can do much for the elevation of the land, and the regeneration of the masses. A great and effectual door of opportunity is opened to her, and she needs but to step forward relying on the promised help of the Holy Spirit, and the successes of the past will be eclipsed by the triumphs of to-day, and "the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

GOLBURN CATHEDRAL DISPUTE.

EVERY loyal and loving son of the Church must feel deeply grieved at the unhappy state into which church affairs have drifted at Golburn. This feeling of sorrow is shared in by many who may not be visibly attached to the Church. The morning paper is eagerly scanned for the most recent development of Church matters in that Cathedral city, and it is the absorbing topic of conversation in train, tram, omnibus, and boat. In the absence of the matters of detail, which are only known to those who are deeply interested in the question, and which we are assured are voluminous on both sides, it would be unwise to venture to offer an opinion as to the merits or demerits of the subject of contention. We, however, desire to express a hope that a truce may be declared and that the points in dispute should be submitted to the PRIMATE for his consideration and final decision. It is quite evident that there must be mutual concession, and this would be arrived at better by one who, without prejudice, would calmly review the history of the dispute, and unravel the tangled web which seems to have got beyond the power of either one party or the other. This is evidently the duty of all persons concerned, for as the days go on, it appears that old friendships are not only interrupted, but bad feeling is becoming so intensified that the dispute will not end with the generation, but sons and daughters in later years will, it is feared, fight the battle over again. The present unhappy divisions must tend seriously to impair the ministrations of the Church, and bring the religion of CHRIST into contempt by those who are ever ready to seize upon an evidence of the want of

brotherly love. We cannot estimate all that is being done in this respect. Unjust judgments listened to by children grow up to be repeated with broader and darker emphasis as the years move along, and the ridiculing of things which ought to be held sacred, lead some men at last to curse the house of God they have neglected. We have no hesitation in saying, that in addition to the direct and conscious influence which this dispute is exercising upon the Church, it is also exercising an indirect and unconscious influence on those that are without, and it is causing them to think that we are, after all, only church-mongers and church-mechanicians, and that we have lost the spirit of the Divine Master. His appeal was ever to reason, to the highest thought, to the noblest confidence, and to the most unselfish impulses. And is this appeal in the nineteenth century to be disregarded by those who profess to be His soldiers and servants? It is sad to think that the House of God should be the scene of such contention, and that the place where prayer is wont to be made should be the spot from which bitterness comes. It is discouraging to find that the very services which should promote common joy of kindred sympathy and soul are only driving them further asunder. Christianity is a fellowship, because it is a feeling of common humanity, but this feeling is being marred and broken by a strife that is unholly. Instead of bringing men together in sacred and sympathetic brotherhood, they are being roused into antagonism by appearing in the place of finding a home in the Cathedral, where all should be quiet and glad, are subject to local vexation and disappointment. Both parties should respond instantaneously with eagerest love, to the commandment of their SAVIOUR. The prejudices they have formed, and the ungenerous feelings which have been called into play, should be taken up and cut in two with a double-edged knife. We feel assured, that the party who yields the most, however much they may think they have right, either ecclesiastical or judicial, on their side, will be held the highest in esteem by all who love justice and seek after righteousness. Let both parties pray that they may see each other as they really are. Next Sunday, we shall read in our order of service of the three attributes of strength in the character of the godly—faith, hope, love, and we shall hear it again emphasized that the greatest of these is love. May a recognition of this truth lead to a mutual concession and the final adjustment of the matters in dispute, for Christianity is nothing if it is not active service, mutual co-operation, tender sympathy, a common sacrifice for a common good.

Australian Church News.

Diocese of Sydney.

St. Andrew's Cathedral.—Lenten Services.—The following arrangements have been made:—There will be, in addition to the usual services, Holy Communion, Wednesdays and Fridays at 8 a.m.; a daily half-hour service at 1.15, at which the following clergy will deliver courses of lectures:—Rev. G. North Ash, J. Chaffers Welsh, Canon Kemmis, J. Dixon, Canon Sharp, J. W. Debenham and A. R. Rivers. On Sunday afternoons, a course of sermons by the above preachers will be delivered on the subject of "Sin." The Primate will deliver a course of lectures on Tuesday evenings, at 7.30, in connection with the Lay Helpers Association, and on the four Sunday mornings preceding Easter, a course of sermons on "Aspects of selfishness and Self Sacrifice." On Wednesday evenings at 7.30 p.m., the Precursor will hold Bible lectures on the subject, "How to read the New Testament." Special arrangements will be made to mark Holy Week and Eastertide.

St. Thomas, Balmain.—On Wednesday, the 2nd ult., the distribution of prizes in connection with St. Thomas's Sunday School, Balmain, took place. The meeting was held in the church, and the Rev. J. Dixon presided. Mr. W. Williams, the superintendent, gave an account of the year's work and the condition of the school. There are 690 scholars in attendance and 28 teachers. Eighty prizes were handed to the scholars by the teachers. The Revs. J. Dixon and P. N. Hunter delivered short addresses.

Newtown.—The annual meeting of the St. Stephen's Parochial Association was held on Wednesday evening, the 23rd ult., the president (the Rev. R. Taylor) occupying the chair. Amongst other matters brought before the meeting was the question of establishing a school at North Kingston in consequence of the fact of a number of children there not attending any school. Regarding the curate's stipend fund, it was advocated that it was absolutely necessary this should be kept up; while Mr. Justice Foster had by his grant given much valuable assistance to the association. The Secretary, Mr. Broughton, read the annual report which showed that the association had maintained its high standard of efficiency in spite of many drawbacks. The funds of the association had been contributed to in a very satisfactory manner, which had enabled the committee to meet the whole of their responsibilities and carry forward a substantial balance to the coming year. The report, together with the treasurer's statement of accounts was adopted. The officers for the ensuing year were appointed.

St. John's, Parramatta.—In the course of a sermon on "Patriotism" on Sunday, the 25th ult., at St. John's, suggested by the anniversary of the colony, Archdeacon Gunther made an earnest appeal to the congregation to labour and

pray for the removal of all that hinders true religion—the vices and follies of the people, the drinking and gambling habits of many, the selfish neglect of Christ's poor. If this dear land of ours is to become great (said the preacher) and to take its place among the nations that have done much for God, the tone of public and private life must be raised. There must be more devotion to honest work and less to pleasure. There must be more unity and few divisions among the people. Labour must be given to building up and not to pulling down our Christian institutions, and in teaching the fatherhood of God and the Brotherhood of man.

