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The Church's Year

The First Sunday after Epiphany. CHRIST IN THE TEMPLE.

"CHRIST went into many places where reason would never have expected to find Him. Faith herself would scarcely have thought of looking for the Child Jesus among the proud doctors of Israel.

nonsense. Government could not do it—fancy their army of paid officials dealing with the cunning, the laziness and drunkenness of lost London.

The Nyanza steamer Philanthropic fund has not progressed very well: when Stanley returned from America he found it only amounted to £2000.

BISHOP BARRY takes the Canonry of Windsor, vacated by Canon Elliott, of Bournemouth, who becomes Dean.

PARLIAMENT is about to meet, and we shall be soon plunged in the vortex of political strife.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

"Accuracy" is quite right to call attention to my careless writing. Of course the point is of no importance as regards the matter on which I was writing.

SURELY I could not have written—as printed in last week's RECORD—that we clergy are desired "to be ever among our prisoners."

"Evil is wrought by want of thought as well as want of heart." Guilty as is the assassin, it is doubtful whether he causes as much misery as the class of person who, if he be a miner, likes to light his pipe with a match in a gassy part of the mine.

I do trust that in the lamentable event of this wretched little Behring Sea quarrel developing, the Christians in both countries will do their duty and speak out boldly.

just because his country ordered him to fight. We must obey God rather than men. Our motto ought not to be "Our country, right or wrong," but "I will not do this great wickedness and sin against God."

Social Reform.

CONFERENCE OF CLERGY IN THE CHAPTER HOUSE.

A meeting of Clergymen was held in the Chapter House, on Friday afternoon, the 2nd instant. The object of the meeting was to discuss a scheme submitted by the Rev. J. D. Langley, for ameliorating the condition of the unemployed.

The Rev. J. D. LANGLEY spoke of the poverty and wretchedness existing in this fair land, and referred to the fact, that owing to existing modes of disbursing charity, loafers and lazy idle men were increasing.

The Rev. C. BABER thought that if all the money given in charity could be gathered and utilised from a common centre much good would eventuate.

The Rev. DR. CORLETTE trusted that some measure of assistance would be accorded to distressed families, widows and orphans.

The Rev. C. F. GARNSEY had a deep interest in the matter and thought that they, as a church, were only just rising to their responsibility.

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Socialism & Christianity.
 A 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, 176 PITT STREET, and from all Booksellers.

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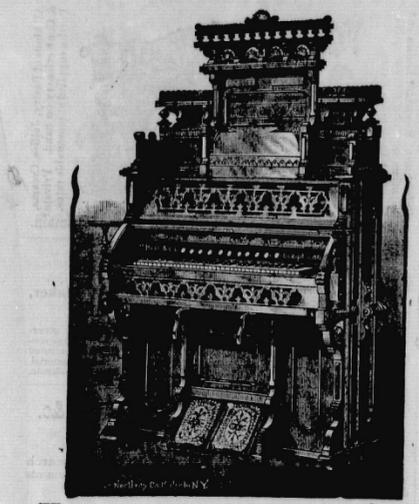
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Christian Giving. THE TENTH FOR GOD.

You see the elder had preached a most powerful sermon on Christian Givin', in which he took what I called purty strong ground. Among other things, he said we'd ought to do as much for our religion as the old Jews did for theirs; an' while it was all right to lay up for a rainy day, an' get ahead if we honestly could, we should set apart at least one-tenth of our income as the Lord's money.

"Now, I think the elder went a leetle too far," says I to my wife, Huldy, as we was a drivin' home from meetin'. "Givin' is well enough, but I get tired of hearin' these ministers forever a-dingin' about it."

"Waal Lyman," says Huldy, "why don't you try givin' a tenth?—try it for a year anyhow." "Then I'm sure," says Huldy, with that queer little smile o' hers that she sometimes has, "it'll be a real savin' to ye to go in systematically agivin' yer tenth."

"Now, I hadn't any idea of doin' it, and keepin' a reckonin' of what I contribute—in fact, I thought that verse about lettin' yer right hand know what yer left was a doin' was rather agin' it, but somehow Huldy has a cool way o' takin' things for granted, and though the mildest of all women, she generally manages to carry her pint."

Next mornin' I see her makin' a book out o' some sheets of paper, an' rulin' 'em off an' stichin' onto 'em a pasteboard kiver, an' on the outside she writ in big letters that was as plain to read as printin', "The Lord's Money." This she handed to me an' said nothin'.

"That very week I got pay for my wheat; it was an uncommon good crop; it came to six hundred dollars. I was a' sittin' by the fire countin' it up with some satisfaction when Huldy just stuck under my nose that book, 'The Lord's Money.'"

"What's that for, Huldy?" says I.

"Why for the tenth," says she.

"Bless my soul," says I, "a wriggin' an' twistin', 'that would be sixty dollars; I can't stand that!'"

She didn't say anything, but set a watchin' me an' I knew it wasn't no use a dodgin' her, so I took six ten dollar bills, all crisp and new, an' laid 'em in a pile.

"Yis, yis," says I, "a tryin' to sew an' mend my face into a smile, and act as if I'd been calkerlatin' all the way through to give 'em."

Ye see there was an awful sight o' old Adam in me. I jest set there a begredgin' that money. I most wished the wheat hadn't come so much. Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench on us at first to give a tenth—that when the fingers had got crooked up a graspin' this world's goods it was hard to get 'em straightened out, but when we'd become used to this way o' givin' we'd enjoy it, and be blessed in it as much as in prayin' and readin' the Scriptures. A thinkin' on that sermon, I made up my mind to double my subscription for the elder's support, and that would just take the sixty dollars.

As I harvested my crops, an' sold 'em, I was astonished to see how the pile grew, an' I had to think it over middlin' sharp to know where to invest it, so I would do most good, an' I was gettin' over the wrench a little until my interest money come due. The year before old Uncle Nat died, and most unexpectedly had left me five thousand dollars. If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred a comin' in from it an' it most killed me to take thirty on't an' put it aside for the Lord. I couldn't help whinnin'.

"Now Huldy," says I, "don't ye believe the old Jews deducted their taxes afore they laid by their tenth?"

"I dunno," says she, "we might read up Leviticus an' Numbers, an' Deuteronomy an' see."

"Bless my soul, Huldy," says I, "I'd rather pay the whole thirty dollars than waste through all them dull books; and then," says I, "a thinkin' hard, 'accordin' to what those agents that come round beggin' say, I suppose it would be a good pecuniary speculation to give to the Lord. They tell about throwin' out crackers and comin' back leaves, an' show how them is blessed in their basket an' in the store that bestow their goods on the poor. Anyhow I've made up my mind to try it."

"Now Lyman Tubbs, don't ye go into this tenth business with no such worldly motive. If ye do ye'll be worse than Ananias and Sapphira, who was struck dead at once. Not but that the Lord has said, 'I'll never leave thee nor forsake thee,' but if yer undertake to drive a sharp bargain with the Lord, yer'll find that He'll get ahead of yer every time. No, He's given us all we have, an' I'm thinkin' He'll ask some mighty close questions about the way we've used it."

Huldy didn't very often preach, but when she did her sermons were what I called pointed.

Time passed on, an' I got used to givin' my tenth. I didn't squirm over givin' it as I did; in fact, I got kinder raised, an' to feelin' liberal. I didn't sell so much as a turkey without puttin' aside tithes for it.

It happened in the summer that my wife's cousin Silas and his family came to see us, an' I was a braggin' about givin' my tenth, an' I supposed he'd never heard o' such a thing, but Silas says, says he, "I've done it ever since I was converted. I airn two dollars a day, an' every Saturday night I jest set apart one dollar and twenty cents, an' I pray over it; it's the Lord's money."

"Don't yer take yer livin' out o' it first?"

JOHN HURST, Importer & Manufacturer of WATCHES & JEWELLERY, 321 GEORGE ST. LATEST STYLES. RELIABLE QUALITY

'Yer what?' says Silas, amazed. 'It's jest so much I air, an' the ability to aim it comes from the Lord, an' I joyfully give back to Him the little part.'

'But,' says I, 'ain't that kinder risky?' 'Ye might be took sick, or yer work give out; I should be a bit fear-some.'

'These are the promises,' says Silas, 'My God shall supply all your need,' an' 'Lo, I am with you,' they are all yea and amen.'

Well, if I didn't feel small after that, I had simply given a tenth of all I'd sold, an' grumbled over it at that, an' there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm—blessin' that I hadn't counted—an' here was Silas, with nothin' but his hands, yet so willin'-hearted, an' doin' so much. When I carried him an' his folks back to the city, I jest filled my waggon body full o' things, an' felt as if I was giving directly to the Lord.

One day the elder an' his family was over to our house, an' we was a talkin'. His son, Fred, was playin' with my Thomas—they was awful good friends—an', says the elder, 'If I had as much money as you have, Deacon Tubbs, I'd send Thomas to school, and ask the Lord to make a minister out o' him.'

