

## 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 little 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 knew 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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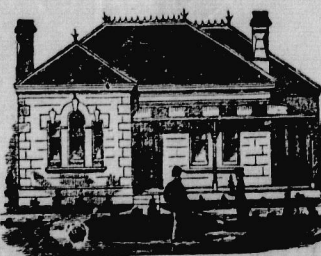
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The Unemployed.

## 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.

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 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 cause. 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.

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 unhappy 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.

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 McManara 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.

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.

The 14th quart bottles of light refreshment noticed in our last issue appear to have added to the elegance 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. Leven referring to the morality and honesty of members of Parliament, dedicated 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.

Harvest 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 Yarralla, 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.

Miss WRIGHT, of Woolahra, has been appointed Temperance Evangelist in connection with the Young Women's Christian Temperance Union.

## 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. 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., Sermon for Feb. 15.

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 over the wiles and gates of hell: Then wentest 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.

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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 cabinets have a rich tinge peculiar to no other artists."

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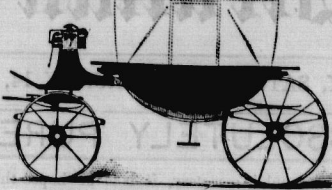
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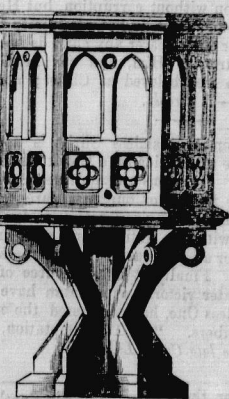
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## Women's Work.

The Cliff and the Ambulance.

If good John Bunyan could give us a Nineteenth Century edition of his dear old book, he would, I think, say some things that would make some of us angry and all of us sorrowful. Of course he would add an American and Australian Row to the Britain Row, the French and other Rows in his Vanity Fair; and very plain would be his words of warning on subjects that are not spoken of generally. Let me, however imperfectly, try to take up his parable. And first, I see, under sunny skies, bright scenes and crowds of gay people, near the Australian Row, in which you and I are living. But I also see a dangerous Cliff, overhanging the sea at a tremendous height, and below the dark caves of Ruin. On the top of this Cliff, very near the edge, are the green meadows of Pleasure, in which young men and maidens have for generations wandered together, and will wander to the end of time. But very often they go too near the edge of the Cliff; and then it too often happens that the poor girl falls over into one of the caves of Ruin, and the mean betrayer who ought to have been her guardian, walks off, not ashamed, but even proud of his wickedness; and actually some people in "Society" shake hands with him, just as if nothing had happened. And the young people still wander in the garden of Pleasure, and alas! many still persist in going too near the edge. I see, however, that some women have banded themselves together to help their thoughtless young sisters, and warn them that the edge of the Cliff is dangerous. They have even managed to put up a kind of fence, but wilful young people can, and do climb over fences. They have also, on the side away from the Cliff, planted a pretty garden full of sweet flowers, which is the garden of Recreation. In it they have made a lovely Arbour, and the name of that Arbour is Peace; and here there is an inner chamber whose name is Purity. And I see that they make friends with the young girls, and in many cases seem to win their hearts; and when they go too near the edge, these women pray for them, and persuade them to come to the pleasant garden, and rest in the Arbour of Peace. But who is befriending those who have fallen over the Cliff? Through the gloom I see one or two Ambulances at work, carrying sorrowful burdens away; but one cannot see clearly when tears fill the eyes; and I know that in this deplorable work the labourers are few. I wish that I could end my parable in Bunyan's words, "So I awoke, and behold, it was a dream." But I speak of what is no dream, but a piteous reality. This destruction of our sisters is going on day by day, and hour by hour around us. All honour to those who are working in the Girls' Friendly and other Preventive Societies, in loving endeavour at the top of the Cliff of Danger. Still more honour to those who are working in the Caves of Ruin below to rescue and reclaim their erring sisters. But I wish to urge upon each woman who reads this, that we owe it to our common womanhood to take some part in this work. "If one member suffer, all the members suffer with it; if one member be honoured, all the members rejoice with it." We hear much in these days of women's rights, of women's suffrages, of women's higher education. I would urge the right of women to redress the wrongs of women; the right to protest and petition against iniquitous laws; the right to sympathise, to help, to stand up bravely though quietly, for all that is pure and good; and these rights we women have. Let us then unite in this work; let us show the world that the women of Australia are not satisfied with the present state of things; and that, God helping them, they mean to better it. Shall I speak of the impure literature, which is published among us, poisoning the minds of our sons and daughters; of the low tone of public opinion, which excuses in a man the sin for which a woman is condemned; which prompts a jury to "strongly recommend to mercy" a criminal whose guilt has been proved? Is not this false kindness to a criminal, cruelty to hundreds of innocent and unprotected persons, and an insult to the community at large? To quote Miss Ellice Hopkins, "I ask you to join the vast, silent woman's movement, which is setting in all over England in defence of our common womanhood. We women are the great reserve force of Providence. We have never yet been brought into the field. The world has never yet seen what we can accomplish, when once we wake up to the sense of the dignity of our common womanhood." She asks, "Is the growing wish of women for the franchise, and some more direct voice in legislation, altogether unreasonable from even the most womanly point of view, when our legislation is so faulty and imperfect in matters which deeply concern women and their children? Have not we, mothers especially, a right to be heard on the proposed Divorce Extension Bill? Is not the law as regards marriage by registrars known to be very defective? Does not this lead to bring marriage generally into contempt? Suffer me to suggest a remedy. I would propose that a number of representative women, of all creeds and classes, in each large town, should unite in defence of their common womanhood, in brave protest against vice, steady opposition to it, yet in as steady offers of love and help to the sinner (who is their own sister, however sadly led astray). This, I believe, would be a sure step towards a reformation of manners and morals. It will be asked—Are not Christian women already doing, or trying to do, this? Yes; but union is strength, and we shall certainly find it so. Such a women's league as this would strengthen both

"Cliff and Ambulance" work; would help Mother's Unions, Associations for Friendless Girls, and all good agencies. It is already doing so in England. There, the "Obligations of the League" are these:—

1. To maintain the Christian law of purity, as binding on all, men and women alike, and to do all that is possible to get it recognised in my family, household, and social circle.
2. To maintain the sanctity of the marriage bond, opposing all lax and worldly views of it.
3. To recognise my responsibility to the young under my care; to guard and protect their purity, whether as parent, mistress, teacher, or employer.
4. To promote simplicity of living, and to discountenance improper amusements, and immodest fashions, literature, and conversation.

Let us compare with these rules those of the White Cross Society, which is for men, and in which numbers of knights of true chivalry have enrolled themselves in England—

1. To treat all women with respect, and endeavour to protect them from wrong and degradation.
2. To endeavour to put down all indecent language and coarse jests.
3. To maintain the law of purity, as equally binding upon men and women.
4. To endeavour to spread these principles among my companions, and to try to help my younger brothers.
5. To use every possible means to fulfil the command—"Keep thyself pure."

Is it too much to hope that the young men of Australia, ay! and of the Sydney University, may help us women by taking part in this work? They will, if they see we are in earnest. I feel sure they will not leave us to fight this battle alone. Let no one say that women cannot combine. Did they not combine, under the gracious influence of Lady Carrington, to help their sisters in distress, and is not £16,000 the excellent result? Are not 140,000 women and girls combining, in the Girls' Friendly Society in England alone, to work out a scheme of friendship? That women of all creeds might unite in this Women's League. But what of those whose only creed is the enthusiasm of humanity? Oh, let this enthusiasm lead them to help those who rejoice in the enthusiasm of Christianity. A great living teacher says, "The real difficulty with thousands in the present day is not that Christianity has been found wanting, but that it has never been seriously tried. They have remained at a distance from it. They have passed their best years in supposing that Christ's religion is a problem to be ceaselessly argued about, when, lo! it is a life to be spent at the feet of a living Master, and it justifies itself only and completely when it is lived." All women could surely work together for purity and social reform; all would be represented on a Central Council or Committee. Large supplies of Ellice Hopkins' 6d and 2d books, and those of the White Cross series (1d or 2d each, Hatchard's), could be got and distributed. But I go into no details. I only desire to propose a scheme for approval or amendment. The "Ambulance" work will need earnest prayer, wisdom, and brave patience. Do you say—This is true; but I can do so little, that I may as well do nothing? Let me reply.—Is anything better worth doing than trying to save a sister? In "Past and Present" Carlyle says "that a man speak of spiritual things to men,—it is beautiful. . . . Of all public functionaries boarded and lodged on the industry of modern Europe, is there one worthier of the board he has? A man even professing, and never so languidly, making some endeavour to save the souls of men; contrast him with a man professing to do little, but shoot the partridges of men!" In like manner, a woman trying ever so imperfectly to save another, contrast her with a woman who spends her life "in what is called, with piteous accuracy, killing time!" In conclusion, let us rise to our high privileges, and show the world what women can do. And let us gratefully remember that a woman has been blessed and glorified by being chosen of God to be the mother of the Divine Saviour of the world. Let us, following her example,

"The glad world's blessed maid,"  
 in our degree, take up the noble work which will be given to us to do, if we will only do it. In her spirit, and in her words, let us say, "Behold the handmaid of the Lord"; and let us be His handmaids in this battle against sin. Oh! that my poor, weak words might influence some wise and earnest woman to take the lead in this matter; so that this fair land may become, as it ought to be, and as at present in this respect it is not,—an example to other lands and a glory and blessing to the earth.

RHODA.

A presentation was lately made to Mrs. Bowes by the members of the Women's Christian Temperance Union on the occasion of that lady's appointment to the office of Colonial President of the Union and in consideration of past services.

The offertory at St. Thomas', Balmain, on Ash Wednesday was devoted to "Religious Instruction in Public Schools."