Shoalhaven.—A successful tea-meeting and sacred concert took place at the Falls Church on Wednesday, January 21st. The sacred concert was given by Mrs. Cordery, (Organist of St. John's, Nowra) assisted by the members of St. John's choir, a few friends, and the Rev. J. Best. Both tea-meeting and concert were well attended. The proceeds will be expended upon improving the Falls Church building. On Anniversary Day, a gathering was held on the Numba Recreation Ground, kindly lent by Mr. H. G. Morton. After lunch, there was an open-air meeting, presided over by the Incumbent. Hymns were sung, the Holy Scriptures read, prayers offered, and short addresses delivered. Mr. P. H. Morton, M.P., (Minister's Warden) gave a good address, showing the proper relations between minister and parishioners. He also upheld the religious observance of the Lord's Day, and expressed a wish that all our parishioners should endeavour to attend church regularly on that day. Mr. Charles Bates, of Pyree, read an excellent paper on soul-winning. Addresses were also delivered by Mr. W. Dobbie, (Presbyterian Catechist), and the Rev. J. Milne, M.A. The gathering was a most profitable one, and is to be repeated, God willing annually.

Open Air Mission.—Three new places have been added to the seven already carrying on open air work, viz., Auburn, North Balmain, and Ultimo. From each of these the report is most encouraging. As to numbers—the people ministered to—and the reception the effort met with. To carry this work on effectually, first—too much attention cannot be paid to the singing—give the people in the streets the best that can be given—solos, and duets, and good congregational hymns; second—a thoroughly well-prepared address—strong in doctrine, with pointed appeal. It seldom fails to strike. Third—The Creed recited, or the Lord's Prayer repeated, or some of the Versicles or Canticles taken in parts by the clergyman and helpers, should form a part of the service. It is ever appreciated, and helps to keep the street work of the Church and with the Church. Fourth—announce at the close all the Church meetings and services, and that the clergyman or helpers will be glad to have conversation with any anxious ones at their own homes or elsewhere. Fifth—Offer for sale at the close of the street service, penny New Testaments, or wholesale religious literature. "The Life of Harrington," "Jessica's First Prayer," or any such, and also sound tracts giving no uncertain utterances. All engaged in this work will do well to keep the hon. secretary well posted up in any method found effectual, that he may announce from time to time, through these columns what God is blessed to honour and to bless.

Bowral.—The Primate preached at St. Simon at St. Jude's Church on Sunday morning last, and held a Confirmation service in the afternoon. There were 26 young people confirmed, and the Primate delivered an impressive address to a large congregation. On Monday, his Lordship drove out to the Fitzroy Falls, and during the week he will hold confirmation services at Bong Bong, Sutton Forest, and Berrima, and will visit the gaol at the latter place.

St. Barnabas, Glebe.—The St. Barnabas' Young Men's Institute gave a very interesting entertainment on Monday night in the School Hall at St. Barnabas' Church. The Rev. William Martin, incumbent, presided, and the proceeds were in aid of the funds of the church. There was a large audience, which appreciated in the highest degree, the various readings and recitations given by members of the institute, and illustrated by the magic lantern, which was most efficiently worked by Mr. F. Johnson.

The Church Society.—The monthly meeting of the Committee was held on Monday last, Archdeacon King in the chair, and was subsequently adjourned to Monday next, the 9th instant.

St. James', Sydney.—The Hon. R. Burdett Smith, C.M.G., M.L.C., has been appointed Parochial Nominator of St. James' Church, King-street, Sydney, in the place of Mr. W. E. Kemp, resigned.

Enmore.—A harvest festival service was held in Christ Church, Enmore, on Wednesday evening last. There was a large congregation. The altar was decorated with wheat sheaves and wreaths of flowers. The "Magnificat," and "Nunc Dimittis" were rendered by a combined choir from Newtown, St. James', Sydney, and All Saints', Petersham, was also the anthem "I will give Thanks" (Mozart). The sermon was preached by the Rev. G. North Ash, B.A.

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I HAVE made Special Arrangements with the most prominent BUTTER MAKERS in the Kiama and Merimbula districts, which enables me to sell the choicest made, at prices cheaper than any other house.

All Saints, West Maitland.—On Sunday afternoon last, there was a special children's service held in the school-room. The Rev. A. E. C. Forrest, who is attached to the Melanesian Mission, officiated. He was accompanied by one of the Mission boys, named Herbert. Especial interest was centred in this service, from the fact that the reverend gentleman was formerly a teacher in the school. Mr. Forrest gave an interesting and succinct account of the work of the mission, and some graphic accounts of the trials, dangers and difficulties attendant on missionary work. Herbert appeared only too glad to exhibit his skill as a musician, and played the three tunes selected for the hymns sung. He was however at fault with his English, so the Missionary came to his assistance, and told the children in the native language, with the translation afterwards, how pleased the boy was to work in the cause of the Faith, and to be present on this occasion. The offertory was devoted to the fund for this mission. In the evening, in the church, the Rev. —Plant, another missionary of the same diocese, preached the sermon. Both the clergymen arrived in port on the same day in separate vessels, having come from different islands. The Incumbent resumes duty to-morrow, after a short holiday spent in the Mountains. During his absence, the Rev. J. Chaffers Welsh has on various occasions taken duty.

Diocese of Newcastle

Arrival of the Bishop.—As the time draws near for the above we are looking for some intimation of the precise date and of any arrangements that are being made for his reception. All would like the opportunity of extending to him a quiet, heartfelt and prayerful welcome.

Cathedral.—A meeting of the Building Committee was held on January 28. It was decided to at once call for tenders for pulling down the old building and stacking the material.