'Well,' thought I, 'that's the last thing I want him to be.' 'Ye see I had other plans for my boy, but I said nothin'.'

My next neighbour, old Mr. Hodges, had a son who went to the city an' studied law, an' got to be a judge, an' comes home in his big carriage once in a while to visit the old folks, his wife and children dressed to fits, an' seein' them I had a natural hankerin' for Thomas to turn out like that. 'I was sayin' this to Huldy when the elder's folk was gone.'

'Now, Lyman Tubbs,' says she, a lookin' at me with them great earnest eyes o' hers, 'would you really like to have our Thomas—jest like old Mr. Hodges' son—a breakin' the Sabbath, he an' his boys, a shootin' ducks an' a drinkin' an' a playin' cards? Be you a deacon an' a member of the church, an' not feel as if it was not bigger business to persuade me to forsake their sins and to love the Lord Jesus Christ?'

'Ever since Silas was here my mind has been dreadfully took up with something he was telling me. He said some good, Christian men had hired rooms in the worst part o' the city, an' made them bright an' attractive, an' was a singin' hymns an' a preachin' to the folks all without money an' without price, an' some sech work as that is what I'd been a wishin' my boy could do, an' jest then Thomas came in an' stood beside his mother. He had the same hair as hers, an' the same brown eyes, an' somethin' told me that if he took to preachin' he'd be one of the convincing sort, for I must say that nobody's words ever took hold of an old sinner like me as Huldy's does.'

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was a tellin' of a school near by which he thought would be a good place to send our Thomas. He had noticed how crazy the boy was for books and learning and the minister said he had a cousin a living just outside the village that could take care of Thomas, an' board him an' he would be under good Christian influence.

'What do you say, Huldy?' says I as soon as I got home.

'I would like him to go,' says she, 'an' for the elder's boy to go with him.'

Sure enough he should, an' that would be a use for the rest of my tenth, an' Thomas an' Fred was awful good friends; they was like David an' Jonathan, an' what do you think, there was a revival that, jest like a big wave, struck that school, an' in fact, the whole community, an' both the boys and girls was converted, an' you can't think how I felt, so glad about it, an' kinder streaked, too, for I knew it warn't none o' my doin'; I'd been such a poor, good-for-nothing Christian all my life, it was enough to set my Thomas agin' the Lord.

We got the good news on Saturday mornin' an' in the afternoon was the covenant meeting. It was jest about a year from the time when Huldy handed me the 'Lord's money' book, an' I remember how I got up in the meeting then, an' talked, not because I'd anything to say, but bein' deacon, I felt as if I ought to, and told the brethren I hadn't made no progress—jest what I commonly said. How could I talk that way now that I'd had a year of such uncommon blessin', an' with Huldy beside me a cryin' for joy because our Thomas had been converted? No, I couldn't keep from breakin' down, an' thankin' the Lord for His goodness to me an' mine, an' I knew that givin' my tenth, though it had come so begrudgin'ly, had been a help to me. I war'n't such a small waspish critter as I was afore.

The next year I was man enough to divide my tenth with Huldy, an' such good times as we had investin' it. Now, Huldy was great on what we call the 'Inasmuch Charities'—Inasmuch as ye have done it unto one o' the least o' these, &c. She was always a findin' some bed-ridden old woman to help, or crippled child, or some other case o' need, while I couldn't hardly sleep o' nights a-thinkin' of the great West, with the foreigners a-coming into it, an' of the poor freedmen of the South, or of the great heathen world that so needs the Gospel. We'd spend hours an' hours a-talkin' it over, an' as we did did so we'd get nearer to each other, an' I trust, nearer to the Lord.

It's now been a good many years that we've been

a-tryin' this tenth business, an' I wouldn't go back to the old better-skelter way of givin' for anything.

As I'm a closin' I've got this much to tell you: if you want to be a happy Christian you must let your praying an' praising an' givin' go together, an' I will say that Huldy never did a better thing for me than when she gave me 'The Lord's Money' book.—The Examiner

The Primacy.

The following article appears in the Review—the monthly publication of the Diocese of Adelaide:—At the late meeting of the Synod of the Diocese of Sydney, Dean Cowper, at the request of the Standing Committee, moved that on the See of Sydney becoming vacant, the committee of the Synod of the Diocese, appointed previously for that purpose, shall confer with such of the Bishops of the Dioceses of Australia and Tasmania as are then within the limits of Australia and Tasmania, or with the majority of such Bishops, and shall nominate to such Bishopric two duly qualified persons, and whichever of such two persons the said Bishops, or a majority of them, shall elect, shall be Primate, and shall be also Metropolitan of the Province of New South Wales and Bishop of Sydney. An amendment was moved, to the effect that provision be made for the election of the Primate of Australia, whenever a vacancy occurs, from among Bishops who are members of their own body without distinction of Diocese, and to provide for the election of Metropolitan of New South Wales from among the Bishops of New South Wales, leaving the election of the Bishop of Sydney altogether to the Synod of Sydney.

After a long discussion, the amendment was lost "on the voices," and the original resolution was also lost by 67 votes to 49. So far the result is satisfactory, as the proposed plan would never be accepted by a majority of the Bishops of Australia and Tasmania. This would give the Diocese of Sydney still greater power than it now has in the election of the Primate. Even if accepted by the Bishops of New South Wales, it would not approve itself to the Bishops of the other provinces. The tone of the discussion was by no means conciliatory. Except with those who spoke in favour of the amendment, the prevalent idea was that the Primatial See must at all costs be confined to Sydney. At the same time, it was hardly suggested that to secure this something must be given up in the election of the Bishop of Sydney. The original motion was rejected on the ground that it deprived the Synod of the Diocese of Sydney of its rights, and delegated to a committee a power which belonged to the Synod.

The Primate spoke against the amendment, calling it narrow and local in view. He sympathised with the wish that the Synod of the Diocese should have the exclusive voice in the election of the Bishop, but argued that to give out the Primacy—to allow it to be attached to any other diocese—would be to destroy all hopes of the consolidation of the Church in these southern lands. He favoured the original proposition, as vindicating the position of Sydney as the Primatial See, and as allowing the Bishops to have some part together with the Synod in the election of a primate. The Primate appears to have overlooked the fact that the original determination passed by the Bishops, who were virtually founders of the Synod of Australia, and have had more experience than the present Bench of Bishops, was to the effect that the Primate should be elected as suggested by the amendment by the Bishops of Australia and Tasmania.

It should be remembered that this plan was never tried. It was changed at the suggestion of Bishop Morehouse, who at the time had had very little experience as a Colonial Bishop. It should also be remembered that the present plan has been tried twice, and on both occasions serious difficulties have arisen. The main question is to reconcile the claims of the Diocese of Sydney to elect its own Bishop, and the claims of the Bishops of the general Synod to elect the Primate. If they are separated, no difficulty occurs. If the Primacy is attached to Sydney, Sydney must virtually give up to a great extent its election of a Bishop.

DEATH OF MISS BENSON.—The death is announced of Miss Mary Eleanor Benson, eldest daughter of the Archbishop of Canterbury, who passed away at half-past nine on Monday morning, Oct. 27th, at Addington Park. The disease from which Miss Benson was suffering, and which has carried her off in the prime of her youth (she was only twenty-five), was malignant diphtheria, contracted, it is supposed, during a visit paid to one of the employees of the Archbishop, who was suffering from an internal malady. It seems that a daughter of this person, and several other members of the family, were suffering from diphtheria, and the daughter has since died. Miss Benson was taken ill on Sunday week; she got on fairly well until Thursday last, when the malady took a serious turn, and, on Sunday, the physician, who was staying in the house, performed an operation. She, however, gradually became worse. The deceased lady was devoted in her labours amongst the poor of Lambeth and Croydon. She contributed to various literary periodicals, and an article by her hand, on the subject of domestic service, was published in the October number of the Nineteenth Century.

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JANUARY, XXXI Days. First Sunday after Epiphany.

Table with columns for Morning Lessons and Evening Lessons, listing various Bible verses and their corresponding page numbers.

The Australian Record. "SPEAKING THE TRUTH IN LOVE."

SATURDAY, JANUARY 10, 1891.

LOYALTY V. LICENSE.