TEMPERANCE.—At a crowded Temperance meeting held at Oxford in October last, Mr. Ryan, the "Paddington Cabman," related how that it was not always the children of the poor that needed Temperance work, for he had himself rescued two Oxford undergraduates from the lowest degradation.

## Jottings from the Bush.

"All in the Name of the Lord Jesus."

YEARS may come and years may go, but the Goulburn Cathedral dispute seems to go on for ever. And unfortunately it "never gets no forrader." All the bitter correspondence between the parties and in the press all the police court cases, and the protests, and the notifications, and the discussions, and the conciliation meetings, do not seem to have advanced the case one single step. Can there, then, be a doubt as to what the best course now is? There is none in my own mind. I think there ought to be a lawsuit on the main question. I am not fond of war, either in the law courts or with fist-cuffs, or with deadly weapons. But there are things worse than war. If two boys of similar size are always squabbling with each other, and making each other's lives miserable, it is best that they should have a fair fight, and find out who is the master, then they can shake hands and make friends. If a judge and jury decide the Goulburn Cathedral matter there will be hope of peace, for one side will be utterly defeated. But as long as matters go on as at present, and the irreligious world (and still more sad that part of the world which is inclined to become religious) reads every morning its paragraphs detailing how some religious man evinces a non-religious spirit, we cannot expect the gospel of peace to make much progress. Do, pray, cease your petty squabbling then, gentlemen, and see that the matter is decided in a way that will set it at rest for ever. Arbitration is nearly as costly, and far less satisfactory than an action at law. The point is a legal one, and ought to be decided by legal minds, and happily there are christian judges and christian advocates enough for us to avoid the reproach of going to law before unbelievers. If I am asked why I allude to a matter in which I have no business, I reply that not only I but also every christian in the country has an interest in this question. It interferes with christian work. Everybody talks about it, and everybody says, "The quarrel is a public scandal to religion." The last person who informed me on this point was one who showed me that the subject was discussed in other than religious circles. Driving along the other day I passed a poor woman tramping along the road, and naturally offered her a "lift." When I saw her face it proved to be one which told the history of its owner plainly, and spoke of a life of drink and degradation. Yet the very first topic she started after the ordinary remarks was the Goulburn Cathedral dispute, on which she desired to know my opinions, and she was rather disappointed when I turned the conversation to other matters. Yet to have that poor creature speak in a tone of condescending pity at the unchristian spirit which she thought was being shown by christians of eminent station was too great a satire to be borne.

I hope that Mr. Bryce, who may be called the Government Statistician of the Local Option party, will give the public some comparative statistics of the relation of this Local Option vote to that taken in previous years. On the whole I am fairly satisfied with it; but it is hard to judge when the results are not codified. Some results, however, disgust me—those where only some half-dozen people record their votes. This shows an apathy as regards a great social and moral question, which speaks but poorly for the energy of the branches of the Christian Church which are working in such a place. If it were not that I see that similar blunders are made elsewhere, I should suppose that the inhabitants of this township where I dwell were singularly stupid. Nearly one-tenth of the Local Option votes here were informal; and other voters, to my knowledge, gave their vote on the opposite side to that which they intended. It was the same last time. If one may trust the figures given in the Wagga telegram, more than one-third of the votes given in that town were informal. Will legislators kindly note, and by the new bill put a question to us which will not present the same difficulties to the ordinary country municipal voting mind?

When we read the articles in the *Nineteenth Century* concerning the hardships of the private soldier, one cannot help wondering why they have never been "voiced" (to use a word which is rapidly becoming popular) before the soldiers' advocate came forward in the shape of Mr. Arthur V. Palmer. The reason for this silence evidently has been fear, not contentment. And this explains why many people who, like myself, have no interest on either side (and still more persons whose interests are specially identified with those of the "masses") are inclined to take the men's side usually in a dispute between a governing body and a governed body. The aristocratic public sees the objectionableness of the words and actions of the workmen's advocates—many of them are undoubtedly of the genus windbag—and is inclined to condemn, unheard, a side which has such pleaders. Yet the side of the masters is, and must continue to be, the side which has most power as well as most profit; and while the master ought always to have the power for discharging for good and sufficient reason, it is well that he should be reminded that the reason should be good and sufficient. Although we may dread in the future the tyranny of a majority, we must not on that account ignore the fact that in the past, and to some extent in the present, there has been, and is, a tyranny of the single master, or still worse, the soulless "company."

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## Pithy Sayings.

### The Leaf for Curing Quarrels.

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we hope, be a task of superhuman difficulty to find an Evangelical clergyman who would fill the pulpit of St. Paul's at least as acceptably as Canon Newbolt seems likely to do."

## ANNUAL FESTIVAL SERVICE.

Onward, helpers, pilgrim brothers;  
Onward, with the Cross our aid;  
Bear its shame, and fight its battles  
Till we rest beneath its shade!

## What Ailed "Ugly Sam."

"Sam, be you crazy?" asked Port Huron Bill, coming

“A little while, and ye again shall see Me”  
Surely Thou tarriest long!  
Bridegroom beloved! When shall this night of weeping,  
Be turned to song?

With Heaven so far beyond us,  
And earth so near to lure us and beguile,  
How long ? Oh ! Thou didst promise but to tarry  
"A little while."

"A little while," the whole creation waits Thee,  
In hope and fear;  
Surely the sound of that swift driven chariot  
At length I hear.

O earth ! earth ! earth ! arouse thee !  
Wake from thy tears, put on thy glory smiles !  
Surely He cometh ; and He will but tarry  
" A little while."

ONE GOOD TURN DESERVES ANOTHER.—The *St James' Gazette*, having inferred from the fact that members of the Church of England in Cardiff extended hospitality to Baptists during the recent meeting of the Union, that the local members of the Baptist body must be very few or very inhospitable, a correspondent points out that during the Church Congress last year, many members of the Church of England were put up by hospitable Nonconformists. "It is," the writer remarks, "simply that good feeling has been shown on both sides. I hope the Nonconformist entertainers last year were pleased with their conforming guests. My own Church friends were, I know, pleased with their Baptist guests."

A NEW ENGLISH PIONEER.—The death is announced at Bakewell, in his seventy-seventh year of the Rev. Frederick Thatcher, prebendary of Lichfield. The late Prebendary commenced his ministerial work as a missionary at Auckland, New Zealand, under the first Bishop of the colony (Dr. Selwyn), by whom he was ordained in 1848. While in New Zealand he formed a close personal acquaintance with Dr. Selwyn, who appointed him, in succession, Incumbent of St. Matthew's, Auckland, and of St. Paul's, Wellington. Upon Dr. Selwyn's translation to the See of Lichfield, he became the Bishop's secretary. Prebendary Thatcher leaves an only son, Rev. Ernest Grey Thatcher, M.A., of Keble College, Oxford, vicar of Tarnworth.

**THE BIBLE IN KAROTONGA.**—In a recent letter from Karotonga occurs this sentence:—"The Bible is still the book of the Karotongans. Passing along the road, one sometimes sees the old people sitting outside their cottages, enjoying the warmth of the setting sun, and reading diligently the sacred Word. Many of them read the daily chapter in connection with the Bible and Prayer Union. As regards the older church members, our experience is that they would sooner part with houses or land than be deprived of their Bible. They can truly say, 'O, how love I thy law! It is my meditation all the day.'"

TAKE NOTICE AND READ.  
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February 14, 1891.

### Protest against Gambling.

**"FIGHT THE EVIL TO THE DEATH."**

EVERY GAMBLER A THIEF.

*The Young Man* for January contains a remarkable series of protests against betting and gambling. In every case the autograph of the writer is given in fac-simile.

EDNA LYALL

believes that a crusade against betting and gambling is as much needed as a crusade against intemperance. She adds:—"While writing the second volume of 'Donovan,' in which the hero is roused to the realisation of his true position as a gambler, I visited Monte Carlo, being anxious not to draw a fancy picture, but one that should be true to life. I don't think that anyone who has really observed the gamblers at the Casino can help longing to fight this evil to the death—can fail to realise how utterly degrading is the whole atmosphere."

"EVERY GAMBLER IS REALLY A THIEF."

The Rev. Hugh Price Hughes asserts "that gambling stands in precisely the same relation to stealing that duelling stands to murder. In both cases the consent of the victim and the chance of being the successful criminal do not in the least degree alter the moral character of the act. Every gambler is really a thief, whether he steals \$d or £1000. He obtains without effort and without merit that to which in the circumstances he has no claim whatever. Let us brand every gambler, whether in private houses, on the Stock exchange, or at a bazaar, as a thief, and we have stamped gambling to the heart. Further, we shall lay the axe at the root of this evil if we secure a short Act of Parliament prohibiting the publication of betting odds in any newspaper or in any way. As soon as we have the editor of a leading journal on the treadmill for this offence, the days of public gambling will be numbered."

THE SPORTING PROPHETS.—“BLIND LEADERS OF THE BLIND.”

The Rev. J. W. Horsley ridicules the utter absurdity of a young man pinning his faith on the sporting prophets of the press, who, to judge by the success of their prophecies, either know nothing or do not care to take care that you should know nothing. "The other day," said Mr. Horsley, "before attending a meeting, I noted what they said about the sportsman winners in the Alexandra Park races. The *Sportsman* was right in one and a half cases, wrong in six and a half; *Sporting Life*, right in one case, wrong in seven; *Land and Water*, right once, wrong four times; *Licensed Victuallers' Gazette* [this paper demonstrates the invariable if not necessary connection between drinking, betting, and prize-fighting], right once, wrong six times; and the *Sporting Times* was not one right in eight prophecies. Fancy the silliness of lads who, with such guides, pretend to be knowing!"