Christ Church, Newcastle, now about to be demolished, is the oldest church in Australia, and a few particulars concerning it may not be out of place at the present time. It dates from the year 1817, and is one of the public buildings erected during the Vice-Royalty of that sturdy warrior, Lachlan Macquarie. Much interesting information is contained in a little book published in 1828 by Joseph Cross, 18 Holborn, in the city of London, and entitled "Index and Directory to Map of the Country upon the River Hunter, and lands of the Australian Agricultural Company with the ground plan and allotments of King's Town, New South Wales, &c., &c." King's Town being now Newcastle. The volume tells us that King's Town was "formerly" called Newcastle from a vein of coal being discovered in the cliff. "Its public or government buildings consist of a church, once a neat edifice, but latterly Divine service has not been performed in it in consequence of the steeple having been considered unsafe and which is now to be taken down. Its private houses do not yet (1828) amount to more than from 25 to 30, and about 200 inhabitants, exclusive of the government mining establishment. Coal is sold by the Government at 10s per ton, and of which there are from 100 to 200 tons weekly exported. No export direct to Europe has yet taken place, though from the great quantity of wool now annually raised the growers will save the expense of the conveyance to Sydney by shipping to England direct from King's Town, and it is expected that the first ship will load there in the early part of next year" (1828). It took, however, more than 50 years to fulfil Mr. Dangar's prophecy as to direct shipments. But to return to our church. A review of Mr. Dangar's book in a Sydney paper eleven years ago, says, "The church referred to in the foregoing extract as having been once a 'neat edifice' is situated in what is now known as Church-street. It is placed in orthodox fashion almost due east and west, and is calculated to accommodate about 300 worshippers. The steeple to which allusion had been made and which was built upon the extinguisher model so much admired in St. James', Sydney, had to be removed, as we have seen, in deference to the dread of the congregation that its untimely fall might one day precipitate them into the next world in a manner somewhat unceremonious. During the early period to which we more especially allude the steeple remained, however, intact, importing certainly an ecclesiastical aspect to the four square walls, which otherwise might have represented anything. The eastern end of the church is rounded off to form a small recess for the Communion table, but this improvement is not shown in the picture in Mr. Dangar's book, and, with the gallery, was probably the offspring of later times. The ground plan is somewhat in the shape of the letter T, and over the entrance (there is but one, exclusive of a small door affording entrance to the gallery) appears in the usual oval, familiar to students of Governor Macquarie's public buildings, the inscription—

G. R. ERECTED A.D. 1817. LACHLAN MACQUARIE, ESQUIRE, GOVERNOR, BY JAMES WALLIS, ESQUIRE, CAPTAIN 46 REGT. COMMANDANT.

Within this building there is nothing to induce iconoclasm or to inspire the awe of an aesthetic or sensuous admirer of the Ritualistic. Years have rolled away since then, fugacious. James Wallis, Esq., his subalterns and soldiers have all disappeared. Many were not doomed

ever to revisit the green fields and pleasant villages of Albion; many left their bones in the little graveyard adjoining the church. The oldest noticeable tombstone is to "James Smith, Colour-Sergeant of His Majesty's 48th Regt., who departed this life on the 28th November, 1823, aged 34." Another, to the memory of Joseph Gould, of the 4th Regt., bears the following verse:— "Comrades all, as you stand by, As you are now, so once was I; At I am now so will you be, Prepare for Death and follow me."

The headstone of Sergeant William Tomkinson, of the 86th Regt., is profusely ornamented with light infantry equipments, and is inscribed with the following quatrain:— "Quick and most fatal was my fall, Alas, my days are gone and past; No more shall I answer the bugle-call 'Till the Archangel blows the blast."

The times and the manners have changed together. Yet old Christ Church still survives, grim in its ugliness, a link between the past and the present, the memorial of a by-gone period." These remarks are over the initials F.L.M., which perhaps may suggest the writer to some of your Newcastle readers, and were written in 1880. Since then the handsome (internally) and effective pro-cathedral has been erected, to be succeeded, as we hope, in a few years by a cathedral still more suitable, more effective and more permanent. Very fine edifices for business, amusement, and finance are now the order of the day in Newcastle, and churchmen will probably not be long in following suit with a fine cathedral.

Diocese of Goulburn.

Adelong.—On Anniversary Day, St. Paul's Band of Hope held a picnic and concert. A procession numbering about 150 members, headed by the brass band, marched to the Recreation Reserve, where the day was most pleasantly spent. In the evening a concert was given in Hodgson's Hall, in aid of the poor families, while the financial result enabled the committee, to hand over to the needy ones substantial assistance.

Diocese of Grafton and Armidale.

Tamworth.—Harvest thanksgiving services were held in St. John's Church on Sunday last. The Bishop of Grafton and Armidale was the preacher, and delivered two appropriate discourses. The congregations were large. The excellent singing of the choir added much to the interest of the service. The church was prettily decorated. Almost everything grown in that fertile district was represented.

Diocese of Melbourne.

A special service in connection with the Girls' Friendly Society, was held in the Cathedral on Saturday afternoon, the 24th ult. There was a large attendance, and the Bishop of Adelaide preached from Psalm cxlv. 12—"That our daughters may be as corner-stones, polished after the similitude of a palace."

The devotional meeting of Clergy hitherto held at the Diocesan Registry every Monday morning at 11 o'clock will in future, with the permission of the Cathedral Chapter, be held in one of the vestries of the Chapter House every Monday at 10.30 a.m. precisely, closing in time for morning prayer at 11 o'clock in the Cathedral.

Mr. R. Martin, who has been labouring so faithfully and zealously for several years past at Orbest, and in the surrounding district, has just been removed to Toongabbie. His friends would not, however, allow him to leave them without some token of their esteem, and last week he was the recipient of a cheque for nearly £25, which had been collected at Orbest and Newmerrilla.

The Rev. A. Allnut, of Stratford, is to be the successor of Rev. F. W. Wilcox, at Warragul; the Rev. H. Hitchcock, of Mirboo North, has accepted the offer of Stratford; the Rev. D. R. Howton, who for the past few months has worked successfully at Rosedale, is to take charge of Orbest and the surrounding district; the Rev. W. C. Ward, B.A., of Poowong, will proceed to Rosedale; Mr. J. Sackfield will have charge of Bendoc and Bonang.

The following arrangements have been made for the Cathedral services:—The Dean of Melbourne, February 1st to 7th; Archdeacon Stretch, February 8th to 14th; Archdeacon McCullagh, February 15th to 21st; Canon Chase, February 21st to 28th; Canon Handfield, March 1st to 7th; Canon Goodman, March 8th to 14th; Canon Vance, March 15th to 21st; Canon Chalmers, March 22nd to 28th; Canon Potter, March 29th to April 4th; Archdeacon Langley, April 5th to 11th; Canon Carlisle, April 12 to 18th.