WE are very glad that when the Synod of the Diocese of Newcastle agreed to offer the vacant Bishopric to the Bishop of North Queensland it did not attach to it the condition that the declaration of submission to Synod should be taken by the Bishop-elect before his installation. There is much to be said in favour of the adoption of this course, and much also may be said against it. The arguments, to our mind, are in favour of, and we, with the Rev. Canon SELWYN, cannot imagine "any valid reason why the Ordinances of Synod should not be binding in law as well as conscience, upon the highest as well as the lowest." It must be borne in mind that no Rule or Ordinance of Synod is of legal value unless it has received the assent of the Bishop of the Diocese, and surely if the Bishop agrees that the measure is calculated to promote the good government of the Church, he, as President of Synod, should be prepared to fulfil its provisions. This question will, however, probably be considered in either the Provincial or the General Synods—perhaps in both—it is needless therefore to refer to it at present. We are more concerned with another question which has been started, and which is of vital importance. It is expressed in these words:—"Why should the Clergy be expected to submit to the Rules and Ordinances of Synod? This is certainly not required in the Diocese of Sydney, and we hope it never will be. The Church Act is still in force, and we presume it is equally binding in the Newcastle Diocese as in Sydney. So long as that Act is in existence, so long should the Clergy be free from the dictates of the Synod." That the Clergy of the Diocese of Sydney are not required to submit to the Rules and Ordinances of Synod is a new doctrine. True it may be that they are not required on their first entrance into Synod to make a declaration of submission to its authority, but the very facts, that the Synod exists as the legislative body of the Church, that it has power to frame Ordinances, that these are of legal value, and that the Clergy receive their licenses to officiate subject to the provisions of these Ordinances, establishes beyond doubt that they are required to be loyal in their obedience. If we believe that the Church of England in our Diocese is an integral portion of the Church of Christ, then we believe that it is a spiritual society securing for its members spiritual privileges, such as the preaching of the pure Word of God, and the due administration of the Sacraments. We believe, further, that it is a voluntary society, not desiring to retain unwilling members by the penalties of human laws. And as a spiritual voluntary society, independent—unconnected with the State—it has the inherent right of expulsion or exclusion. In the paragraph already quoted, it is said, "the Church Act is still in force, and so long as that Act is in existence so long should the Clergy be free from the dictates of Synod." It is difficult to believe that the writer of such a paragraph is entirely ignorant of the history of the Church in the Colony. And yet we must in charity believe this, or else charge him with suppression of important facts. To understand these aright we must bear in mind that the Constitutional Act of New South Wales (9 Geo. IV., cap. 83) declares that all the laws and statutes in force within the realm of England at the time of passing that Act, should be applied to the administration of justice in the courts of New South Wales, as far as the same can be applied within the said colony; but the judgment of the Privy Council in the COLENO case declared, "it cannot be said that any Ecclesiastical Tribunal or jurisdiction is required in any colony or settlement where there is no Established Church; and in the case of a settled colony, the Ecclesiastical Law of England cannot, for the same reason be treated as part of the law which the settlers carried with them from the Mother Country." This judgment announced that the Ecclesiastical Law of England did not apply to the colonies. It was necessary, therefore, for the Church in this colony to have a Constitution, and as far back as 1858 the Dioceses of Sydney and Newcastle had conferred together and agreed upon a Draft Constitution. The Church in Canada drew up her Constitution in 1861, while the Church in New Zealand and the Church in the

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province of the Cape of Good Hope and its dependencies had previously done so. In 1865 a committee of the Diocese of Sydney met, and unanimously agreed upon certain "Fundamental Constitutions for the management and regulation of the affairs of the United Church of England and Ireland within the Diocese of Sydney." These Constitutions were unanimously adopted, and it was agreed that an application should be made to Parliament for an Act to legalise the Constitutions, and that a Bill should be prepared and a committee appointed to promote the passage of the Bill through the Legislature. At a General Conference of the Bishops, Clerical and Lay Representatives of the existing Dioceses, convened and presided over by the late Bishop BARBER, and held in Sydney in the month of April, 1866, the Constitutions as applicable to these Dioceses were agreed to, and they were recorded in the Supreme Court on October 30 of the same year. So much for the history of the Constitutions: let us enquire as to their object. It is found expressed in these words—"Whereas it is expedient that further and better provision should be made for the management and good government of the United Church of England and Ireland within the colony of New South Wales. And whereas, for the purpose of making such provision, and also with a view to promote the united action of the members of the said Church, it is desirable that the members thereof should meet in Diocesan and Provincial Synods, and make such rules and ordinances as for the purpose hereinbefore mentioned they may deem requisite. Now, we, the members of the Church of England and Ireland, within the said colony, present, do agree to accept the underwritten Articles and Provisions and Constitutions for the management and good government of the said Church." These are comprised in thirty-one sections; and among them we read: "And all Ordinances of the Synod shall be binding upon the Bishop and his successors and all other members of the Church within the Diocese, but only so far as the same may concern their respective rights, duties, and liabilities as holding any office in the said Church within the Diocese." And yet, in the face of all this, with audacity, it is asked—"Why should the clergy be expected to submit to the rules and ordinances of Synod?" And, further, it is said—"This (i.e., submission to these Rules and Ordinances) is certainly not required in the Diocese of Sydney, and we hope it never will be." Are these statements made in ignorance, or are they wilful misrepresentations of facts? If the former, they are inexcusable, for no man should venture publicly to write upon such an important matter without first acquiring a fair knowledge of the subject. This is obtainable, and a man is responsible not only for the light he has, but for the light he may have. If the statements are wilful misrepresentations of the case, then they are treasonable, and the writer's ingenuity is to be pitied. The Church without law is chaos, and disobedience to the Church law is disloyalty; and the man who sets aside all law and refuses allegiance, violates sanctity, honour and truth. We are also treated to one of the most ludicrous pieces of reasoning which it has been our lot to read for some time. It is as follows:—"To submit to the decisions of Synod would often be to submit to a majority of persons present and voting, but whose votes would not necessarily constitute the majority of Synod. Many of our members are frequently debarred from attending Synod by reason of a pressure of parochial duties, or too great a distance. It would follow that the town clergy and laity would legislate for the country. More than once have important questions been decided in a thin house, and it would be undesirable for such decisions to be binding upon the Church at large. We might ask what clergyman would give up his legal position for one which might be only held at the sweet will of an irresponsible body? Whilst there are different sections in the Church, there will be the possibility of one Synod undoing the work of another." An analysis of these sentences reveals this. That the majority of persons present voting does not necessarily constitute the majority of Synod. What would be said if such a process of reasoning were attempted with reference to the laws of the land? Seeing that Synod meets only once a year, members should not be frequently debarred from attending by reason of a pressure of parochial duties; and then absence by reason of distance is inexcusable, for in this Diocese even the most remote corner of it is now easily accessible. If important questions have been sometimes decided in a thin house, the absent members have evidently been either negligent of the responsibilities entrusted to them, or they have failed to appreciate their privileges. What clergyman, it is asked, would give up his legal position for one which might be only held at the sweet will of an irresponsible body? But the writer must first prove that the Synod is an irresponsible body! The judgment in the case of Long v. Bishop of Cape Town establishes that all clergymen licensed after Synodical Action has been founded come under its control. The article goes on to say:—"Now, submission to any body, whether legislative or Synodal, would only be respected so far as that body has the power to enforce obedience. What power does any Synodal body possess for this purpose? Absolutely none whatever. But are they to receive power when the Church Act is abrogated; and is a Synod to have the power to suspend a clergyman's license until he submits, and if he fails to do so to cancel it altogether? Submission to Synod is an innovation, and altogether foreign to the institution of the Church. If Synods are not to be compared with the compared with the Council of Jerusalem, or Councils generally, they will, we think, ever remain voluntary

societies, whose behests will only be obeyed so long as measures are passed of a wise and comprehensive character." To answer these questions is a very simple matter, and in doing so, we ask first, what is a Diocesan Synod? It is an annual Church meeting, not claiming for itself the position and powers of a Synod convened under the ecclesiastical laws of England, as those laws do not apply to us here, but its functions are those of a Synod in the primitive Church before it had any connection with the State. It follows, then, that the highest functions of the Church are spiritual, ministering blessings to its members, and its highest discipline is a purely spiritual discipline, the suspension of its spiritual privileges, and its highest punishment is the loss of spiritual privileges by expulsion or excommunication. The Synod, therefore, is not what the writer sets it forth, merely a "society, whose behests will only be obeyed so long as measures are passed of a wise and comprehensive character." The sentence is thoughtfully incomplete. There should have been added, "in the estimation of the writer." What a state of anarchy would be introduced if such were the case. The writer evidently claims without expressing it the autocratic or personal rule of the clergy in their several parishes. This will never be tolerated by the Laity, it ought not to be allowed by the Bishop. There is a spirit regulating and directing all things, and we may see with considerable clearness of vision what the spirit of the age is if we will only open our eyes and look at events, and chasten our hearts and study them with religious constancy. When will some of our brethren learn the lesson that there is a wider world in which men live, than the little one which has its circumference bounded by the rim of their hat. As in the State, so in a higher sense, there must be loyalty in the Church, and the man who has not this loyal spirit, but seeks to spread disaffection among the members of Christ's flock, should be "noted," and the loyal sons of the Church should "have no company with him, that he may be ashamed, yet counting him not as an enemy, but admonishing him as a brother."

PAUPERISM.