### A CRICKETER'S OPINION.

The Hon. and Rev. E. Lyttleton, the famous cricketer, now Master of Haileybury College, shows you a man what they can do to combat gambling. "They can expose that nonsense that is being talked about gambling in small sums, as if it were not wrong. They can show that it springs, like all other gambling, from simple covetousness; and so enlist the sympathies of well-meaning but middle-headed people who now hesitate to join the Anti-Gambling League from uncertainty as to what gambling is. Let me add that nothing but Christianity can check this evil; and if it is not checked, the ruin of England is not very far off."

"GAMBLING IS VEILED FELONY."

In the opinion of Dr. Dallinger, our national peril is least the custom of society, in all its ranks, should paralyze its conscience. "Morally," says Dr. Dallinger, "gambling is veiled felony; scientifically, it can be proved that, apart from the fraudulent use of gambling, the immense majority of those who employ it *must* lose. Every individual gambler believes and desires that he may be enriched by the inevitable loss of others. His aim is to possess without earning what others stake with similar hopes. If not veiled by custom—sanctioned and employed by men who lead in the political, civic, and social circles of the world—the vast majority would see at once, and shrink from this morally noxious and un-Christlike thing."

"THEFT WITH THE PRISON GARB PUT OFF

“Gambling,” writes the Rev. W. J. Dawson, “is simply stealing. We know theft by its goal dress; gambling is theft with the prison garb put off, and a borrowed suit of respectability put on. But the dress cannot make it honest; it is a thief at heart still, and lives by felony. The thief and the gambler do precisely the same thing—they take that which they have not earned, and know full well that any gain they make is at the price of another person’s loss. Carelessness and idleness are at the root of both. To bet upon horses is but one form of gambling; to speculate in stocks without the means of paying honestly for what is nominally bought, is quite as bad, and quite as obstructive of good morals.”

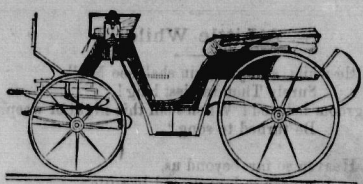
Churchmen who have been looking with the keenest interest to the promised volume of *Reminiscences*, by Bishop Wordsworth, of St. Andrew's, will regret to hear that the aged Prelate is seriously ill. He caught a chill on Christmas-day, and has since been in some danger, although the latest accounts are hopeful.

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### Socialism & Christianity.

LECTURE on the above subject, by the Rev. Dr. HARRIS, Headmaster of the King's School, has been published by the Church of England Newspaper Company, and may be obtained at the Church of England Book Depot, 170 PITT STREET, and from all Booksellers.

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15 S. Gen. 19 v 12 to v 20 Matt. 25 v 31	Gen. 22 v 1 to v 24 Acts 25 v 17
16 M. Exodus 19 - 26 to v 31	Gen. 23
17 T. - 27 v 1 to v 15 - 28 v 1 to v 17	Ex. 20 v 1 to v 23 Romans 1 - 2 v 17
18 W. - 29 v 14 - 30 v 17	- 2 v 17
19 TH. - 25 v 21 - 27 v 37	- 3 v 15
20 F. - 28 v 29 to v 42 - 27 v 37	- 29 v 35 to v 50 v 11 - 4
21 S. - 31 - 27 v 37	- 32 v 15 - 5
22 S. (Genesis 27 to v 41) Matt. 28	Gen. 28 or Gen. 32 Romans 6

### The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, FEBRUARY 14, 1891.

### LAY HELPERS.

THE service held in St. Andrew's Cathedral on Tuesday evening last in connection with the Association of Lay Helpers, naturally leads our thoughts to this very important branch of Church work. For some years past an Association of Laymen has existed in the Sydney Diocese, and we believe that it embraces all those who are engaged in some one or other department of Christian effort from the senior churchwarden, who has laboured hard and long, down to the junior teacher in the Sunday-school, or the tiniest lad in a choir. It is always cheering to see the laity entering heartily into the many

and various parochial works which are instituted for the glory of God, and the promotion of peace on earth and good will toward men. We heard a clergyman say not long ago that the parochial tea meeting was a thermometer on which might be traced pretty accurately the state of the parish. If the attendance was good and the meeting hearty, then the register stood high, but if otherwise you could trace the "down grade" until it came to "zero." We are not prepared to endorse this, nor would we in every case be ready to accept the reading which some would otherwise endeavour to have registered with printer's ink. We are rather inclined to believe that the spiritual condition of a parish may be gauged more accurately by the readiness and willingness of the laity to do work for the Head of the Church; offering themselves for, and engaging in that special department of Christian labour for which they are fitted by mental endowment or physical temperament. Had the reviving spirit of religion at different periods in the history of the Church, and especially in the last century, been met in an honest and faithful spirit, much of the wavering and doubtful mindedness and separation that now exists would have been unknown. Nonconformists seized upon the idea of utilising in every way the talent of the laity and with the result that every accession to their number becomes an accession to power. The Salvation Army expects every soldier to be a servant and worker, and thus in a short time they have spread over the face of the earth. They have not many years of history behind them, but the results achieved are worthy of note. And the Church of England must have an Association of Lay Helpers not existing simply on paper, but banded together under the direction of the clergy to labour among our masses from house to house teaching everywhere that men should repent and turn unto the Lord Jesus Christ—men who shall multiply the ministrations of the Gospel, and carry the realities of the Church to the homes of the whole and the rooms of the sick—men in sufficient numbers to visit every house in every parish with the offer of the Gospel—with sufficient zeal to do what is entrusted to them—with sufficient piety to leave its fragrance wherever they tread—committed to their charge. Such utilisation of the laity would save us from losing so many valuable men whose special gifts are recognised and used by others, and it would relieve the laborious clergy of much of the toil which wears them out. We emphasise laborious clergy for the laity are willing to work for such, but for a drone and idler they have no sympathy. It would further establish a sympathy between the Church and those who are estranged from her; it would call back to her ranks many an ardent and pious mind who would be glad to serve God, thus giving unity, coherency, and strength to the Church as the necessary effect of a faithful use of appointed means. Such an agency would preach the Gospel to the poor, it would strengthen faith, multiply prayer, and edify the body of Christ throughout the length and breadth of the land. The very fact that lay agency is so largely used by other bodies, proves they are striving to fulfil a want that all acknowledge to exist. This has been brought about by a variety and a conjunction of circumstances. A lengthened interval of peace, the advancement of literature, the arts, sciences and civilisation, and above all the rapid increase of population have produced an alteration in the relative position of the several orders of society, and these demand the serious consideration of every one who desires to promote the well-being of the people, but more especially those who profess to love the Lord Jesus Christ. No one can deny that our intelligent laymen desire that the efficiency of the Church should be increased, and the interests of true religion more effectually advanced through its agency. It is evident to them that the parochial system is calculated in a measure to meet the wants of the population, and that it brings the ministrations of the clergy within the reach of many; but they are as equally convinced that the increase of population and its unequal distribution over the face of the colony renders it impossible for the clergy to extend their pastoral care to the great majority of their parishioners in large centres and populous districts. This is patent to everybody. The clergy feel it and deplore it. Many of them are bravely battling with the storm and are throwing all their energy into the work. The laity see it and the fact becomes the sadder when it is felt. There are capacities and powers lying dormant within the Church which might be brought into active operation without introducing any organic changes whatever. We are not ignorant of the correspondence which has at times taken place with reference to the expediency of increasing largely the number of the third order of the clergy, and how it has been suggested that this could be effected by admitting on such conditions as would maintain the order and discipline of the Church persons who have not the means of proceeding to a university degree, but who are found competent to the service of the sanctuary. How their advancement to the higher order of the ministry might be made contingent upon a faithful discharge for a lengthened period of the office of a Deacon, or upon such other circumstances as a Bishop might think fit. We do not think, however, that while such a proceeding might be considered in some cases highly desirable, that it would fully meet the case. We need to give more encouragement to the employment of laymen who, without abandoning their worldly calling might, under episcopal authority, act as visitors of the sick as Scripture and lay readers, and the like in parishes where the introduction would be



approved by the parochial clergy. This has been adopted with much success in many populous parishes and in others where the townships are wide apart; but our present conditions require that these means of usefulness should be greatly extended and brought into more immediate connection with our parochial and diocesan arrangements, for we are fully persuaded that the true strength of the Church of England can never be completely known until by some such means her lay members are enabled under direct sanction and control to take part in the discharge of all those offices which are not by her constitution restricted to the clergy. The employment of the laity in this direction would supply a link much needed between the parochial clergy and the community at large, and at no period since the Reformation has the position of the Church more imperatively called for extra ministerial effort than now. Too long has she been a cold and ideal abstraction, as if she belonged only to the clergy to the exclusion of the laity; we need to develop her fulness to the people, bringing her ministrations to the lowliest, and thus interesting them in such a way as will win their affections. It is all very well to say "The Church is open to these people, why do they not come?" or "the clergy are ready and willing to receive them at the parsonage, or attend them when sent for—why do they not avail themselves of his services?" In answer we are not bound to ask ourselves a practical question whose things have made us attached members of the Church. We all know that we have needed the grace within and the inducements without before we ourselves felt the realities of religion, and how can we expect that the "outsiders" should require less? A cold summons, a declaration of willingness to attend—these never led men from the ark of the devil to the house of God. There are scores of men and women who feel the need of guidance, and they would welcome the approach of a godly layman who could sympathise with them and offer them the guidance which they so earnestly long for. The employment of laymen in the Church of England is becoming more general than say twenty years ago. For some time it was opposed by all sections of thought. The High Churchman objected to the introduction of a new principle, and the Evangelical objected on the ground that it would introduce a new relation between themselves and their Bishop, calculated to interfere with that pastoral liberty that permitted them to engage and dismiss their lay assistants at pleasure. This state of things has passed away, and earnest laymen are to be found employed by every section within the Church. The Association of Lay Helpers should exert a wide and noble influence in a diocese, but its work must be clearly defined and its agents directly appointed and authorised by the Bishop. This multiplication of labourers would tend largely to produce the most fruitful results. Every confirmation should lead to an accession of workers, and these should be employed in the various agencies which are constantly at work in a well-organised and active parish. To have an association without such a definition of duty, and whose agents are free to undertake work without episcopal sanction and cease it at their own pleasure is a hindrance rather than a help. We are afraid the association in this diocese lacks vigour. The winter series of lectures, which are so carefully prepared under the direction of the committee are not largely attended, and the number present at the Festival Service held last Tuesday was miserably small. Is there a weak spot in our Diocesan Association? Is it so it should be strengthened, and every effort made to promote the efficiency of an organisation, which, if vigorously worked, would prove to be immensely useful in advancing church work, and gaining an entrance to the homes and the hearts of the masses.