Mr. L. Abramovich, who visited Melbourne last year with a view of awakening interest in the Jews, is now on a tour through New South Wales, and is visiting the principal towns and distributing copies of the New Testament in Hebrew, German, and English among the Jews who are willing to read them. His lectures on the Messiah created some interest in Newcastle, and were reported in the Newcastle Herald at some length. We are glad to know that this Mission is supported entirely by voluntary contributions, and that sufficient funds are available for the Missionary's support without making appeals to the public.

The Clergy of the seven parishes of Collingwood, Fitzroy, and Carlton, recognising the advantages of inter-communion, have formed themselves into a clerical union for devotional purposes. At a meeting held in St. Michael's vestry, the



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plan of association was agreed upon, which was this:—That members meet for Holy Communion at 8 a.m. on the first Monday of the month, at the respective parish churches, according to the alphabetical order of the names of the incumbents. Breakfast at residence of incumbent is to be followed by a Bible-reading of half an hour; then discussions of inter-parochial and general interest, to terminate at a time to prevent clashing with the Monday morning devotional meeting at the Cathedral. It is hoped that, as a result of these meetings, the loneliness experienced by incumbents when absorbed in their parochial engagements will be removed.

**Diocese of Ballarat.**

The Primate visited Ballarat, and preached at Christ Church on Sunday morning, the 25th ult., and at St. Paul's in the evening, to large congregations. The Bishop of Ballarat has been visiting the Western District, and has preached or lectured in all the principal towns, holding confirmation services in several places, and generally attracting large and interested audiences.

**Diocese of North Queensland.**

The Bishop Elect.—It must be very gratifying to the Bishop-elect of North Queensland to find the high estimation in which he is held by his local brother clergy, and the hearty desire to assist him by making his unaccustomed episcopal burden as light as possible. This has been manifested by the refusal of Canons Edwards and Tucker to accept livings in a more temperate climate and in an older community, because they hold it to be their duty to give Bishop Barlow the aid of their Northern experience in his work. Canon Edwards is probably the hardest-working clergyman in the diocese, just as Canon Tucker is the most brilliant in the pulpit. The former will remain, we understand, at Mackay; and the latter will exchange his position at Charters Towers to become Vicar of St. James' in Townsville, in succession to Bishop Barlow.

Ravenswood.—A meeting was held in St. Paul's on the 19th ult., when Wardens were appointed, and a Vestry composed of six members were elected.

On Sunday evening, the 15th ult., the Rev. W. Abel Turner made special reference to the election of Canon Barlow to succeed Bishop Stanton in the see. Mr. Turner spoke in eulogistic terms of Bishop Stanton and his successor, and concluded his address by saying:—"Before we close let us all stand and sing the 'Te Deum,' which has been used in the church at all times as the great expression of Christian thanksgiving and praise."

**Diocese of Tasmania.**

The Additions to St. David's Cathedral.—On Tuesday, 3rd February, the ceremony of laying the foundation-stone of the new chancel of St. David's Cathedral, was performed in the afternoon. The stone was laid by the Governor in the presence of a large concourse, the following bishops being present:—The Bishop of Tasmania, Bishop of Ballarat, Bishop of Adelaide, Bishop of Brisbane, and Bishop of Riverina. All the parishes of the colony were well represented. The cost of the chancel will be £8000, making the total outlay on the Cathedral £18,000. The tower has still to be provided for. The collections to-day amounted to £777.

**Death of Dean Plumtre.**

LONDON, Monday, February 2.—The death is announced of the Rev. Dr. Plumtre, Dean of Wells, the distinguished scholar and author, in his 70th year.

The Rev. Edward Hayes Plumtre, D.D., Dean of Wells, born August 6, 1821, was scholar of University College, Oxford, where he graduated B.A. (double first-class) in 1844 and M.A. in 1847. He became a Fellow of Brasenose College in 1844. He was appointed Chaplain at King's College, London, in 1847, Professor of Pastoral Theology there in 1853, Prebendary of St. Paul's in 1863, and Professor of the Exegesis of the New Testament in 1864. He was assistant preacher at Lincoln's Inn from 1851 till 1858, select preacher at Oxford 1851-3, 1864-6, and 1872-3, and Boyle Lecturer in 1866-7. In 1869 he was presented by the Archbishop of Canterbury to the rectory of Puckley, in Kent, and in 1873 he became, by exchange with the Rev. E. J. Selwyn, vicar of Bickley, in that county. Mr. Plumtre was for four years (1869-74) one of the Old Testament Company of the Committee of Revisers of the Authorised Version of the Bible appointed by Convocation. He was Grinfield Lecturer on the Septuagint at Oxford 1872-74, Examiner in the School of Theology at Oxford 1872-3, and Principal of Queen's College, Harley-street, 1875-7. He was installed Dean of Wells in succession to the late Dean Johnson, December 21, 1881. In 1875 he received the honorary degree of D.D. from the University of Glasgow.

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**THE LAST LOOK.**

**CHAPTER IV.**

**SIGNS OF DANGER.**

Two years had passed away. Leonor de Cisneros had become the wife of Antonio Herezuelo, the advocate; they had settled at Toro, but occasionally made visits to Seville and to Valladolid, where they enjoyed the society of other Protestants—many of them illustrious, both by birth and talents among the nobles of Spain.

The year 1558, fearfully memorable in Spain, at length commenced. Philip was about to return to his paternal dominions. Charles V. was in his retirement in the convent of St. Juste. The Inquisitor-General, Valdes, became more than ever certain that heresy was extending. Herezuelo and Dona Leonor were at Valladolid. They were at their lodgings in that city when a certain Juan Garcia, a goldsmith, was announced. He was well known there as a sincere Protestant. It was his office to summon the brethren to meet together for prayer and sermon. The advocate, who knew him to be a true man, welcomed him cordially, and promised to attend the meeting. It was to be held at the house once occupied by Dona Leonor de Yibero, the mother of Doctor Casala. She herself had been dead for some few years, as were several of her children; but her house had been continued to be used, as it now was, as a meeting place for Protestants.