At the invitation of the Rev J. D. LANGLEY, several clergymen met in Conference on Friday the 2nd inst., to discuss the subject of pauperism, and consider the outline of a scheme for the relief of the unemployed and the immediate mitigation of the sufferings to which these unhappy persons are subjected. The convener of the Conference has devoted much time to the consideration of the subject, which is one that bristles with difficulties. It will be remembered that upwards of six months ago, before any intimation had reached these colonies of "General" BOOTH'S book, "In Darkest England and the way out of it," Mr. LANGLEY had propounded a plan almost upon the same lines to give relief to those who were directly or indirectly suffering through "the strike." That there are scores of persons suffering now, who are enduring the keenest pangs of want and misery is best known to those clergy who are working in some of our urban and suburban parishes. The rapid movement towards the centralised life of cities is a subject which deserves careful Christian thought. We do not believe in the opinion of those who speak of cities as the tumours of civilisation. There may be in them a more rapid growth of social diseases and social sins by reason of social collision, but there is in them a larger field for Christian goodness and earnest motive. We know how readily a community grows accustomed to evils which it cannot easily cure. What then shall cure it? What we need is that there should be developed and concentrated such forces as shall combine all the best elements of social and Christian activity, and it is gratifying to find that in England for some time past there has been a strong feeling among Churchmen that they are bound by increased exertion in the present to atone for the neglect of the past. In the paper prepared by Mr. LANGLEY, the opinion of the late Bishop of Durham is quoted in which he counsels the Church to be actively aggressive and carry the war into the enemy's camp. The Bishop of Manchester's comments on "General" BOOTH'S scheme are given in which that prelate says that "unless our Church will bestir herself to erect some strong defensive rampart, the fast gathering floods of Infidelity, Socialism, and Pauperism may sweep away the painful labours of a whole century." These opinions are supplemented by Bishop WALSHAM How's plea for a fund for increased missionary effort to the degraded and suffering poor, in which he urged for something of the Apostolic fervor to go out into the highways and hedges, the slums and alleys of the mighty city so full of darkness and the shadow of death with simple faith in CHRIST our LORD as able to transform its worst dens into human abodes, effectually doing what no other agency can accomplish, and out of the very outpourings of humanity making children of God. You must make them, continues the Bishop, temperate, cleanly, decent. You must feed them, clothe them, revive again their almost extinct self-respect and awaken a desire to take their place in the ranks of their fellow men ere you make them even faintly appreciate that God cares for them. Mr. LANGLEY urges the call to Sydney Churchmen to undertake their share in the work because the increasing pauperism in our midst is becoming a serious impediment to the success of the ministry. The reasons why it is the duty of Churchmen were described as threefold: (1) Because we are Churchmen; (2) It is our duty

as citizens; and (3) It is our duty as men. The first reason on account of our profession is a most powerful one. For a century we have occupied the ground, and the poor have special claims upon us. An awakening to our duty in this respect would make our Home Missions more effective and further demonstrate the injustice of the reproach which has been publicly hurled against us that we do not care for the poor. The gulf of alienation which is said to exist between the Church and the working classes, and which scepticism is endeavouring to make impassable would be bridged and the best results follow. How to do it is a practical question and needs a practical answer. Mr. LANGLEY proposes to adopt such suggestions as have been already tried on a small scale by active Mission Clergy in London under Bishop HOW, and now under Bishop BILLIN, PRÆBENDARY, HARRY JONES, Mr. CHAPMAN, the late Mr. LOWDER, Mr. KITTO, and the present Bishop of Bedford when Rector of Spitalfields, the Oxford Mission and others. These have all tried parts of the scheme formulated by "General" BOOTH. Any failure of these means may be traced to two causes; first, *gratuitousness*, and secondly *a want of comprehensiveness*, i.e., not going far enough. The plan proposed is to provide the unemployed with food, shelter, and advice; finding them something to do to test their willingness to work, and to prepare them for making a permanent livelihood. A refuge for the homeless and shipwrecked in life must be provided. Here they must have temporary employment, and be brought under moral and religious influences. In the area between Woolloomooloo-street and the entrance to the Palaca Gardens there were sleeping one night recently 14 girls and women, 12 boys, and 29 men; in Cook Park 3 men and 2 women; in the Cricket Ground, near Ruschutter's Bay, 9 men and 2 boys. This represents only part of the homeless by night. Attached to the Refuge there must be a Labour Yard, so that no man may be rejected because he has not the means of payment. Let him earn his lodging and food and be taught self-respect. The establishment of a Labour Bureau by which the employers and employees might be brought together forms an important portion of the scheme. It is proposed to keep registers of all the unemployed in Sydney, divided into their several trades, and invite employers to send their requirements. The clergy in the country to be requested to fill up forms which will be supplied, setting forth in what ways there are openings for labour in their districts. And lastly as much more labour is needed in the country than in town, it is proposed to have a farm for the cultivation of vegetables, where men unfit for any other sort of work can be made useful. The mode of discipline to be exercised, and the causes for expulsion are detailed, and as all will have ample opportunity for working, those that show they are incurably idle will, upon expulsion, have their names and history sent to the police, because any lapse into crime afterwards merits extra severity. We have given a bare outline of the scheme proposed, and we candidly express our conviction that it is workable. The more we have studied it, the more are we convinced of the possibility of the fulfilment of every hope expressed by Mr. LANGLEY. The success of the scheme is based on facts. No one will be bold enough to deny that we are surrounded by a body of men and women willing to work if employment can be found them. No one will deny that we have scores of applicants for relief, who would gladly earn what they need rather than be the objects of charity. And in a beneficent and Christlike way the Church should show her real power in helping the poor into the way of helping themselves. The Church would then teach the world the lesson that in doing good to the poor we do not honour the wealth which only fills its own coffers but that which recognizes its own unselfish duties. The Church must resist the selfishness that encroaches on the rights of the poor, and see that the public good is not sacrificed to the greed of individual wealth. The Church in Australia has noble capacities and redeeming virtues, and it is her duty now to use them. We are met on all sides with drunkenness, riot, and impurity. We see the unrest and impatience which prevails, and we cannot, with such theorists as Rousseau, say that the savage man is happier than the civilized. As Christian men, we must study clearly the moral causes from whence these evils spring, and apply all our endeavour to root them up and let knowledge, industry, and self-help find their way to their true reward. The expenses would necessarily be large, and yet a mere trifle compared with the great work done. The rent of refuge, furniture, tools, and food would for the first year amount to, say £700, and the value of work done and payments for food might be estimated as yielding £300, leaving £400 to be provided by friends of this philanthropic movement. If the indiscriminate charity now given was directed into this the true way of helping the poor, there would be an abundance and to spare. Putting every other consideration into the background there is one which should appeal to every Churchman. It is our duty. That duty has been neglected. We may have done many things, but

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which we have left undone. In the midst of our abundance we have allowed the world to crowd about, to a large extent, the Divine mission to help the poor, forgetting that the history of poverty is more likely to be a history of religion than is the history of wealth. If we do not seize the opportunity God has placed in our hands, and if we do not heed his voice, which is clear and distinct, it may be that, foiled, defeated, and disappointed, we may be found as individuals, as a Church, and as a people—ere long crawling back to the duties we had abandoned in the time of sunshine and abundance. Nine-tenths of our population are in fairly comfortable circumstances, surely there is religion among us to rouse them to seek for the recovery of the remaining one-tenth from their wretchedness and misery. If we as members of Christ's Church have tasted of His goodness, are we not assured that there is in Him that which will appease the hunger and quench the thirst of yet another and yet another wanderer, should we not by the tender ministries of compassion—the bearing of one another's burdens, go out into the highways and hedges, and compel the outcast and homeless to come in with the sweet compulsion of love. Too long have we thought and acted as if the Church was only the home of "Thy Son and Thy daughter," seated in one place, and "thy mail servant and thy man servant," seated in an inferior place. The Church is the home of son, daughter, man servant, and maid servant, the stranger the widow, the fatherless—it is the home for all and for all. It should provide a refuge for the weary, the fallen, the strayed. Its measure of hospitality should be the hunger and need of those who come. Just in proportion as we do this may we hope for God's blessing. We have allowed the poor to starve, and God has sent upon us leanness of soul. The very fact that we have been redeemed at an infinite cost should be made an argument why all things material and physical to which we can lay claim are to be sanctified and turned into religious uses. We may shrewdly calculate how much we can save from the cost of piety and charity, but the great law of compensation will follow us with results most disastrous. He that soweth sparingly shall reap sparingly. We are related to each other, and however we may seek to thrust the thought aside, yet every homeless wanderer, every fallen woman, every reeling drunkard, has claims upon us which we cannot ignore without loss of enlargement and of power. There are some things which are for ever due from each one of us to the other, and upon the payment or withholding of which more depends than upon all the bank vaults in Christendom. It is our duty to invite, give a welcome, and provide a home for every tempest-tossed wanderer seeking peace, and shivering in the dismal sense of loneliness and despair. There are a great many instances in which the crimes and sins of others are only a little less chargeable to our carelessness than to their criminality. Why not trust these wanderers and seek to recover them by our generosity. We have by suspicion alienated them, and, after all, the foundations of human society are laid in the cement of trust, not of suspicion. It is a loss to ourselves, and the man who loses faith in his fellows sooner or later loses faith in God. Around us are evils and sorrows, and we must grapple with them, and in their mastery add fresh glory to our Saviour Christ. In fact it is when we come into the presence of the cross of Jesus that we can go forth over the vast field of human suffering and misery and see it strewn with the maimed and bleeding forms of the strayed and straying, and seek to heal their wounds, and help them into health. The work lies spread before us, and as a Church we dare not now let it alone. God has given us the ability to save these wretched ones, to redeem and uplift these children of the common Father, and to make the world brighter, and purer, and better for each one of them. God is showing us the way to exercise that ability. Let us make haste and follow it. Then the parted ends of our great social nerve will be brought together. It will help to make Christ real to them, as they see his selflessness reflected in his disciples. If in the time past we like one of old have "cared for none of these things," let us hearken whose voice it is that says, "Ye call Me Master and Lord, and ye say well, for so I am. If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done unto you."