#### JUVENILE INDUSTRIAL EXHIBITION.

FOR weeks past the Victorian newspapers have given to us the arrangements for the Ballarat Juvenile Exhibition. The residents of that city have been gladdened by seeing excursion trains pouring into it visitors who have flocked in unprecedented numbers. The occasion is certainly an interesting one, and may well tempt hard workers and the lovers of art to quit for a while the dignity and drudgery of labour, and regard with mingled sentiments of pride and pleasure the works of the young. The idea of Juvenile Industrial Exhibitions is a good one. The history of Industrial Exhibitions is an interesting one. Whilst they speak of peace, yet they had their origin in time of political and national war. In that eventful year to France and to the world—1798—Napoleon was in the full tide of success. Victory after victory was scored by his army, monarchs were anxiously looking upon the scene, thrones were tottering, and nations were forced to unite to arrest the progress of that military genius that was shaking Europe to its centre. Amid such a scene it could not have been wondered had every thought been bent on war instead of peace; and yet it was a year in which a famous expedition brought from Egypt works of art and placed them in the Louvre. It was in this year that Industrial Exhibitions were born. A collection of such objects of French art manufacture was held at the suggestion of the Marquis d'Aoëze in the Maison d'Orsay and its grounds. It differed perhaps in many points from what is termed an Exhibition now, yet there was a magnificent display of works of art, science, and literature. It was eminently successful, others quickly followed, and from

that time to the present they have increased in number and deepened in interest. The great Exhibition of 1851 is remembered by many, and will ever stand first in the list, inasmuch as it was the first International Exhibition, and was originated by Albert the Good, who in his life was suspected and misunderstood, but whose death every succeeding year is more deeply deplored. Twenty years before, i.e., in 1831, the British Association was founded at York. Those twenty years which had passed since Brewster and Phillips and their associates organised their famous Association, had been memorable in the political and social history of the British Empire, but still more memorable in science. We can look back upon the period that has elapsed, and regard it as a period which, for research and invention, for subjugation of material forces to man's use, for deciphering the hieroglyphics of nature, and making their meaning so plain that he who runs may read, has never been equalled. Railways have spread their network over the face of the world, telegraphic communication has been established, and the telephone whispers amid the hum and business of the street, gas is beginning to pale before electricity, and whilst fully fifty years ago the lighting of our great cities with gas was an experiment, the electric light is now on its trial. Exhibitions foster the spirit which has made past years so fruitful in the application of science to the ordinary purposes of life. Intellectual workers bring to them the best results of their toil, and our civilisation is to-day the richer for their labours. No thinking person can doubt their educational value. It was a happy thought that a Juvenile Industrial Exhibition should be held. In connection it others have sprung into existence, and the promoters have cause to be proud of the success which has awarded their labours. In carrying it out a vast amount of energy and labour is required; but the variety and extent of the collection, and the educational worth of the whole, repays for the trouble taken. It only needs some citizen to take up the matter, and seek, in every town of importance, to have such an exhibition. If we desire to be prosperous we must seek that our children should apply with perseverance the knowledge they are obtaining; and what better way can this be done than by a Juvenile Exhibition? The account of scientific progress during the last 30 to 50 years is a glorious and inspiring tale; and Juvenile Industrial Exhibitions tell it better to the youthful intelligence than abstruse disquisition. Every opportunity should be embraced to inform the rising generation how the spirit of science, animating noble and kindly men, has watered the fields of science and the world, and made them fruitful and beautiful; and, further, to excite them to enthusiasm, seeing that all that has been done is only a prelude to what is yet to be accomplished.

#### THE CHURCH AND THE UNEMPLOYED.

IN another column we publish an appeal from the Rev. J. D. LANGLEY to enable him to commence his philanthropic scheme. The particulars have been made public in these columns, and they have been discussed in the daily papers. It is needless to say that the scheme has been warmly welcomed by many of our leading citizens, and approved by the press. It is most desirable that the condition of the unemployed and homeless in Sydney should have the immediate attention of the Church, for the influence of the city permeates the whole Colony, and it may be said 'as is Sydney so will be New South Wales. To grapple with his problem in a practical way, is to face the uneasiness, the unbelief, and the worldliness of the age. It should be borne in mind that this scheme does not simply embrace giving food and shelter to those who need it, and are willing to work for it, but it goes further:—every inmate of the shelter will be brought as far as possible under Christian influence, for we firmly believe that any scheme that does not begin with preaching Jesus Christ, can never hope to have a large measure of success. It is to be hoped that the sympathies of those who desire to help forward philanthropic movements, will be deeply stirred by Mr. LANGLEY's appeal, and especially that Churchmen will nobly assist their Church in its endeavors to give the Gospel free opportunity of accomplishing its glorious mission. It is the work of the Church, and if she restrains her sympathies, then she will degrade the holy religion she professes. As it has been excellently said, "we are to be CHRIST'S eyes of pity, His hands of service, and His feet of love." If we have the Spirit, then there will be willing and large offerings, so that the ministrations of the Church may be taken to the poor and destitute. May the result be as large as the heart which longs to do this noble work.

#### Australian Church News.

##### Diocese of Sydney.

St. John's Parramatta.—A very enjoyable concert was given in St. John's Schoolroom, on Wednesday evening, the 5th inst., in aid of the church organ fund. The attendance was large. A number of carols and part songs were given in a creditable manner by the choir under the directorship of Mr. Arthur Massey, and the following ladies and gentlemen contributed solos.—Mrs. A. Massey, Miss Wilson, and Messrs. Davies, Proudlock, Ferguson, and Wilson. Messrs. E. J. and A. Massey gave some excellent instrumental numbers.

St. Thomas', North Sydney.—A miscellaneous entertainment was given on Tuesday night at the North Sydney School of Arts, in aid of the organ fund of St. Thomas'. In the first part of the programme St. Thomas' chorists gave the chorus, "March, March, Along," Mr. L. A. Bake sang "Ora pro Nobis," and "Welcome Pretty Primrose" was sung by Miss L. d'Oliveria. The entertainment was brought to a close by the performance of the operetta, "Box and Cox." Mr. E. J. Jackson took the character of Cox, and Mr. A. L. Collier that of Box. Every Wednesday evening during Lent the Rev. R. J. Woodthorpe, M.A., will deliver a lecture on "Religion and Life," at St. Thomas' Church, North Sydney. The first lecture was given on Wednesday evening last.

Castle Hill.—This district was visited by the Primate last Tuesday, 10th inst., and two confirmation services were conducted by him. In the morning, service was held at Rouse Hill, when 16 candidates—12 females and 4 males—received the imposition of hands; and in the afternoon, service was held at Castle Hill, when 35—22 females and 13 males—were confirmed. On both occasions the churches were well filled.—In the evening the Annual Meeting of the Auxiliary to the Church Society was held in the Castle Hill schoolroom. The Primate presided, and gave an interesting address on the Society's work and claims. But the night was wet and dark, and the attendance was small. The Treasurer's report showed that £67 had been given to the Free Fund of the Society during the year. The offertories at the services amounted to a little over 8 guineas.

St. Barnabas', George-street West.—On Tuesday evening, Feb. 10th, the annual tea-meeting was held in the schoolroom. Notwithstanding the inclement weather, there was a good attendance. The schoolroom was tastefully decorated with evergreens, pot-plants, and flags. The tea was well served, there being abundance of everything. After tea, a public meeting was held. The chair was taken by Alderman Buckle, who was supported on the platform by the incumbent (the Rev. W. Martin, B.A.), the Revs. J. Langley, J. M. Dalrymple—Messrs. J. Barnett, J. P., C. Paul, and F. Johnson, churchwardens. Addresses were given by the Revs. J. D. Langley, J. M. Dalrymple, and others. The choir of the church at intervals, rendered several part songs very sweetly. Solos were also given with good style, by Mr. Pilse, Mr. J. W. Clark, and Mr. Barton. The Misses Stehr sang sweetly "The Sea of Glass." The meeting was closed with all singing heartily the doxology.

Sutton Forest.—On Friday afternoon, the 7th inst., the Primate held a confirmation at All Saints' Church, when 24 were confirmed. The Rural Dean (Rev. G. Sheppard) of Berrima, and the Rev. G. Middleton (the incumbent) assisted at the service.

St. Thomas's, Balmalm.—On Thursday evening, the 6th inst. an exhibition of the Oxy-Hydrogen Lighthouse and a concert were given in St. Thomas' Hall, Balmalm, by the Rev. P. N. Hunter. The triumphal lantern used is a splendid instrument, fitted up with the latest modern improvements. The lecture was entitled "A Trip Round the World with a Camera," and some magnificent views were thrown on the canvas. The whole was interspersed with songs and addresses. The Rev. J. Dixon, in thanking Mr. J. C. Waterman for presiding, and all who had contributed to the evening's success, said Mr. Hunter would give another exhibition, and the subject would be "The Cathedrals of the World."

Bong Bong.—The Primate conducted a confirmation at Christ Church on Thursday, the 6th inst., when 30 were confirmed. The Rev. A. W. Leech, B.A., assisted at the service.