Juan Garcia had a good deal of information to communicate with regard to the progress made by Protestant principles. He was very sanguine as to the success of the cause; and as the members of the Church had so long evaded the lynx eye of the inquisitors, he had every reason to hope that they would continue to do so. In his rounds he encountered Julian Hernandez, the persevering Bible importer. A warm greeting passed between the two friends. Julianillo was on the point of starting on another expedition, and could not attend the meeting that night. His heart would be with his co-religionists, and his prayers would ascend with theirs as he followed his mules over the Sierra.

"The time may come, ere long, when we may worship together in public, and the books which I now bring in small numbers with difficulty and danger, may arrive in shiploads and be sold openly," he added, as he shook his friend's hand.

The goldsmith shook his head.

"That time is, I fear, a long way off," he answered; "yet it behoves us, nevertheless to pray for it."

Juan Garcia, having performed his duties, returned to his home. He was not happy there. His wife, Maria Vallanegra, did not entertain his opinions. Now, it could have mattered very little what Maria thought on the subject, had she not gone to confession, where, not content with confessing her own sins, she took upon herself, at the instigation of the priest, to confess her husband's also. What the priest said to her it is not necessary to repeat. She had had the same sort of things said to her before, and had not been shocked. He now, however, before he allowed her to depart, brought the enormity of her conduct before her, and told her that he could not afford her absolution, because she was married to one who held heretical notions, unless she could manage to get him duly punished. She had made her confession; but, after all, she had to go home without receiving absolution. She had observed that her husband was away from home occasionally for some hours, and not engaged in business; also, he occasionally remained out at night for a considerable time, and declined telling her where he had been. She had made a statement to that effect to the priest, together with her suspicions that Lutheranism had something to do with the matter.

"Then obtain all the information you can; and if you discover anything of importance, not only shall you receive absolution for all your yet unpardoned sins, but you shall receive a handsome reward, and a plenary indulgence for the future," answered the confessor. "Exert your woman's wit. Think of the indulgences you will obtain, and if your husband is, as you suspect, a heretic, he is utterly unworthy of your consideration. You cannot wish to associate with him in this world; and in the next, if you go to heaven, you must be ever separated from him."

Thus exhorted, the wretched Maria returned to her home. She knew that her husband had a secret, and she determined to discover it. If he should prove to be a Lutheran it would be a pious act for her to deliver him up to justice. She procured a mantilla, such as is worn occasionally by tradesmen's wives, and even ladies when going to confession, of a manufacture different to that which her husband was accustomed to see her wear. To throw him off his guard she lavished on him far more affection than was her custom, and pretended to forget that she had ever complained of his leaving home without telling her where he was going. More than once she put on her mantilla to follow him, but before he had got far she lost sight of him in the crowd. At length, one evening, when the weather was rainy, and there were fewer people abroad than usual, she saw he was preparing to go out; and managing to leave the house before him, she concealed herself within an archway, whence she could watch which way he went. He came out; she followed him stealthily and quickly. He called at several houses;

she noted them carefully; then he went on till he came to the mansion of the Cazalla family. He was admitted at a side door. She took up her post at a spot whence she could watch the door. Her labours were to be rewarded. Scarcely had her husband entered when several other persons arrived, then more and more, by twos and threes. Many of them she saw by their dress and carriage, as the lights their servants carried fell on them, were evidently persons of rank. She wished that she could venture to follow them into the house, to learn more about the matter. Still, the information she had gained might prove of the greatest value. The next morning she hurried off to inform her father confessor of her discovery. He told her to keep secret what she had seen; and the next time her husband went out at that hour, to come instantly and let him know.

The next prayer-meeting took place and Maria gave timely notice of it to her father confessor, Fr. Antonio Lobo. Had he been addicted to giving way to his feelings, he would have rubbed his hands with satisfaction; he merely cautioned Maria to be silent as the grave as to what she had told him, and immediately set off to give the long-wished-for information to his superiors. The Chief Inquisitor, the stern Archbishop, three other dignitaries appointed by the Holy Father the Pope to assist him in the extirpation of heresy by the destruction of heretics with fire and sword, and several other high officers, were seated in the council hall of the Inquisition, when Father Antonio Lobo appeared among them. Some of them, like anglers who, having been long unsuccessful in their attempts to hook their fanny prey, declare that there are no fish in the lake, had inclined to the opinion that their countrymen were too staunch adherents of the Pope ever to be led astray by the doctrines of Luther.

(To be continued.)

**Memorial to the Rev. Joseph Barnier.**

On Saturday afternoon last a considerable number of people assembled in the Balmain Cemetery to witness the unveiling of a monument erected by the Loyal Orange Institution of New South Wales to the memory of the late Rev. Joseph Barnier, incumbent of St. Barnabas' Church, who died on September 14, 1889, at the age of 57 years. The monument is of polished Aberdeen granite, suitably inscribed, and surmounted with the design of a draped urn. Mr. W. Stephen, M.L.A., Right Worshipful Grand-master of the Order, performed the ceremony, and among the gentlemen present were the Rev. Pastor Allen (Grand Chaplain), the Revs. E. D. Madgwick, F. T. Trivest, and W. Martin (incumbent of St. Barnabas'), Mr. Arthur Walker (Deputy Grand-master), and Mr. McDonnell (Foreman of the Grand Committee). Prayer having been offered by the Rev. W. Martin, B.A.,

Mr. STEPHEN said they were met to perform a ceremony of love, and although of a sorrowful nature they must feel gratified at so much honour being done to the memory of a good man. The deceased gentleman was a distinguished member of the Order which had erected that monument to his memory. He was an earnest and eloquent man of strong evangelical principles. He strictly adhered to the letters and teaching of Scripture, and his memory would be revered for many a long day by those who had the privilege of his acquaintanceship. As illustrating the reverent gentleman's loyalty to creed and principle, he mentioned that when a motion was made in the Synod of the Church of England to introduce the Sisterhood, which might have been a direct step towards the Church of Rome, Mr. Barnier opposed it with much earnestness. When the late Primate was about to submit the question—which would have closed the discussion—he (Mr. Stephen) moved that the matter be adjourned till next day, and by this means a strong opposition was mustered and the motion was defeated. Mr. Barnier was a most devoted Orangeman, and his loss was very kindly heartfelt.