Australian Church News.
Diocese of Sydney.

New Year's Eve.—At most of the churches in and about Sydney, special services were held to usher in the New Year. In each instance the attendance of worshippers was large, and the services were of a hearty and congregational nature. At St. Andrew's Cathedral the Primate delivered a brief address upon the words, "Heaven and earth shall pass away, but My words shall not pass away." He pointed out that at the close of each year it was good that man should think over that which had passed and look forward with a resolve to live a life pleasing to God. The Primate referred to the death of Cardinal Newman, Canon Liddon, and the Archbishop of York, and drew lessons that each should live such a life as would prepare him for the change that each would have to meet. At St. John's, Darlinghurst, Rev. A. W. Pain conducted services; and at St. Philip's, the Rev. J. D. Langley and the Rev. E. Swatridge performed similar duty. At St. Thomas', Balmain, addresses

were delivered by the Revs. J. Dixon and P. N. Hunter, and the Holy Communion was administered immediately after midnight. In each instance the new year was ushered in with silent prayer, followed by a solemn Te Deum. As the congregation left St. Philip's Church, the organist played "The Heavens are Telling," and the bellringers rang out a merry peal from the belfry. Petersham.—A bazaar organised by some of the ladies of Petersham, in aid of the New Guinea mission, was held in the Church of England schoolroom, on December 19 and 20. There was also a very interesting collection of some 150 curiosities, and an exhibition of conjuring by a gentleman amateur. The bazaar, which was a financial success, was opened by Lady de Miklohou Maclay (widow of the late Baron Maclay, of New Guinea fame), who expressed her satisfaction at the appearance of the various stalls, and complimented the ladies on the energy shown in so good a cause. St. Nicolas, Coogee.—The Christmas services were bright, and fairly well attended. A large number of parishioners under the direction of the Rev. J. and Mrs. Campbell decorated the church. The effect of the text "Glory to God in the Highest and on earth peace, good will toward man," in gold and red around the walls, was very striking. Abundant use was made of evergreen and flowers in all parts of the church. The magnificent white silk and gold frontal presented by Mr. E. Broad last Easter, and the silk hangings by Mrs. Walton, were in themselves a decoration, but added to these were banners and texts, the gifts of Mr. and Mrs. Walton, a floral cross and flowers sent by Mrs. Broad, a wreath and cross sent by the Misses Hyland and Greville. The choir, under the conductorship of Mr. Thomas, acquitted itself creditably, wisely attempting only such music as was well within its scope. Mrs. Campbell presided at the organ. The clergyman in charge, the Rev. Joseph Campbell, M.A., conducted services, and preached from Luke ii. 7. On the following Sunday the congregations were fairly good, the Rev. W. Hough preaching in the morning, the Rev. R. Campbell in the evening, the Rev. J. Chaffers-Welsh taking the prayers. At the evening service a collection was made in aid of the Clergy Widows and Orphan Fund—for the first time in this church, and the result showed that the congregation were in perfect sympathy with the aim and object of the fund as the collection amounted to £16. At the conclusion of the service, some carols were sung by the choir very effectively. In fact, if the present arrangement for the working of the parish can be continued, it appears as though St. Nicolas will soon be able to stand quite alone. It may be mentioned that, including the Clergy Widows collection, the offertories and collection for the month of December, amount to £52. St. Philip's, North Richmond.—On Sunday last this church was re-opened after additions and repairs. Ever since the church was built, it has presented to the public an unfinished and uncared for appearance. A porch has now been added which not only renders the edifice more churchlike, but also reduces the temperature within, during the summer, and excludes the cold in winter. The church has been painted and decorated within and without, and with its new organ, it can now hold its own with any of the churches in the district. The opening sermon was preached by Rev. Canon Barlow, of St. James', Townsville. It is needless to say that the sermon was a masterpiece of eloquence. The church has been re-opened free of debt. Kiama.—On the 2nd inst., there was a pleasant gathering of the parishioners of Christ Church at the parsonage, Garrigong and Rose Valley, the more distant parts, were well represented. At 4 p.m., a buggy horse wearing a set of silver mounted harness was led forth. Mr. G. I. Sifton, of the Commercial Bank, stated that he had been asked only half an hour ago (so that he had no set speech) to make the presentation, which he had great pleasure in doing. The horse was for the purpose of assisting Mr. Guinness to get round his large parish, but the harness was the gift of a few friends for Mr. Guinness' private use. Mr. Sifton read several apologies from absent parishioners, all expressing their kindly greetings to Mr. and Mrs. Guinness. Mr. H. Whittingham of the E. S. and A. C. Bank, spoke on the same subject. Mr. W. Weir, of Geringong, made some complimentary remarks, as also did Mr. D. Weir. The Rev. Herbert Guinness, in a few well-chosen words, accepted their kind gift, and looked upon it as a mark of the confidence and esteem of the subscribers, —Kiama Independent. Ashfield.—The recital after evening service usual at St. John's, on the first Sunday in the month, consisted last Sunday night of the following four pieces:—"Christmas Pastorale," by W. T. Best. 2. Andantino from the Piano-forte Sonata in A minor (op. 164), Schubert. 3. Air, "He shall feed his flock" ("Messiah"), Handel. 4. "Marche Religieuse," Adolphe Adam. A large portion of the congregation remained in their seats to enjoy the music. Kogarah.—A Masonic service was held on Sunday afternoon last at St. Paul's. A number of the members of the local lodges were present in regalia, and there was also a large proportion of the congregation and others present. The Rev. James Clarke delivered a stirring address. The collection was in aid of the parsonage repairs fund. St. Peter's Church, Mount Victoria.—This pretty little church, which has been recently enlarged and renovated, was beautifully decorated on Christmas morning, and

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looked under the debt hands of the lady workers, a tower of loveliness. Both morning and evening services were well attended, especially the former, when Mr. Alfred Cook, of the Colonial Architect's office, took the entire service, in the absence of Hartley of the Incumbent.

Church Society.—The committee of the Church Society met on Monday last, under the presidency of the Primate, and considered the recommendations of the sub-committee for the year 1891. The meeting was adjourned to Monday next, the 12th inst., at 4 p.m.

St. Mark's, Darling Point.—According to custom the members of St. Mark's Society of Ringers, Darling Point, assembled in the tower on New Year's Eve, and rang a muffled peal for midnight worship. At the conclusion of the service the muffers were removed, and a task accomplished hitherto unapproached in New South Wales by any colonial team of ringers, namely, a complete set of grand-sire minor 720 changes, in excellent time and precision of striking, the performers being Messrs. J. Waterman, treble; T. Joyner, second; A. Noble, third; A. B. Joyner, fourth; A. M'Cartney, fifth; and W. Clements, tenor, the peal being conducted by Mr. A. M'Cartney. The members of the society adjourned to the vicarage, and were entertained by the incumbent. On Friday evening, the 2nd inst., the members held their annual celebration in St. Mark's school-room, over 100 ladies and gentlemen responding to their invitations.

Open Air Work.—Rev. M. Archdall, assisted by Rev. J. McLean and 16 workers from Balmain, started open-air work in Harris street, Pyrmont. If this is an earnest of what may be expected from this movement in the future, the pleasure and the success of it are assured. It may be interesting to some to know about 20 of the clergy have enrolled their names as helpers in or sympathisers with the open-air work. One feature in it is, that most useful work can be done, without increasing the financial liabilities of already-over-burdened parishes.

St. Paul's, Redfern.—Sometimes during Sunday night some miscreant or miscreants broke into the schoolroom, and did much damage. In the infant school the locks were torn off the presses and the piano case, and the property of the Young Men's Union and other societies was interfered with, while in the library, the book-cases were broken open, and many of the books torn up, and the leaves scattered on the floor. In the main school, which is a separate building, the piano case was broken open, also the presses containing separate compartments, the school bibles, etc., and the material belonging to the day school. Much of the property was strewn about the floor. In the class-room there was the same handiwork. It is not known yet whether anything has been stolen, but £20 will not repair the damage. The matter is in the hands of the police.

Diocese of Newcastle.

Bishop Staunton.—The *Government Gazette* of Friday, January 2, 1891, contains the following announcement:—"Church of England (Diocese of Newcastle). The under-mentioned officiating minister has been registered for the celebration of marriages: The Right Rev. George Henry Staunton, D.D., Morpeth."—We may gather from this that we may hope soon to see our Bishop among us, and that he has decided to reside at Morpeth.