Beecroft.—On Saturday afternoon last, about 200 people assembled to witness the opening of St. John's School-Church, Beecroft. The opening ceremony was conducted by the Ven. Archdeacon Gunther, assisted by the Rev. George Macintosh. The pretty little building was crowded to overflowing, and a number gathered round the entrance. At the close of the service an adjournment was made to a large bushhouse, where there was seen rows of tables tastefully decorated, and loaded with tempting morsels. After the tea-meeting, the Rev. George Macintosh delivered an address, and the hon. treasurer delivered his statement as to the financial position in which the church stood.

Ryde.—A harvest festival was held in St. Anne's Church, on Sunday last. The fruit and flower decorations were very elaborate. Many and various were the offerings of the parishioners, and everything betokened abundance and gratitude. "The Lord of the Harvest" and "Praise Ye the Lord" were the conspicuous mottoes, and every niche of the church was filled with a specimen of the products of the district. The services were conducted by the vicar, and the special preacher was the Rev. E. H. Gulliver, M.A. The Glebe Children's Hospital was the recipient of the various offerings of fruit, vegetables, and flowers.

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Berrima.—The Primate paid his first visit to Berrima on Wednesday, the 5th inst. He visited the gaol in the morning, and held a confirmation service in the afternoon. Twenty-four candidates were presented. The church was nicely decorated for the occasion. There was a large congregation. The collections amounted to £37. After service, the Primate took tea in the Parochial Hall. About sixty of the parishioners were introduced to the Bishop.

Springwood.—The annual parochial sale of work in connection with Christ Church, was held this year at "Homedale," Springwood, by the kindness of Mrs. Hoare, on Friday and Saturday, 6th and 7th inst. The proceeds of the sale amounted to the sum of £40 clear of expenses, which will be devoted to the providing of a residence for the incumbent.

Windsor.—The Primate visited Windsor on Sunday last. He preached to large congregations in the parish church at two services, and he confirmed upwards of forty young men and women. The Bishop was assisted in each service by the incumbent.

The Church Society.—At the monthly meeting of the Committee held on the 2nd inst., and adjourned to the 9th idem the following grants were made: (1) £25 interest on the cost of site for Church at Five Dock; (2) £5 increase of grant for stipend parish of Mittagong; (3) £80 for stipend parish of Mount Victoria; (4) £13 10s. increase of grant for six months for stipend parish of Lithgow; (5) £5 increase for stipend parish of St. Mary's; (6) £10 increase of grant for stipend parish of Dapto; (7) £10 increase of grant for stipend parish of Dulwich Hill; (8) £50 increase of grant for stipend parish of Five Dock. The following applications were referred to the Finance Committee for report for (1) £25 towards repairs of parsonage, Appin; (2) increased grant towards stipend Chaplain Liverpool Asylums; (3) from the Rev. M. Cockrill for grant towards expenses visiting Hawkesbury River Sydney side. The following notice of motion was given:—"That this Committee respectfully requests the Standing Committee to consider the desirability, or otherwise, of providing in some way for increased supervision of Church extension by material agencies in its initial stages."

#### Diocese of Newcastle.

##### The Bishop.

We are greatly rejoiced to hear that the Bishop will be in Sydney on or about the 12th inst., conferring with the Primate, and that he hopes to come on thence to Newcastle to see something of his new clergy and his future home, which he will no doubt then decide on. Let us trust that now at length in the mercy of God the long period of our diocesan unrest is drawing to its close, and that cheerfulness will take the place of our diversified anxieties. Each season of Lent, our church looks for a kind of annual revival, for a reinfusion of vitality through increased effort on the part of the clergy in each parochial district, and if to these be added our Bishop's final arrival before the end of Lent, then the coming Easter will be the happiest the diocese has known for some years.

##### Vacancy in Parish.—Gundy is now vacant.

Formation of Parishes.—It is thought by some that this has gone on too extensively, and that it would be better to work a larger area with a curate and lay readers, or a catechist and lay-readers, under one able and experienced clergyman. Singleton at the present time affords a favourable example of this kind of management fulfilling all its engagements to the diocese, helping the diocese largely through the Centennial Fund, and paying at the same time its own curate. The same may be said of Muswellbrook.

Gosford.—A "village fair" was held here on Saturday, 24th Jan., and the following Monday and Tuesday, for the Parsonage Repairs Fund. I hear from one of the workers that it resulted in a net profit of upwards of £70. The Parsonage can be seen from the railway line, situated on a point close to the Broadwater. It is noticeable as having in front of it six fine Norfolk Island pines planted there about 50 years ago by the first incumbent, Mr. Rogers, afterwards of Holy Trinity, Sydney.

"The Banner."—This publication says in its issue of February 2nd, "Two of the clergy of the diocese of Newcastle have been holding forth in dissenting meeting-houses, while dissenting preachers have preached in Anglican churches." Knowing something of the clergy of the Newcastle Diocese, I state deliberately that I do not believe there is one word of such in the above. It is probably about as correct as a previous statement of *The Banner* that a function connected with the Primate's arrival, was held in the Wesleyan Centenary Hall—that is to say, it is utterly incorrect.

#### Diocese of Goulburn.

Bungendore.—The Rev. Julius Scott, incumbent for several years of Germantown, has been appointed to the parish of Bungendore.

Gunning.—Harvest thanksgiving services were conducted in St. Edmund's, on Sunday, the 8th inst. The church was very tastefully decorated with flowers, fruit, and vegetables. These were the free-will offerings of the members of the congregation. There were large and attentive congregations at both services. The incumbent preached in the morning from Psalm ciii. 2; and in the evening from St. Luke xvii. 17-18-19.

#### Diocese of Bathurst.

Mudgee.—Harvest thanksgiving services were held at St. John's last Sunday morning, afternoon, and evening. Archdeacon Benson preaching appropriate sermons at each service. In the afternoon a special service for children was held, a considerable number of whom brought small baskets of fruit, which was afterwards sent to the Hospital. The church was artistically decorated with grain and fruit, and presented a striking appearance.

Kelso.—A new organ, imported from Dublin, has been erected in Trinity schoolroom. It is described as sweet and mellow in tone, and admirably adapted for services and entertainments, for which it will be used. The manufacturers are Telford and Telford, this organ being their first importation to Australia.

#### Diocese of Melbourne.

Colac.—Harvest thanksgiving services were held in St. John's Church, on Sunday week, the Rev. C. J. Atkinson, vicar of Ballan, preached both morning and evening.

South Brighton.—The annual meeting of St. David's Church, South Brighton, was held on the 26th ult., the Rev. A. Caffin presiding. The reports were of a very encouraging character, and showed that there was a balance of £7 in hand.

St. Kilda.—The annual meeting of the Christ Church congregation, for the purpose of electing wardens and vestrymen, and receiving the annual report, was held on the 27th ult. the Rev. J. Stanley Low (the vicar) in the chair. The hon. treasurer then read his report, from which it appeared that during the last two years, the debt on the parish had been augmented to the extent of £800, making the total debt £1,500.

South Yarra.—The annual general meeting of the parishioners of Christ Church, was held on the 29th ult. Mr. Robert G. Kent submitted the annual statement of accounts. The chairman read his tenth annual report, which gave general satisfaction.

Coburg.—The annual meeting of the parishioners of Holy Trinity Church, Coburg, was held on the 27th ult., the Rev. J. Caton, incumbent, in the chair. All expenses paid, and a balance credit of £18 carried forward.

Richmond.—The annual meeting of the parishioners of St. Stephen's, was held on the 29th ult. The incumbent, Rev. C. T. Perke, presided. The wardens' report and statement of accounts was satisfactory, both offertory and pew rents showing an increase over last year. A special vote of thanks was passed to Miss Henty for the munificent donation of £111 for the renovation of the organ.

North Melbourne.—The annual meeting of the parishioners of St. Mary's was held in the schoolroom on the 20th ult. The balance-sheet, as submitted, which left a very fair balance, was read and adopted.

Daylesford.—The usual annual meeting of seatholders took place at Christ Church schoolroom, Daylesford, on the 27th ult. The hon. secretary of the church, submitted the report and balance-sheet, which showed that the Church and Sunday-school were in a satisfactory position.

Warragul.—The Rev. A. Allnutt, recently of Stratford, has been appointed to Warragul. The Rev. Mr. Hitchcock, of Mirboo, will succeed Mr. Allnutt at Stratford.

North Richmond.—The annual meeting of the parishioners of the parish of St. Matthias, was held in the schoolroom on the 28th ult. The incumbent (the Rev. J. Dawson) presided. The attendance was larger than usual. The chairman reviewed the financial statement and work of the year as shown forth in the printed report already in the hands of the congregation. The removals from the parish during 1890 had been more numerous than in any preceding year, which, added to the disastrous effects of the strike, had considerably affected the income. Nevertheless, the debt on the church property had been reduced by £130. A new schoolroom building has been erected during the year, at the cost of £900.

Orbost.—The Rev. D. R. Hewton, who has officiated as curate to Archdeacon Langley, at Rosedale for the last six months, has been appointed to the charge of Orbost. The Rev. W. Casey Ward, B.A., (Oxford), who has recently arrived from England, is to succeed Mr. Hewton.

Prahran.—The annual meeting of the parishioners of St. Matthew's Church, Prahran, was held on the 21st ult., the Rev. A. R. Blacket, B.A., in the chair. The annual report and balance-sheet showed that the affairs of the church were in a prosperous condition, £398 13s having been paid off the church debt during the year, the debt now remaining, amounting to £1987 7s 9d. The Sunday-school reports and balance-sheets were also presented, and showed a balance of £937 0s 10d in hand, £882 of this amount belonging to the School Building Fund.

Port Fairy.—The annual meeting of the congregations of St. John's Church, was held last Thursday evening, when there was a good attendance. The treasurer submitted his statement, which was fairly satisfactory.