The monument was then uncovered. In addition to other inscriptions it bore the following eulogy to the departed clergyman:—"In loving remembrance of the Rev. Joseph Barnier, who for the last 17 years of his life held the incumbency of St. Barnabas, Sydney. He discharged the duties belonging to the sacred office with such ability, zeal and love as to win the hearts of all who knew him, and many a changed life bore witness to the success of his ministry. His memory will be long cherished by those who through him learned to love the Saviour, whose teaching he so eloquently set forth in word or deed."

Pastor ALLEN said he knew their departed brother for 20 years. They worked in fellowship together, and such a thing as an angry word never rose between them. Mr. Barnier was a good, true and loyal Protestant; and that a man must necessarily be in order to be a true Orangeman. He took the Word of God only for authority in Divine things, and allowed God to be His own interpreter, and He always spoke with no uncertain sound. The rev. gentleman took an active part in the temperance, local option, Lord's Day Observance, and other social questions. Suitable prayers having been offered the gathering dispersed.

We are pleased to notice that our old friend, Mr. A. A. BRETT, has commenced business at "The Café Australia," 112 King Street. Mr. Brett is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gonsler's Café, in this city. The "Café Australia" has been elaborately fitted up, and the very best attention is paid to dinner by a competent staff of waiters—the whole being under the immediate supervision of Mr. Brett himself.

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Children's Column.

LEFT ALONE; OR, THE ORPHANS OF PINWOOD COTTAGE.

CHAPTER V. THE LITTLE ORPHANS.

The rain was dropping, like sad tears, from a mournful grey sky, as Polly, with the baby clasped in her arms, and with Sally holding on tightly to her dress, returned from the churchyard where they had laid their mother. It was four days since the morning when the little children awoke to find their mother still asleep, and themselves alone in the world—four days of wild heart-breaking sorrow. The blow had fallen upon Polly and Sally so suddenly, that even yet they could not comprehend it. They only knew that day after day they waited in vain for the loving voice and gentle smile of their mother, and as it never came the world grew dark and desolate.

And so the time passed away like a dream of sorrow, until the day came when they put their mother, who lay so quiet and cold, into a coffin, and a kind neighbour, with tears in her eyes, bound a bit of crape round their old straw hats, and told them they must follow the men who were carrying their mother to the grave.

And then, all chilled to the heart with grief and cold, they had stood on the damp clay, and listened while the clergyman uttered some words which were quite unintelligible to them, and watched while their mother was lowered into the grave. Then the clergyman closed his book and strode hurriedly away, as though he was anxious to get out of the rain, and the sexton, in as great a hurry, began to shovel the clay into the open grave, and the children listened with a shrinking horror as the great clods rolled in on their mother's coffin.

"Oh, mother, mother!" With a wail of anguish the little orphans turned away and sought their dreary home. And now, for the first time, Polly began to comprehend that her mother was gone, and that to her alone could the little things who were looking to her, cling for protection. "Poor little things, poor little things," she thought, and she clasped the baby tighter, "no one in the world to care for you but little Polly!"

"Polly," said Sally, looking up, "I am so cold." "Come along, darling," walking quickly, as she saw the little thing was shivering, "and Polly will make you warm and give you some tea."

When they reached home they found their kind neighbour had made a warm fire, and prepared a tea for them out of her own stores. What would the poor do without the poor to help them?

With a tender care that was almost womanly, Polly drew the little wet boots from Sally's cold feet, and chafed them by the fire until they were warm. Then she prepared the baby's bread and milk, and gave it to him, talking cheerfully meantime, and trying to coax Sally to eat some food. Their tea was soon over, for their hearts were too full of sorrow for them to care to eat, and when Polly had rocked the baby to sleep, she sat down on a low chair by the fire, and drew Sally's weary little head down on her knee, and so they sat for a time, each sad little heart filled with its own thoughts.

There were no tears in Polly's eyes now, for she thought it was not for her to waste time in weeping while the children were dependent on her for bread. She was learning, all too soon, one of the lessons of the poor, that for them there is no time for the luxury of grief.

"Sally," she said after a time, stroking back the hair that had fallen over Sally's cheek, "do you think you could take care of baby sometimes if I had to go out and leave you?"

"Yes, Polly, I think baby would be good with me. Why?"

"Because I shall have to go out and work for you and baby, like mother did." "But you are such a little girl. What can you do?" "Oh, I can do lots of things. I am going round to-morrow to all the ladies mother worked for, and I will ask them to let me do little jobs for them; and the woods will soon be full of flowers, and we can get up early in the morning and pick bunches and take them to the town to sell."

"And would we get money?" "Yes, dear. And we'll live together and do just what dear mother would have us do if she were here. You'll

be a good girl and mind baby very carefully, won't you, Sally?"

"Yes," said Sally, wearily, "but oh, I want mother!" and the little lip began to tremble, and the big tears to drop from her eyes.

"Is this Mrs. Brown's?" said a gruff voice outside. The children started, and looked up, to see a rough, surly man entering the door.

"Please, sir, mother's dead," said Polly, dropping a curtsy, while Sally clung to her sister.

"Dead, is she? Well, all I want is my rent. Did your mother leave that for me, do you know?"

"Mother did try to save it for you, sir, but she was so ill the last week, she could not work, and we had to take it for food," and poor Polly felt a trembling come over her as she watched the man's angry face.

"Oh, so I'm to be done out of my rent, am I? Well, we'll see about that," and he looked round the room as though he were thinking what the bits of furniture would sell for. "Look here, you'll have to turn out of here to-morrow; I shall sell these things to pay my rent. These little brats must go to the workhouse, I suppose, and you must find a place. I'll do this much for you, I'll call round there and tell them to send for the children to-morrow."

The colour had gradually faded from Polly's face as she listened, and now she was white to the lips.

"Oh, please, sir, I'm not going to let the children go to the workhouse. I promised mother when she was dying that I would not let them be taken away."

"Then what are you going to do, pray?"

"Oh, I'm sure I can manage to feed them," said Polly; "I'm going to get work, and Sally will mind baby. Oh, please, please, sir, don't turn us into the streets to-morrow; let us stay here till I can find a little room for us to live in."

And do you think a little thing like you can earn money enough to feed three hungry children?"

"I promised mother, sir! I promised mother," said Polly, clasping her hands, "not to let the children go. And I'll work so hard to keep them. Baby don't eat much, and Sally and I aren't so hungry in the summer time."