Diocese of Goulburn.

Adelong.—On Christmas Day, the Rev. J. B. Gribble gave an exhibition of dissolving views at Bago, to a large company. The scenes, especially those of Mr. Gribble's missionary adventures, were very much enjoyed.—On the following evening a concert, in aid of St. Jude's Church, was held in Byrnes Hall, which was crowded. The singing was excellent, while the siopticon views exhibited by the Rev. Mr. Gribble elicited the most hearty applause. Proceeds, about £22.—On Sunday, 28th December, the Rev. J. B. Gribble conducted Christmas services in St. Jude's Church, Tumberumba, which had been appropriately decorated for the occasion. The congregations were large.—A bazaar, in aid of the building fund of St. Paul's vicarage, Adelong, was opened on New Year's Eve, and continued during the two following days. Large crowds attended. The net result will be about £70.—Christian mission work amongst the Chinese of the Adelong district is engaging the practical attention of the Rev. J. B. Gribble, who, with the kind assistance of the Rev. Soe Hoo Ten, of Sydney, has been enabled to distribute a large number of gospels and religious tracts in the Chinese language amongst the hundreds of gold-diggers and tobacco-growers engaged in this hilly region of N.S.W.

Temperance.—St. Paul's Band of Hope, Adelong, established less than three months ago, has made wonderful progress. It has already a members' roll of 130, while the fortnightly public meetings are extremely popular, filling Hodgson's Hall, which will seat between four and five hundred persons. There is quite a revival in temperance work in Adelong.

Diocese of Grafton and Armidale.

Moree.—The new church will be completed in about a week, and will be opened next month by the Bishop of the Diocese. Mr. Bazi Wrenford, from England, arrived here on New Year's Day, as assistant to the Vicar, the Rev. T. E. Fox.

(For results of Church News see page 7.)

Our New Serial.

**THE LAST LOOK.
CHAPTER II.**

THE INQUISITION.

At the time our story commences, the inquisitors scarcely suspected how far the opinions they so much dreaded had extended. They had satisfied themselves hitherto with burning Jews, Moors, and the poorer class of Christians, whose opinions did not agree with those of the Roman Catholic Church. Thus, when Don Gonzales Munebrega, soon after his arrival at Seville on ecclesiastical business, paid the visit which has been described to Dona Mercia de Cisneros, he was considerably startled at hearing her young daughter utter expressions which showed that she had been taught doctrines of a heretical character. The whole family were in his power. He had once loved Dona Mercia; she had rejected him. How should he now use that power? Tumultuous feelings agitated his bosom as he mounted the richly-carapasoned mule which stood ready to convey him to the convent where he lodged.

This was not the only visit he paid to Dona Mercia; but, though courteous to her guest, she was ever on her guard, and carefully kept Leonor out of his way. For once in his life he was baffled. Whenever he paid his visits the same caution was observed. At length he was compelled to take his departure from Seville. Years rolled on, but he never forgot the remarks made to him by the young Leonor de Cisneros. He had hated her father, he had been rejected by her mother. It is difficult to describe the feelings with which he regarded the daughter, still less those which he had entertained for the mother. Were they holy and pure? The lives of thousands of cardinals, bishops, and priests of all degrees, is the best answer to the question.

Don Gonzales Munebrega was rising in the Church. He had become Archbishop of Tarragona. His heart had become harder and harder; in reality an imbel—an alien from God—a hater of all that was pure and holy, he thought that he was becoming devout. He was resolved that if he was not on the right road to heaven, no one else should get there by any other. The war was now to begin against heresy and schism—terms abused, especially the latter, at the present day almost as much as in the darker days of Popish supremacy. There are to be found clergymen of the Church of England who can, unconcernedly, see many of their flock going over to the Church of Rome, whom they have possibly led half-way there; and yet should any of the rest of their congregation, disgusted with their Ritualistic practices, or fearing the effect of their false teaching on their children, strive to set up an independent place of worship, or to join any already established body of Christians, anathemas are hurled at their heads, and they are told that they are guilty of the heinous crime of schism—schism, in the sense they give it, a figment of sacerdotalism, priestcraft, and imposture. But does the crime of schism not exist? Ay, it does; but it is schism from the true Church of Christ, the Church of which He is the head corner-stone, the beatified in heaven, the sanctified on earth; from God's people who are with Him in glory, who are with us here below, who are yet to be born; from the glorious company of the redeemed; from Jesus Christ, the Lamb of God, slain for the sins of the whole world, the risen Saviour, the one Intercessor between God and man. Those are guilty of trying to create schism who tell God's people—trusting to the same precious blood shed on Calvary—that it is a crime to worship together, to commemorate the Lord's death together, to put out the right hand of fellowship, to call each other brethren; ay, those are the causers of schism, against whose evil machinations Christian men have cause to pray.

But we must return to Spain. The year 1552 arrived. During it an *auto-da-fé* was celebrated at Seville, but as only a few poor Moors and Jews were burnt, it did not create much sensation; still there was no lack of spectators to see the burning. Several criminals were condemned to do penance on the occasion, and among them was the once celebrated preacher, Dr. Egidius, whose crime was being true to his Lord and Master. The high conical cap and ridiculous robe in which he appeared could not make him ridiculous in the eyes of many of his fellow-citizens, even of those who did not sympathise with his opinions. At length he was liberated, and once more mixed with his friends at Seville. It was necessary, however, for him to be very cautious, lest, as his movements were watched, he should draw suspicion on them. Soon after he was released, he set out for Valladolid, where his wounded spirit was much refreshed by finding the progress the Gospel had made in that city and its neighbourhood. Over-fatigued by his return journey, he died shortly after his arrival in Seville. God, however, did not leave His Church in Seville without a minister. Constantine Ponce de la Fuente, on the death of Egidius, obtained the post of Canon-Magistrate in the Cathedral of Seville, previously held by him. This made him the principal preacher in the place, and gave him great influence, which he used in spreading the truth of the Gospel. He published numerous evangelical works suited to the understanding of the least educated of his countrymen. His system was not so much to attack the errors of Rome, as to bring the light of the

Gospel to shine on their minds through his addresses and writings. In Valladolid and the surrounding towns and villages, men of talent and eminence were equally zealous in spreading Protestant opinions. They were embraced by the greater part of the nuns of Santa Clara and of the Cistercian order of San Belem, and converts were found among the class of devout women, called in Spain *beatas*, who are bound by no particular rule, but addict themselves to works of charity. One of the most active propagators of the reformed doctrines in the surrounding country was Don Carlos de Seso, who had for important services been held in high honour by Charles V., and had married Dona Isabella de Castilla, a descendant of the Royal Family of Castile and Leon. These few examples are sufficient to show the progress made by the Reformation at that time, among the highest and most intelligent classes of the community in Spain—made, too, in spite of the ever-watchful eyes of the officers of the Inquisition, and notwithstanding the almost certain death with torture, and by fire, which would be the lot of any denounced by its familiars.

In Spain, in those days, as at present, it was the custom for ladies of rank to receive guests at their houses on certain days of the week. Dona Mercia de Cisneros was holding such a reception one evening. Guests of all opinions came. There were a large number of Protestants; they knew each other to be Protestants, but to the rest of the guests their opinions were unknown. Among the strangers to each other, were attracted by the same object—admiration for Dona Leonor, the youthful daughter of the house. Don Francisco de Vivers, the elder of the two was an inhabitant of Seville, of considerable wealth and excellent family. He was considered amiable and generous; and was, moreover, handsome and agreeable in his manners, dressed well, and possessed a house and equipages surpassed by few. He was not at all insensible of his own qualifications for winning a young lady's heart, and was, therefore, greatly puzzled at discovering that Dona Leonor seemed insensible to them. Don Francisco loved the world and his wealth far too much to give his heart to God; and Dona Leonor had resolved not to marry any one who would not make up his mind to do so. Possibly, too, he might scarcely have heard of the reformed doctrines; he was a firm Roman Catholic. It was a faith which exactly suited him. He found it so easy for a person of his wealth to clear off any sins which might trouble his conscience.