St. James.—A meeting of the seatholders and parishioners of St. James' was held on the 27th ult., for the purpose of electing the church officers for the present year; the Rev. A. O. Kellaway in the chair. The report and balance-sheet was adopted.

North Fitzroy.—The annual meeting of St. Luke's, was held on the 26th ult. About eighty members were present. The secretary read report of guardians for the year 1890, which showed that the church is in a prosper-



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ous condition, and complimented the congregation upon having obtained such a valuable property for the parsonage. The balance-sheet shows a great increase in the revenue of the church.

Brighton.—The parishioners of St. Andrew's Church, Brighton, held their annual meeting on the 27th ult., the Rev. Canon Chalmers in the chair. The balance-sheet and statement was duly received, and instructions given for it to be printed.

Carlton.—The annual meeting of the parishioners of St. Jude's Church, Carlton, was held on the 29th ult., the incumbent (Canon Lewis) presiding. The report and balance-sheet were adopted, and showed the finances to be in a flourishing condition, the church having been freed from debt, a sum of over £300 in hand towards the erection of a new Sunday-school.

## Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed articles or in articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

### THE CHURCH OF ENGLAND AND THE UNEMPLOYED.

To the Editor of the Australian Record.

SIR,—I am thankful for the criticism to which my scheme for the relief of the needy has been subjected, and for the opinion very generally expressed by your correspondents that something ought to be done. Much that has been said is theory, and theory can only be tested by experiment. The experiment in this matter we are prepared to make. I have submitted a scheme of some magnitude, which will require a large sum of money to carry out in its entirety. I feel, however, that we cannot wait an indefinite period with the idea of launching it as a whole, and we now propose to make a practical beginning, by taking at once the initial steps, which I believe will lead us ultimately to the full development of the scheme. We propose, as soon as sufficient funds are subscribed, to establish our registry or labour bureau, where every person seeking employment can enter his name, and be assured that earnest efforts will be made to find him work. We further propose to provide a temporary home for working men out of employment. We shall endeavour to make this home as comfortable as circumstances will permit, and will welcome every man who is willing to work and to behave himself with propriety. If he has no money, we will try to find him work sufficient to enable him to pay for the accommodation he obtains. A place quite suitable for commencing operations is under offer to us on reasonable terms, and a considerable number of voluntary helpers have expressed their willingness to come to our aid. I believe that a sum of £1000 would enable us to make all necessary provision for a sound and effective start.

I am glad to announce that Mr. Robert Hills, Bridge-street, and Mr. H. W. Hammond, Burwood, have consented to act as treasurers, and to supervise the expenditure. The names of these gentlemen will be a sufficient guarantee to subscribers that the funds placed at our disposal will be wisely expended.

It now only remains for me to invite all in sympathy with the movement to forward their subscriptions to either of these gentlemen or to myself, so that there may be no further delay in making a beginning.—I am, etc.,

J. D. LANGLEY.

February 7.

### THE DIS-ESTABLISHED CHURCH OF IRELAND.

SIR,—May I ask your readers, What would have become of the Irish Church had it not been dis-established? The spurious liberalism of 20 years ago thought it necessary to attack the Protestant Church of Ireland, and cripple her usefulness by limiting her funds. The Church was the greatest landlord of that day; but received in lieu of its rentals a large sum in cash. In the Providence of God the blow for evil was turned to good, for who then foresaw the land agitation and refusal to pay rent. Had the Church depended upon her rentals, she would have been beggared, as it is now she rests secure in her dependence upon God and on the faithfulness of her children. Her standard is that of Protestantism, wherefore the Almighty blesses her with increase.—I am, etc.,

ST. PATRICK.

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## Our New Serial.

### THE LAST LOOK.

#### CHAPTER IV.

#### SIGNS OF DANGER.

"It may be as you suppose, Fré Ignacio," observed the Grand Inquisitor to one of his assistants, who had made a remark to that effect, "but remember that it is our duty to seek diligently for all who may be opposed to our order and system, and to destroy them without compunction, with their wives and children, so that none of the viper's brood remain to sting us."

The stern expression visible on the countenances of those he addressed, as the light from the brass lamp which hung from the vaulted roof fell upon them, showed that they were fully ready to carry out his advice to the extreme. A grim smile played over their features when Fré Antonio made his report.

"I knew that before long we should gain the tidings desired," observed the Chief Inquisitor. "In capturing a few we must take care that the rest do not escape us. Officers must be placed to watch all those who come forth from the Cazalla palace, and they must be followed to their homes and never again lost sight of. Meantime, officers must be despatched forthwith throughout the kingdom, and all the ramifications of this accursed heresy traced out, so that on a given day all the heretics which exist in it may be seized together and brought to punishment. We must surround the whole brood with our nets, and let not one escape."

The proposal was thoroughly in accordance with the wishes of most of the Council. No time was lost in carrying out the proposed plan. Through the assistance of the awful Maria, who continued, in spite of his caution, to worm out some important secrets from Juan Garcia, every Protestant in Valladolid was discovered and marked for destruction. Officers and familiars of the Inquisition were also placed on the highways leading to the frontier, so that any suspected person attempting to escape from the country might be captured.

The Protestants, meantime, continued to preach the truth, and hold their meetings as before, not, however, without a sense of the danger in which they were placed. How the feeling came on them they were not aware. Still it did not make even the most timid wish to abandon their principles, but rather drew them nearer to God, and made them more and more sensible of their entire dependence upon Him. The difficulties encountered by those attempting to escape from the country were very great. Few persons experienced greater than did the monks of San Isidro, near Seville. Nearly all the convents in its neighbourhood had been leveled with the reforming principles. They had been originally introduced into that of San Isidro by the celebrated Dr. Blanco, who afterwards for a time abandoned them, or rather it may be said that a timid disposition made him conceal them. He taught his brethren that true religion was very different from what it was vulgarly supposed to be; that it did not consist in chanting matins and vespers, or in performing any of those acts of bodily service in which their time was occupied, and that if they desired to have the approbation of God, it behooved them to have recourse to the Scriptures to know his mind. After a few years a more decided change took place in the internal state of the monastery. An ample supply of copies of the Scriptures, and of Protestant books in the Spanish language having been received, they were read with avidity by the monks, and contributed at once to confirm those who had been enlightened, and to extricate others from the prejudices by which they were enthralled. In consequence of this, they and their Prior agreed to reform their religious institute. Their hours of prayer, as they were called, which had been spent in solemn mummeries, were appointed for hearing prelections on the Scriptures; prayers for the dead were omitted or converted into lessons for the living; papal indulgences and pardons which had formed a lucrative and engrossing traffic, were entirely abolished; images were allowed to remain, as they could not have been removed without attracting notice, though they received no homage; habitual temperance was substituted in the room of superstitious fasting; and novices were instructed in the principles of true piety, instead of being initiated into the idle and debasing habits of monachism. By their conversation also abroad, and by the circulation of books, these zealous monks diffused the knowledge of the truth through the adjacent country, and imparted it to many individuals who resided in towns at a considerable distance from Seville.

#### CHAPTER V.

#### THE STORM BREAKS.

The advocate Herezuelo returned one afternoon to his lodgings in good spirits. He had been pleading an important case, which he had gained—right against wrong—the case of a widow and her children; on one side helplessness and poverty, on the other power and wealth. It had been held that the widow had no prospect of success till the young advocate undertook her cause.

Leonor rejoiced with her husband. He had been prompted by no expectation of fee or reward; but simply

from a desire, through love of his blessed Master, to assist the distressed. It was a happy evening to both of them. They sat in a balcony overlooking an orange-grove, the soft air they breathed made fragrant by the sweet-scented flowers. The stars shone brilliantly in the clear sky; and as their hands clasped together, they gazed upwards into the immeasurable space, they felt what happiness would be theirs, could they be allowed to wing their flight in company to that blessed region where all is peace, and quiet, and joy.

"But we may yet have work to do on earth in our Master's service, dear one," observed Antonio. "Let us be content to remain till He calls us, and let our earnest prayer be that He will then, in His loving mercy, summon us together. It would be grievous to be parted from you, my beloved Leonor, even for a brief season."

"I pray that, through God's mercy, that day may never come," said Leonor, looking with deep affection at her husband. "Oh, let us not think even such an event possible."

They were interrupted by the arrival of a visitor. Several other friends had called to congratulate Herezuelo on his success. The fresh visitor was in the garb of a laic; but when he threw back his cloak which concealed his features, the advocate and Dona Leonor saw before them their friend Don Domingo de Roxas, the well-known prior and preacher, a son of the Marquis de Pozo.

"I have come to bid your farewell, dear friends," he said. "It may be for a short time it may be for ever. This is no safe country for one who has preached the truth openly as I have done, and I have, therefore, resolved to escape to Geneva, where I hope to remain till happier times come for our poor benighted Spain. On my way I must visit our beloved brother, Don Carlos de Seso, and, it may be, induce him to accompany me, for I fear that neither is he safe while the inquisitors are seeking for victims to satisfy their thirst for blood."

"We may say, rather, that while those miserable slaves to the tyranny and superstition of Rome think that any remain who have been freed from that hideous system they will endeavour, by every cruelty they can devise, to destroy them, if they cannot bring them back to slavery," observed Herezuelo. "Of all the men in existence, I pity the officials of the papal system, and more especially, the inquisitors and their families, be they cardinals, bishops, or other ecclesiastics, however wealthy and powerful. While we endeavour to counteract their designs, and to escape from their power, let us pray that their hearts may be turned from darkness to light, and that they may learn to know, love, and imitate that same Jesus whom they now persecute."

"Amen! I pray for them likewise," said Don Domingo. "But I must not delay. I came to advise you, my friend, to quit Valladolid. It is no longer a safe place for you, for even were your religious opinions not suspected, you have made mortal enemies of those whom you so signally defeated at law this morning."

"You are right, my friend; and we purpose, God willing, leaving this city for Toro to-morrow morning by daybreak," answered Herezuelo. "We shall not be out of danger even there; but I have duties to perform at that place, and I shall at all events be at my post."