"Now, look here," said the man, "it's no use awasting my time listening to such nonsense as this. I've lost one week's rent over you, and I'll lose no more. You'll have to be out of this to-morrow morning; and as I won't have people saying I've turned you into the streets, I'll see that you're taken to the workhouse." And hardening his bowels of compassion, if he had any, against the white pleading little face, he turned round and went out, slamming the door after him. Throwing herself on the floor Polly burst into an agony of tears. Her brave little heart, that had been filled with such resolution to bury her own grief, and strive and struggle for her little sister and brother, felt crushed and broken with this last blow.

"Oh Sally, Sally, she wailed, "they're going to take you from me, and baby—poor little baby—what shall I do! what shall I do! And mother said I wasn't to let you go."

"Poor Polly, poor Polly!" said Sally tenderly, as she kissed and kissed Polly's sad little face. There were no tears in her eyes now, and her face, though very white, looked strangely calm and quiet. She seemed to have changed to Polly. She was the brave one now, and Polly the weak little child.

"Oh, Sally," sobbed Polly, almost in a tone of reproach, "you said you know Jesus would take care of us, and you see He hasn't done so. If He loved you, He wouldn't let you go to that horrid workhouse." At the mention of that name, which was so precious to Sally, a soft smile broke over the little white face.

"Oh, yes, Polly," she said, "I know Jesus loves me, and I know He will take care of me."

"Then why is He letting you be taken away from me?" And at the dreadful thought Polly's tears broke out afresh.

"I can't understand everything, I'm only a little girl," said Sally, very humbly, "only I'm sure if Jesus loved me so much as to die for me, He loves me enough to take care of me."

"I don't believe you mind leaving me a bit," said Polly passionately, "or you would never take it so easy." But the moment she had said the words she was sorry, for she felt how Sally's hands had clasped themselves convulsively on hers, and how a spasm of grief left her lips white and trembling.

(To be continued.)

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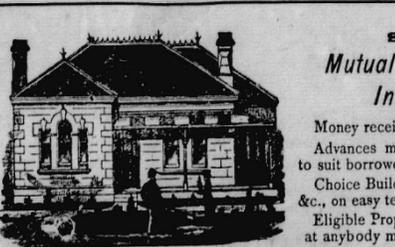
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Lay Helpers.

The Cliff and the Ambulance.

The Unemployed.

The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 14, 1891.

CADBURY'S COCOA — ABSOLUTELY PURE — CADBURY'S COCOA.

The Week.

Lord Jersey. His Excellency the Governor is usefully occupying the first few weeks of his residence in making himself acquainted with the various charities and asylums in the neighbourhood of the metropolis. Lord Jersey came to us with a reputation for philanthropy and it is pleasing to notice how desirous he is of seeing all things pertaining to the succour of destitute and suffering humanity.

The Only Remedy. A very great deal of perplexity appears to be caused those gentlemen who assume the eastward position at the Holy Communion and yet are compelled by their scruples to hide the Manual Acts. The Archbishop's judgment is very clear upon the necessity that exists for not hiding the Manual Acts. If the body of the priest prevents the view, then why should not the obstruction be removed to the side? and for this the Prayer Book expressly provides by naming the north side of the table. The existing Rubric is, in fact, the only way out of the difficulty.

A Policy that Pays. Rating at mixed marriages, State education and Freemasonry appears to be the special privilege of the Roman Catholic clergy, and, judging from financial results, the policy pays. The contributions of Roman Catholics to their Church is a feature which Protestants might strive to emulate. The steady stream of individual gifts mounts up to a far larger sum in the aggregate than the liberal donations of a few rich folk.

The Wilfully Blind. The Herald last week, in a short leaderette, went out of its way to pooh-pooh the danger against which the existing law stands in prohibiting Roman Catholics occupying the Vice-Royalty in Ireland, or Lord High Chancellorship of England. The wilful ignorance paraded so freely now-a-days of Rome's unaltered power for intrigue and evil is deplorable. History records the perils of the past, and repeats itself, yet men can think no danger can arise to the State from priestcraft. Our forefathers bought with their blood the contrary experience. Happily for Protestantism, Mr. Gladstone's Bill to wipe away this great safeguard of the British Constitution has failed to pass the Commons.

Breeds in the Soul of Wit. Who has not heard of the Attitudinarians, the Latitudinarians and the Platitudinarians? and now a new definition of Church parties has been framed in view of the present crisis, which the Lincoln judgment has brought about. The High Church are crazy, the Broad Church hazy, and the Low Church lazy.

The Jews in Russia. The persecution of the Jews in Russia continues unabated. Many persons appear to think that the Russians are not so wrong after all in protecting an ignorant peasantry from Hebrew finance, but the text of the May Laws reveals an entirely different case. The instant a Jew becomes converted to the orthodox Russian faith he can traverse the whole land and pursue any occupation he pleases, but as long as he remains a Jew the full tide of bigoted persecution is directed against him. The May Laws are simply based on religious intolerance and antipathy to God's chosen people.

Distress in Sydney. At the last meeting of the Board of Directors of the Benevolent Asylum, an unusual number of applications were made for relief. Some of the cases were of a distressing character. During the strike it is said that many of the present applicants, who had been previously numbered with the unemployed, found work, and consequently did not need help from the Institution, but since the Labour question has been settled they have been thrown out of work again, and consequently the increase in the number applying for relief.

Parental Neglect. The parents of a poor little, neglected child, three years of age, have been committed for trial by the Sydney Bench for wilful and cruel neglect. Fortunately the law can step in where those who are legally liable to provide for their offspring fail to do so. The elder children of this unapparent home were clad in rags and covered with vermin, whilst the due to this deplorable neglect may be ascribed to drink, for the mother when arrested was under its pernicious influence.

Borval Cemetery. At last some definite steps have been taken with reference to this question, which has been agitating the minds of the residents for some time. The Minister of Lands at the request of Mr. Bruce Smith has granted £100 for fencing and improving the land. Now that the land has been

resumed for a public cemetery, it is to be hoped that all matters connected therewith will soon be satisfactorily concluded.

Cheap Notoriety. A certain McMamara has lost a magnificent opportunity of benefiting humanity. Cancer is a terrible disease, and the sufferings of its many victims are excruciating. Surely he who could cure might do something less than ask £25,000 for the specific. But there are many peculiar ways now-a-days of attaining fame.