The other young man who has been spoken of seemed to be a stranger in the place, though several affectionate greetings which he received showed that he was not altogether. He was dressed in black, the usual costume of a lawyer in those days, and though not so handsome as Don Francisco, his broad forehead, clear eyes, and firm mouth, showed that he was far his superior in intellect. Dona Leonor no longer turned away her head when he approached her, as she had done when Don Francisco drew near, but received him with a friendly smile, while an acute observer might have discovered that a blush suffused her cheek while he spoke. Don Francisco watched him at a distance, and an expression denoting angry jealousy came over his countenance as he saw the intimate terms which existed between the two. He little dreamed, however, of the cause of the earnest love which one felt for the other; it was the pure holy faith which both enjoyed, and the same common trust, the same hope and confidence in the ever-loving Saviour. They believed that they were to be united, not only for a time, but for eternity. Their acquaintance had commenced during a visit Dona Leonor had paid to some relatives residing in the town of Toro, of which place Antonio Herezuelo, the young man who has been described was an advocate. It soon ripened into affection. No barrier existed between them, for the acute lawyer had already been converted to the truth, and had heart alike convinced, held firmly to it as the anchor of his soul. Dona Mercia did not oppose their union, for she perceived that Antonio Herezuelo possessed courage, determination, and a superior intellect, besides a gentle and loving disposition—qualities calculated to secure her daughter's happiness, and which would enable him to protect her during the troublesome times which she feared might be coming on Spain. She knew well what had happened, and what was occurring in the Netherlands, as did all the educated persons in Spain; but that did not prevent those who had the Gospel offered to them from accepting its truths, or from endeavouring to make them known among their companions. Those who were in the Church, and whose positions enabled them to preach, promulgated Gospel truths openly, while laymen spoke of it to their friends in private, or addressed small assemblies of persons who appeared disposed to receive it.

To be continued.

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

Miss E. ROSSITER, Widow's Capmaker, having for many years worked for Messrs. Thomson and Giles, respectfully solicits the patronage of the old firm's lady customers. 214 Caldwell Terrace, Liverpool-street, near Hyde Park.—ADVT.

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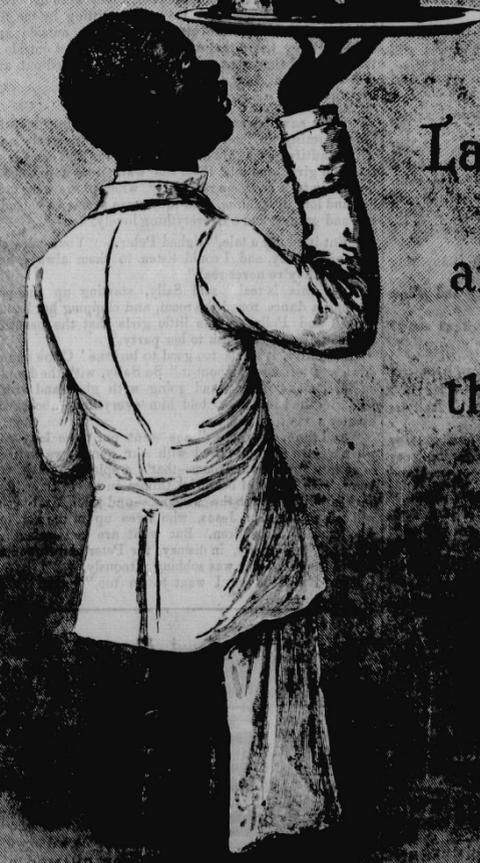
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CHABLEMONT & CO., Photographers to the Governor, Royal Arcade, Sydney. Prices for Photographs Greatly Reduced. 12 Cabinets, 15s.

Children's Column.

LEFT ALONE; OR, THE ORPHANS OF PINWOOD COTTAGE.

By FANNIE EDEN.

CHAPTER I.—(Continued.)

"Once I had a little girl, and I loved her very dearly, but it pleased the dear Lord to take her to be with Himself. I often think of my darling, and I like to do things that I think would have pleased her if she had been here. She was a dear, unselfish little creature, and loved nothing so much as making others happy, particularly little children; and the other day I was wondering what I could do that would have pleased my child if she had been here. Somehow, I couldn't quite decide what would be best, so I sent for a very little friend of mine, Maud Merton—"

"Oh, don't tell the secret!" Maud burst out. "Please, Mrs. Stanley, don't tell the secret."

"I'll be very careful, Maud, but it was nearly slipping out then. I'm the worst one in the world to keep a secret. But tell me, little ones, will you come next Wednesday to my house?"

"Do you really mean us?" said the children, as soon as they could find words to speak.

"Of course I do," said Mrs. Stanley, "we're going to have a splendid time; there'll be fifty or sixty children there, and won't we have lovely games? And then you will all sit in the drawing-room, and Mr. Stanley will tell you about the Saviour who loves all the little ones, and who died because He wanted them to be with Him in heaven, and then we'll sing some hymns, and there's going to be what my little Maud used to call a 'Surprise-ment'—No I really won't tell, Maud," said Mrs. Stanley, laughing and shaking her head at Maud, who was beginning to look anxious again. "But we must really be going now. Do you think you could learn a tiny text before I go?"

"Could they? Was there anything that they would not do for the good, kind lady who had made them so wildly happy?"

"Let me see," said Mrs. Stanley, as she thoughtfully watched through the window the snow that was still silently falling. "Oh! I've thought of one," and then, drawing little Sally closer to her, she said, "What's the fairest and most beautiful thing you've ever seen?"

"Little Sally thought a moment, and then said softly, 'Mother's face.'"

"Mrs. Stanley thought of the poor worn face, pinched with hard work and suffering, that was still beautiful to her little child, and she kissed her tenderly and said, 'Yes, dear, mother's face is always beautiful in her children's eyes, but I did not mean that exactly. I meant what is the whitest and purest thing you have ever seen?'"

"Oh! I know," said Polly—"Snow."

"Yes, that's it, Polly; do you think there is anything purer and whiter than snow?"

"Oh, no, ma'am; everything looks dirty and yellow beside it."

"Little Polly, there is something whiter than snow shall I tell what it is?"

"Yes, ma'am," said Polly, wondering.

"It is the soul that has been washed white in the blood of the Lamb. This is the text I want you to learn for me," and Mrs. Stanley said slowly, "Wash me, and I shall be whiter than snow."

The children said it correctly, and then Mrs. Stanley left them. I am afraid the coachman was getting very impatient, and he seemed just a little bit cross when Maud ran back into the cottage to say rapturously, "It's going to be just lovely next Wednesday, you can't think!"

CHAPTER II.

POOR LITTLE PETER.

"Oh, mother!" said the weary little voice, that had a sound of pain in it, "isn't it time Sally was here?"

"She'll come soon, dear," said the mother, who was busily engaged in ironing a great pile of snowy linen and laces.

"But you said that nearly an hour ago, mother, and she hasn't come yet," wailed poor little Peter, as he tossed his head fretfully from side to side. "And I'm so tired of lying still, it makes my bones ache so."

The hard-worked mother sighed as she cast a sorrowful, pitying glance at her cripple boy, but she had not time to sit by him and comfort him; her busy hands must still work on, though her heart was aching, or their scant supply of bread would cease. "She can't be long now, dearie," she said soothingly, and even as she spoke the quick, dancing step of a little child was heard, and in another moment little Sally burst into the room.

"I am come, Peter," she said, running straight to the bed on which he was lying, and kissing fondly the wan, old-looking little face. "How are you to-day, my little boy?"

"I've been very, very poorly, but I'm better now you've come." And it was quite wonderful to see the change that the entrance of his little friend had wrought. A look almost of childishness came into his face, his tired eyes brightened, and a faint tinge of colour burnt on his white cheeks as he raised himself on his pillows and gazed at Sally with an air of delighted expectancy.

Poor little Peter could never run about and play with limbs "all alive" as you can, little reader. His spine had been injured when he was quite a baby, and now even on his best days he could only sit in his little chair, hour after hour, through the livelong day; and sometimes (like the day of which I am writing) he was much too ill for that, and had to lie on his little bed and endure much pain. And yet, even in Peter's sad little life there was one ray of sunlight, and that was little Sally. None could ever tell what she was to him. Her gentle, loving heart had gone out in deep pity to the poor little cripple, and often would she leave her merry games and lively companions to steal away to him. If she had any good thing given her (but such gifts were rare in her life) half of it was always saved for Peter. And he turned to her in the bloom of her childish health and spirits and beauty as a pale weak flower turns to the sunlight and revels in its beams. And there was much in common between them, too, for both had the same love for all that was fair and beautiful; and dreamy little Sally, who loved making pictures in the fire, and weaving together strange fancies, always had an eager listener for all her rambling stories in Peter. Let us listen to one of them now:—

"Once upon a time," little Sally is saying, while Peter—all his pain and weariness forgotten—is listening intently; "Once upon a time, two little girls, they were only very poor girls, you know, like me, were sitting by the fire talking, while the white snow was falling outside; and suddenly they heard the sound of horses' feet outside in the lane, and they went to the door, and looked out, and they saw—what do you think they saw?"

"Oh, what?"

"They saw," went on Sally, "two beautiful white horses coming up the lane, and then a lovely, lovely lady, with beautiful eyes, got out of the carriage and came in to the little girls, and told them she wanted them to come to her house to a party—a real party, where there were to be lots and lots of children, and they were to have a splendid tea, and games, and oh, everything lovely, and—"

"But it's only a tale," sighed Peter. "Your tales are very nice, Sally, and I could listen to them always, but you see, they're never real."

"But this is real," said Sally, starting up and performing a dance round the room, and clapping her hands, "and I and Polly are the little girls that the beautiful lady came to see and ask to her party."