"I wish you had arranged to start to-night," said Don Domingo. "The delay of a few hours is dangerous. If, indeed, you can discover an excuse for leaving the country altogether, let me entreat you to do so. The storm I see coming may blow over; but you are a man of note, and as the tallest trees are the most quickly blown down, you would be the first assailed."

"I have no fancy of fleeing from danger, and feel disposed rather to face my enemies, and argue the case with them," observed the advocate.

The only arguments they trust to are the rack and the stake," answered Don Domingo. "Against them your eloquence will avail you nothing. Trust not to any one of the Romish priesthood, nor to those under their influence; they are sworn foes of true religion and liberty, and the more enlightened they believe you to be the more eager they will be for your destruction."

These and other arguments used by Don Domingo at length induced Herezuelo to agree to set forth on his journey immediately that he could procure conveyance for his wife and her attendant. Don Domingo himself offered, indeed, to remain and assist them; but of this the advocate would not hear, and the friends parted, the former taking the road for Calahorra, where he hoped to meet with De Seso.

(To be continued.)

The Rev. C. H. Oeler, a Unitarian minister of 20 years' standing in England, has returned to the Church of England.

News from Central Africa reports that Arab influence is stamped out of Uganda, but that King Mwanga is bitterly opposed to the Protestant missionaries, and that the influence of the French priests is paramount over him.

The Rev. T. Teagmough Shore is the new Canon of Worcester.

PROFESSOR CREIGHTON, Canon of Worcester, has been appointed by the Queen, Canon of Windsor.

We are pleased to notice that our old friend, Mr. A. A. BURT, has commenced business at "The Café Australia," 112 King Street. Mr. Burt is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunter'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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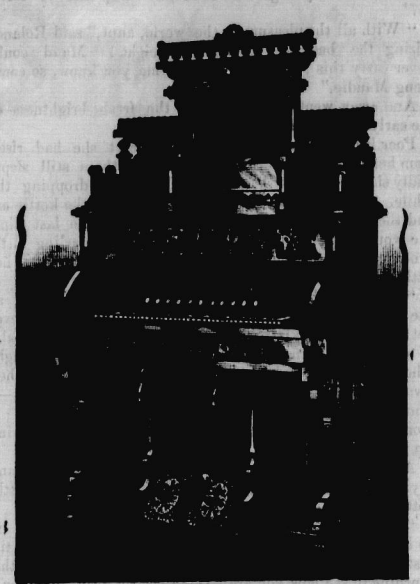
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## Children's Column.

LEFT ALONE, OR, THE ORPHANS OF  
PINWOOD COTTAGE.

## CHAPTER V.

"Oh, my little Sally," she said, as she clasped her in her arms, "it will break your tender little heart to be among those rough hard people who won't love you a bit. Oh, mother, mother, I wanted to take care of your little children, but they won't let me!"

"If Jesus lets me go there, He will go with me and comfort me," said Sally; but oh, Polly, I don't want to go, I want you and dear baby and me to live together. Let us kneel down and just tell Him all about our trouble; perhaps He will keep us from going even yet."

"But I don't love Jesus as you do," said Polly, wistfully; you pray, Sally, for us all." And then Sally, with her hands folded on her breast, and with her loving, trustful little face turned up to heaven, poured out all the sorrow of her heart into the listening ears of her Saviour.

"There, Polly," she said, as they rose from their knees, "don't cry any more, dear. My Jesus knows all about it now, and He'll help us, I know."

"I don't see how we can be helped," said poor Polly, shaking her head doubtfully; "we have to be out of the house in the morning. Oh, dear, oh, dear!"

"Come, dear," said Sally, "lie down and go to sleep, you're all weary out," and she helped her sister to undress, and then lay down by her side. "Polly," she said, just as Polly's weary eyes were closing in sleep, "what did dear mother say when she was dying?"

"She said," answered Polly, "Tell Sally that God has wiped all tears from my eyes."

"Dear mother, dear mother," whispered little Sally, looking up through the uncurtained window at the sky which was now sparkling with stars, "I'm so glad that you are where you won't never, never, have to cry any more!" and then, having laid her own burden of sorrow down, very peacefully little Sally dropped asleep.

## CHAPTER VI.

## TIMELY HELP.

"Maud," said Mrs. Merton, putting her head into Maud's room the next morning, "will you get up, dear? I want you to go into the village for me before breakfast."

"Isn't it very early, mamma?" said Maud, rubbing her eyes, and blinking them sleepily.

"It is rather a little after six; but I heard last night that poor Polly and Sally Brown have lost their mother; she died quite suddenly a few days ago, and was buried yesterday."

"Oh, mamma," said Maud, wide awake now, and sitting up in bed, and with tears in her eyes, "how dreadful! Poor little Sally and Polly, and the little baby, too! What will they do without their mother?"

"I don't know, dear; I couldn't sleep last night for thinking of them; they may be even now without food. I want you to take a basket of things to them, and see how they are getting on."

Always ready to help her mother in her deeds of love and kindness, and with her heart brimming over with tenderness and sympathy for the little orphans, Maud was soon in the kitchen helping her mother and nurse to well fill the basket with good things.

"Oh, mamma, may I give them the eggs my fowls have laid? They laid three beauties yesterday. It will be so nice—something of my very own!"

"Certainly you can, Maud, if you wish."

"And we may as well put in a pot of jam, Miss Maud," said nurse. "Children can always eat something sweet."

The basket was beginning to grow quite heavy by the time all the things were put in.

"I hardly think you will be able to carry it, Maud," said Mrs. Merton, lifting the basket to try the weight. "I am afraid I shall have to take something out."

Just then Roland came bounding into the kitchen.

"Why, aunt," he exclaimed, "whatever are you all holding such a solemn convocation over that basket for? I feel quite curious to see what's in it," and he opened the lid and peeped in. "Lots of good things, I perceive. Where may this be going?"

"Into the village, Roland, to some little orphan children. Will you go with Maud, and help her to carry it?"

"With all the pleasure in the world, aunt," said Roland, seizing the basket. "What a weight! Maud could never carry this, but it's nothing to me, you know, so come along Maudie!"

And away went the children, in the fresh brightness of the early morning on their errand of mercy.

Poor little Polly! With a heavy heart she had risen from her bed that morning, while the others still slept. Sadly she went about her duties, her tears dropping the while. She managed to light the fire and set the kettle on, and then, as she thought that perhaps it was the last time she would be able to do anything for her darling little brother and sister, she quite broke down, and throwing her little apron over her head she wept with bitter grief.

"Oh, what shall I do! what shall I do!" she sobbed, as she rocked herself to and fro. "To think that I shall never get them any breakfast ready any more, and never rock baby to sleep, and he knows me so well now, and coos and laughs when he sees me, and I know he'll fret and cry when he's away from me; and Sally will break her little heart—I know she will. What would mother say if she knew? I wonder whether she does know, and whether she's grieving up in heaven."

And so Maud and Roland found her, sobbing and crying, when they opened the door and entered the little cottage.

"Poor Polly, poor little Polly!" said Maud, running up to her, "I am sorry for you, dear. We never heard till last night of your great trouble, and mamma sent me this morning to see how you are. Don't cry so, dear, don't cry," and Maud, with her own tears falling fast, tried to wipe Polly's tears away, and comfort her. "See," she said, trying to draw her attention away, "see what nice things I have brought you. Wouldn't you like to have a nice breakfast ready for Sally when she comes down? Here are some new laid eggs, and jam, and lots of good things. Come, dear, I will help you to get breakfast ready."

"But at the thought of that last breakfast, Polly sobbed louder than ever. "Oh, Miss Maud," she said at last, when she found voice to speak, "it's the last breakfast I'll ever get ready for them; the coming soon to take them away to the workhouse. Oh, my heart's nearly broken!"

"To the workhouse!" exclaimed Maud. "Who is coming to take them?"

"The landlord came last night, and said he was coming to turn us out of our home this morning, and that the children must be taken away to the workhouse."

"Oh, Roland," said Maud, starting up quite white with sympathy, "will you stay here till I come back? I am going to see if I can get someone to help them."

"I'll stop, Maud," said Roland, "and I'll just like to see the man who will take them away while I'm here!"

With fleet steps, away rushed Maud, and left Roland in the cottage with poor weeping Polly.

His heart was full of sympathy, but, boy-like, he was awkward, and did not know how to express it.

He coughed and cleared his throat, and tried to speak, but somehow he couldn't think of the right thing to say.

Suddenly a bright thought struck him, and, putting his hand into his pocket, he pulled out a handful of sweets.

"I say, look here," he said, putting them on to her knee; "do you like sweets? I do, awfully!"

Now Polly quite understood that this was a boyish attempt to comfort her, and said gratefully, "Thank you."

"I say, look here," began Roland again, "I'm awfully sorry for you, you know. I haven't got any mother either."

"Haven't you," said Polly, feeling at once that there was a bond of sympathy between them.

"No; and I just know how dreadfully lonely you feel. All the world seemed black and empty to me when mother died, and my heart ached so with pain that I thought I would die too; and I was glad, for I didn't want to live without her."

"And did you get very ill?" said Polly. She had forgotten her own sorrow for the moment in thinking of his.

"Well, no," said Roland, in a tone of great disgust. "I was actually hungry next morning, dreadfully hungry, and in a week after that I was playing a game of cricket! Would you believe it? But, oh, I did love my mother! and I don't forget her, either."

(To be continued.)

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## The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 21, 1891.

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

## The Week.

The Judgment of the Bishop of Lincoln.