Free by Post. A certain offensive print recently prohibited circulation through the post has changed its name, and would defy the authorities; but the Postmaster General is not to be trifled with. If the unusual facilities accorded the newspaper press by the Government of N. S. Wales be brought into contempt, the day may come when free transmission by post will be a thing of the past.

After Dinner Eloquence. The 1418 quart bottles of light refreshment noticed in our last issue appear to have added to the eloquence of the Licensed Victuallers' picnic. The Post Master General eulogised the men, the women, and the charity of the trade. Mr. Toohy waxed eloquent against intolerance, bigotry, cant and humbug whilst Mr. Levien referring to the morality and honesty of members of Parliament, declared to trust half of them with a minute financial responsibility. The Local Option and Prohibition spectres evidently overshadowed the festive occasion.

Notes.

The Primate preached at St. Matthews, Windsor, on Sunday last. A confirmation service was held.

An adjourned meeting of the Committee of the Church Society was held at the Chapter House on Monday afternoon.

A meeting of the Diocesan Corresponding Committee of the Board of Missions took place at the Chapter House on the 9th inst.

On Tuesday last confirmation services were held at Rouse Hill and Castle Hill.

The Church Assembly of Victoria have resolved to extensively petition Parliament in favour of a modification of the acts relating to religious instruction in State schools.

The Local Option vote was carried in most of the wards at the late municipal elections.

BARON HIRSCH has given 12,000,000 francs to promote Hebrew emigration to America.

A strong resolution of sympathy with the Jews in the persecutions they are subjected to in Russia has been passed by the Committee on Foreign Affairs in the House of Representatives in the United States.

The monthly meeting of the Board of Directors of the Benevolent Asylum was held on Tuesday last.

The Lay Helpers Association held their annual festival service in St. Andrew's Cathedral on Tuesday evening. Archdeacon Gunther preached.

THANKSGIVING services were held at St. John's Church, Mudgee, on last Sunday. Archdeacon Benson preached.

The annual assembly of the Primitive Methodist Churches of the Newcastle district opened its session on Sunday last.

The sale of work in connection with the Church at Springwood terminated successfully.

MISS WALKER, of Yarealla, Concord, has given £100 to the Church at Fairfield, and £50 to the Presbyterian Church.

On Sunday last the Annual Harvest Festival was held at the Ryde Church.

St. John's Church at Beecroft was formally opened for public worship on Saturday last. Archdeacon Gunther preached on the occasion.

A Committee meeting in connection with the Church of England Temperance Society was held at the Chapter House on Wednesday last.

The monthly meeting of the Presbytery of Sydney was held in St. Stephen's Church, Phillip-street, on the 10th inst.

The first annual meeting of the Surry Hills Young Women's Christian Association was held in the Congregational School Hall, Devonshire-street, on Tuesday last.

The Rev. George Soo Hoo Ten preached at St. Peter's, Woolloomooloo, on Ash Wednesday.

A concert in aid of the Congregational Church, Rockdale, was given on the 9th inst.

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings of the Clergy, will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun., Feb. 15.—Holy Communion, 8 a.m. and mid-day. Preachers—11 a.m., The Dean; 3.15 p.m., Rev. G. North Ash, M.A.; 7 p.m., The Precentor.

Wed., Feb. 18.—7.30 p.m., Bible Lecture, by the Precentor—"How to read the New Testament."

DAILY HALF-HOUR SERVICES, 1.15 p.m. to 1.45 p.m. and Sunday Afternoon.

REV. G. NORTH ASH, M.A.

Sun., Feb. 15.—3.15 p.m., Sorrow for Sin. REV. J. CHAFFERS-WELSH.

Mon., Feb. 16.—The Wrath of God.

Tues., Feb. 17.—The Recompense of Sin.

Wed., Feb. 18.—The Nature of Sin.

Thurs., Feb. 19.—The Righteousness of God.

Fri., Feb. 20.—Justification.

Sun., Feb. 22.—3.15 p.m., Confession of Sin.

LAY HELPERS ASSOCIATION.—Lenten Lectures by the Most Rev. the PRIMATE, at St. Andrew's Cathedral.

CHURCH WORK.

Feb. 17—7.30 p.m. The Church: What is it?

" 24—7.30 p.m. Distinction between Clergy and Laity.

Mar. 3—7.30 p.m. Co-operation between Clergy and Laity.

" 10—7.30 p.m. The need and range of Lay help.

" 17—7.30 p.m. Constancy in Work.

DIOCESAN.

Mon., Feb. 16.—Diocesan Book Committee, 4 p.m.

" 16.—Church of England Newspaper Company, half-yearly meeting, Anglican Chambers, 3.30.

" 16.—Executive Committee Centennial Fund, 4 p.m.

The Church's Year

The First Sunday in Lent.

THE TEMPTATION OF OUR LORD.

"WHEN MAN was foiled in Paradise, he fell from that fair spot, thence forward to confess The barren and the thorny wilderness Was the one place where he had right to dwell. And therefore in the wilderness as well, The second Adam did that strife decide, And those closed gates again set open wide, Victorious o'er the wiles and gates of hell: Then wastest to the proof, O fearless Lord! Even to the desert, as Thy battle-field: A champion going of His own free accord! We had no fears, for, unlike him of old, Who lost the battle for us, Thou didst wield Arms of unearthly temper, heavenly mould." —Archbishop Trench.

"God had but one Son without corruption, but He had none without temptation. Such is Satan's enmity to the Father, that the nearer and dearer any child is to Him, the more will Satan trouble Him, and vex Him with temptations. None so well-beloved as Christ; none so much tempted as He." —T. Brooks.

"The real temptation of a sinless Christ is not less precious to us than the temptation of a Christ who could have sinned would be. It forms a much truer and more perfect contrast to the failure of our first parents. It occupies a chief place in that long series of acts of condescension which begins with the Nativity and ends in the Cross. It is a lesson for all times as to the true method of resisting the tempter. Finally, it is the source of that strength whereby all later victories over Satan have been won. Christ, the sinless One, has conquered the enemy in His sin-stained members. 'By Thy temptation, good Lord, deliver us.' —The late Canon Liddon.

J. HUBERT NEWMAN Photographer.

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. NEWMAN'S exhibits. On one of the screens are three autotype enlargements of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman exhibits have rich tints peculiar to no other artist."

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