The Review of Reviews says: The Archbishop of Canterbury pronounced judgment in November upon the long-pending suit brought by the Church Association against the Bishop of Lincoln. For nearly two years, the Church has been in suspense on the subject, and the late Lord Carnarvon, at one time, was convinced that the prosecution would have most mischievous effects on the existing Establishment. The Archbishop has, however, succeeded in dancing so judiciously among the eggs which are plentifully strewn over the arena in which every ecclesiastical judge has to display his agility, that all danger of a crisis seems to be averted—at least for the present; but as the Church Association has given notice of its intention to appeal to the Privy Council, the whole matter will come up again for consideration. To the actual workaday world the question debated so gravely before the Archbishop has a strange air of unreality about it. All these questions concerning the mixing of water and wine, and the lighting of candles at noonday, or of this or that genuflection, seem strangely out of harmony with the practical questions which are absorbing the minds of men to-day. They have a certain intellectual interest, no doubt, but to the ordinary man who has to lead his ordinary life in this everyday world, they are about as vital as the conjugation of a Greek verb, or the deciphering of a written inscription on the back of one of the Assyrian bulls.

Why a Sunday Demonstration?

The Friendly Societies of Sydney are busying themselves in the setting apart of a Hospital Sunday next May 3rd, and will themselves take part in a grand united demonstration of fifty societies, meeting in the Domain and proceeding to the Exhibition Building. The suitability of the preceding Saturday afternoon should not be overlooked. Why should the sanctity of the Lord's Day be disturbed by this proposed street procession?

A Socialist's Error.

The Australian Socialist League is occupying itself with questions of social reform and denounces with justice the "sweating" system, but Mr. Higgs, its President, should leave his antipathy to Christianity out of the programme. It is not true that "young men are sent from the colonies to convert the Chinese to an orthodox but sham Christianity." There can be no "sham" in young persons leaving happy Australian homes in order to lay before the people of China the blessed truths of the gospel of love.

Lady Jersey.

Lady Jersey has arrived, and her reply to the address of welcome at Albury is recorded. Her words were to the point, and we cordially hope that she may be allowed to take a share with her husband in the work he has been called upon to perform.

Princes and Gambling.

The name of the Prince of Wales is unfortunately mixed up with a society scandal, hinging upon alleged cheating at cards. Princes live now-a-days in the full light of a world-wide publicity, and they should by all means take heed to their ways. Gambling is the social plague of modern society, and if the exalted countenance it, how can a national reform be carried out.

Lawlessness.

The revolt of labour presents an alarming appearance in Queensland at the present moment. Hundreds of armed unionists are hurrying to overawe the "free labour" shearing sheds, and the police are being pressed forward to stay this outbreak of lawlessness. Undoubtedly those agitators who instigate this "social war" should be made to feel that they cannot conspire with impunity against the well-being of society.

The Social Curse of the Day.

Few persons are aware of the extent to which the systematic training of athletes is carried on. Promising young men are taken in hand by wealthy patrons of sporting tendencies, they are trained in "stables," where they are washed down, groomed, and their muscles prepared for running. Diet is carefully attended to, exercise on the running track is rigorously conducted. The bookmakers gauge the respective merits of these human racers, and public enthusiasm is worked up till whether it will pay to win or lose is clearly seen, then comes the race with the prearranged result. The runner, it is stated, gets large sums, even to £1,000 or more for his part in the struggle, and the bookmaking tribe secure their ill-gotten plunder. This most pernicious system of fraud and gambling permeates all strata of society, and corrupts young men to the uttermost. The voices of the Churches should denounce most vehemently this social plague.

A Shameful State of Affairs.

A very startling report has been issued by Mr. Sydney Maxted, Inspector of Charities, referring to baby farming, the desertion of infants, and the facilities with which persons who engage in this nefarious occupation can obtain, or even themselves grant, burial certificates. The phase of social depravity which gives rise to these abuses, appears to be exceedingly prevalent in this colony. Education and improved social surroundings are vain means of prevention to rely upon. If the heart be unconvinced the tendency to evil remains unchecked. What a strong plea these sad facts make for religious education.

Disgraceful Brutality.

A minister of the Crown and a stipendiary magistrate of the city appear to have recently attended a brutal prize fight, and thanks to the Daily Telegraph the fact is now before the public. Prominent men in the community must set a good example, whilst those who make the laws and administer them cannot be allowed to be present when the law of the land is set at defiance. Brutalizing sport is the bane of a community. It is well that Mr. O'Connor and Captain Fisher have been called to account in the press.

Glove Fights.

Recent events show that the prize-rings with all its ancient brutality has been openly revived in England. Almost every account of what are called "glove" contests appear in the newspapers, and the flimsy pretext that they are merely scientific displays of boxing is used to conceal their real character. It is incredible that anyone can be deceived by such a ruse. These so-called exhibitions of skill in no way differ from a fight without gloves in their reckless savagery. Two human beings, spurred by the desire of winning large stakes, stand and batter at each other until one is unable to resume the conflict. Where the science, mis-called noble, is to be found in such inhuman exhibitions it is impossible to say. It must be acknowledged that the men who fight are not so bad as those who tempt them to do so by the offer of stakes amounting to hundreds of pounds to the one who succeeds in battering the other into a helpless condition. It would be profitable to inquire who are these men, that the public may know whom to hold responsible for the inhuman conflicts. It is impossible to believe that some measures will not soon be taken in Parliament to put an end to the so-called "glove" contests, which are a disgrace alike to our Christianity and civilisation.—Church Bell.

Criminals in the Pacific.

Are the French going to tip their criminal rubbish on to islands of the Pacific? The veteran missionary in the New Hebrides, the Rev. J. G. Paton, emphatically says that the plans are completed for this most undesirable introduction. Supreme selfishness in the policy of a nation alone could dictate such a course of action. To transfer the hardened vice of Europe to the beautiful islands of the South Seas, whose barbarous races are now awakened to civilization under the God-blessed labours of the missionaries of the Gospel, is a crime against humanity. Surely the chivalrous French nation cannot mean to do such a dastardly act.

A Legislator.

A peculiar instance of mental forgetfulness was recorded last week. A member of Parliament refused to pay for election advertisements, signed for by himself on order forms, on the ground that somebody had forged the signatures. The judge did not take Mr. Willis' (M.L.A.) peculiar view and the plaintiff won his case. Such habits of mental oblivion would doubtless become exceedingly common if the judges could only believe them.

The Policeman's Lot.

The judges do not fail to recognise the necessity for protecting the police against brutal assaults when in the execution of their duty. A punishment of two years' imprisonment is none too severe when violence is shown. Probably the addition of a whipping would be more efficacious. The lot of policeman cannot be regarded as a particularly happy one.

A New Danger.

Irresponsible larrikinism has been taught a new trick by the visit of the Wild West show, and now little school-boys, household quadrupeds, and poultry are being adroitly lassoed in imitation of the Mexican cowboy. The remedy for this new feature is a simple one, provided it be properly applied, in that the rope of the lasso needs only to be dextrously used on the young urchins so offending.

Sunday-school Discipline.

The Church Sunday-school Magazine, edited by the Rev. John W. Debenham, contains a valuable article on Sunday-schools. "How to keep discipline in class and school." The article is a reprint from a paper read at a conference in the Melbourne Sunday-school Association by the Rev. C. M. Yeland, and deals with the Superintendent and qualifications necessary for the office, then with the duties of the teacher, and thirdly refers to the scholars, their discipline, and management. We recommend its perusal to all interested in Sunday-schools, and trust that the publication will draw special attention to this most important branch of religious instruction.

## The Church's Year

The Second Sunday in Lent.

THE SYROPHENICIAN MOTHER.

Within the cool quadrangle's welcome shade,  
Beneath the linen awning, Jesus sought  
A moment's quiet, while the fountain played  
Her pleasant interlude to weary thought.Up the benched gateway thrills a woman's cry,  
As if the swollen torrent of deep care  
Had torn down silence in its agony  
To fling grief's secret on the trembling air!"O Lord, Thou son of David pity me!"  
So 'mid the wreck, bareheaded, 'gainst the spire,  
A drowning man might shriek across the sea,  
When hope of human help had passed away.But He answered her not a single word,  
Yet love was speaking in every look;  
When earth is silent then may heaven be heard,  
In sorrow's gloom faith best reads God's own book.

—Brodrick.

"The calm resting upon Christ makes faith victorious over all beside. In truth, it is He who fights for the believer, with the believer, in the believer. Faith does nothing alone, nothing of itself, but everything under Christ, by Christ, through Christ."—Stoughton.

## 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.

un., Feb. 22.—Holy Communion 8 a.m., and Mid-day. Preachers—11 a.m., the Precursor; 3.15 p.m., Rev. J. Chaffers-Welsh; 7 p.m., the Dean.

Wed., Feb. 25.—7.30 p.m., Bible Lecture, by the Precursor—"How to read the New Testament."

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

Rev. J. Chaffers-Welsh—"Confession of Sin."

REV. CANON KEMMIS.  
Mon., Feb. 23.—"Let us go with Jesus."  
Tues., Feb. 24.—"Jesus delivered to their will."  
Wed., Feb. 25.—"Jesus the Way to Calvary."  
Thurs., Feb. 26.—"Weeping for Jesus."  
Frid., Feb. 27.—"The Forgiving and Victorious Jesus."  
Sun., March 1.—3.15 p.m.—"Pardon of Sin."

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

CHURCH WORK.  
Tues., Feb. 24.—7.30 p.m.—Distinction between Clergy and Laity.  
Tues., Mar. 3.—7.30 p.m.—Co-operation between Clergy and Laity.  
Tues., Mar. 10.—7.30 p.m.—The Need and Range of Lay Help.  
Tues., Mar. 17.—7.30 p.m.—Constancy in Work.DIOCESAN.  
Sun., Feb. 22.—Christ Church, St. Leonard's, 7.30. Preacher—The Primate.

The family friends are ARNOTT'S MILK ARROWROOT BISCUITS, useful for both young and old.—ADVT.

J. HUBERT NEWMAN  
Photographer.

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 Kennan (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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