"Oh, Sally, it seems too good to be true! Come and sit down and tell me all about it." So Sally, with the dimples on her cheeks coming and going with glee, and with a face wreathed in smiles, told him everything about Mrs. Stanley's visit.

"And then, you know," she went on, "the lady said, when we are all quite tired with our games, we were all to go into the drawing-room—that's a splendid place, you know, with heaps of beautiful things in it—I know, for I once saw it through the window—and then Mr. Stanley will tell us all about Jesus, who lives up in the sky, and who loves little children. But what are you crying for, Peter?" said Sally, in dismay, for Peter had turned his face to the wall, and was sobbing piteously.

"Oh, I want to go, I want to go too," wailed Peter;

"I want to hear about the good Jesus who loves little children."

"Oh, Peter," said Sally, with her eyes full of tears, "I wish you could go, but you see the lady hasn't asked you."

"It isn't for the tea and games," sighed little Peter; "but perhaps I should find out the way."

"Find out what way?"

"Come here, Sally," said Peter, "and I will tell you something I never told you before." So Sally seated herself close to Peter, and he, turning to see that his mother was out of hearing, said softly and sadly, "I shan't be here very long, Sally—I know I shall die soon." He spread out his thin, transparent little hands: "See, they get thinner and smaller every day, and I get weaker and weaker. Once, when some neighbours were in talking, and they thought I was asleep, they said they didn't think I should live to see the spring flowers bloom again."

(To be continued.)

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SYDNEY STEAM DYE WORKS

The Australian Record.

SYDNEY, SATURDAY, JANUARY 17, 1891.

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

The Week.

Local Option. Once more the annual meeting of the Local Option League is here. In our advertisements will be found a notification of the members' 8th yearly festival. At the Temperance Hall, Pitt-street, next Monday, the 19th inst., at 3.30 p.m., the report, etc., will be presented, and officers elected for the current year. This will be followed at 8 p.m. by a public meeting of the members, and also all friends of the Society. We note that leading men will speak against the proposed "Publicans' Licenses further Restriction Bill," and stirring addresses may be expected. We hope that Churchmen will attend and thus show their practical sympathy, for after all this is what is wanted by the League to strengthen and enlarge the good educational work which it has been doing. We should pride ourselves on the League because it was founded by one of our own clergy, the Rev. F. B. Boyce. There is still much work to do to stem the tide of drunkenness. This sin is one of the greatest curses of the age.

A Hint. Work has, we understand, begun at the new irrigation colony at Mulgoa. Presently there will be a large permanent population established there, and now is the time for the Church authorities to exercise forethought and secure a suitable site. The Churches of St. Mary, South Creek, Mulgoa, and Penrith, are on the fringe. What, we venture to think is needed, is a place of worship centrally situated.

Suffering in Europe. Intense cold in Europe implies severe suffering amongst the poor, and the cables tell us of the misery that now prevails at home from the unexampled winter. We Australians enjoy so delightful a climate by contrast, that the few waves of heat that cause such sultry hot days as recorded of late are as nothing. With a balmy atmosphere, azure skies rivaling those of Italy, and the material comfort that places the labourer in a position beyond that of other countries, this should indeed be the land of happiness and content.

Local Jersey. A hearty welcome has been extended to our new Governor. The Earl of Jersey has long been identified with active interest in Church work, having for some years past acted as a Lay representative in the Oxford Diocesan Council. We are therefore sure of his interest in a land where the laity take a more active and advanced position in the councils of the Church than is at present accorded them in England.

Reforming the Boys. The "Vernon" has so long been associated with the method for reclaiming youthful transgressors that it will be hard to recognise for instance the "Sobraon," if so be, the latter ship be purchased to replace the older vessel. Would it not be as well to retain the name "Vernon" for boys who have committed their first offence, and institute a second ship for bringing incorrigible youths and neglected children under discipline, with a view of passing them on to the Farm School?

Betting Again. The solution of the betting difficulty that has arisen in connection with the Agricultural Society of N. S. Wales, and pony racing carried on under the auspices of the Sydney Driving Park Club appears to be as far off as ever. The adherents of the latter crowded the annual meeting of the Agricultural Society, and carried their own 11 men out of 12 to be elected. With one exception the ten candidates who pledged themselves to discountenance pony racing were rejected, and amongst them were six retiring members of the old council. The worldly wisdom of the new President (Mr. Burdekin, the Mayor), was in effect that it was immaterial from what sources money might be obtained provided it was spent to benefit agriculture. The spirit of gambling is too deep-seated in the community to be lightly swept away.

New Guinea. The two veteran missionaries of New Guinea, the Rev. W. G. Lawes and J. Paton are now in Sydney. They have addressed many gatherings of Christian friends and the record of the work conducted under the auspices of the London Presbyterian Societies shows that the influence of Christianity is making headway in the great island so long the home of barbarism.

Mr. O'Connor. Our readers will remember that the decision of the Stipendiary Magistrate at the Central Police Court, refused to allow a certain paper of a demoralizing character to pass through the Post Office. The proprietors of the said paper then applied to the Supreme

Court and obtained an interim injunction for seven days to restrain the Postmaster-General from carrying out the decision he had arrived at. The decision of the Higher Court was disregarded by Mr. O'Connor, who claimed to have the right to manage his department as he thought best in the interests of the public. No authority, he contended, other than that of Parliament could interfere with him in the discharge of his duty. Another application, in consequence, was made to the Supreme Court, but His Honor Mr. Justice Foster, declined to make any order stating as is reported that had he known when the first application was made, all the circumstances of the case, he would not have granted the interim injunction. We are glad to know that at a meeting held during the week, the Cabinet supported the Postmaster-General in the action he has taken. This decision will be hailed with pleasure by all who desire to see repressed, literature having an impure tendency, and the Postmaster-General is entitled to the thanks of the community for the decisive action he has taken in the matter. He has recognised the fact that it is the duty of those holding high office in the State to foster what is pure and elevating, and to put down with a strong hand whatever has a contrary effect.

Victoria Park. The agitation is still continuing against the action of the trustees in allowing a certain portion of the Park to be allotted for the use of a bowling green. It is contended that the trust was granted for the use of the public generally, and therefore no part of it should be for the special use of a few individuals. This view has been supported by the Premier. Apart from the trust there can be no possible harm in having a game of bowls on the green; indeed, many would witness the game with interest, but there appears to be an apprehension in the minds of some that, associated with the play there may be a drinking bar, if so, we trust that those who are moving in the matter will gain what they are striving for.

Pauper Relief and the Press. Referring to our article of last week, the Daily Telegraph has given considerable prominence to the Church scheme for the relief of the poor without pauperising them. The Rev. J. D. Langley has, moreover, been interviewed and fully reported in the same paper. These efforts to impress the public with the dire necessity that exists for helping those who are willing but cannot find work must eventually tell for good.

A New Idea. In the East end of London teetotal coffee houses have been established, and promise to become one of the chief means of the social regeneration of the poor. There are large and comfortable refreshment rooms, well furnished, which supply all kinds of food and non-alcoholic drinks and sell the best tea and coffee at co-operative rates. There is also a working man's recreation club, provided with billiards and other games, to which the subscription is 7d monthly, and a committee of working men supervise each club.

Orthodoxy or Starvation. A recent decree of the Russian Emperor Orthodoxy forbids a Jew being received into the Holy Orthodox Church unless all the members of a family conform. This being levelled at a practice of one member joining in order that the Jewish family might acquire the right to earn a livelihood, as employees of the convert. The Jews are also prevented joining the Protestant or Roman communions. They must all be Orthodox or starve.

Starvation leads to Rebellion. The American Indians complain that their people are starving, and a great restlessness arising out of the expectation of an Indian Messiah arising to deliver the red man out of the hand of the white. The origin of this expectation is said to be John Johnson, an Indian of the Pah Ute tribe, a self-appointed missionary and a well-known peacemaker. He preached Christ's mission on earth last spring to his brethren, and the story thus delivered has grown. The heathen chiefs summoned their dead ancestors by nocturnal ghost dances and a frenzy has been fomented, the results of which we now know by cable.

An Interesting Discovery. The first systematic account of any debate in Parliament is probably that recently discovered among the Royal MSS of the British Museum, of a remarkable debate which took place in the House of Lords on December 14-15, 1548. The disputation was on the question whether bread was in the Sacrament or not, relative in fact to the adoption of Edward's First Prayer Book, and the members of the House of Commons eagerly listened to the Bishop's arguments for and against with a view of preparing their minds for the coming debate on the Act of Uniformity.

Notes.

An adjourned meeting of the Committee of the Church Society was held at the Chapter House on Monday last. The Primate presided.

A Committee meeting of the Chinese Mission was held at the Chapter House on Monday afternoon.

The new premises of the Y.M.C.A. in Bourke-street, Melbourne, have been completed and the General Secretary has taken possession.

The Goulburn Diocesan Synod met this week. Through the influence of Professor McAlister a Presbyterian Association of Universitymen has been formed at Cambridge.

A modified Methodist class meeting has been established by the Rev. Dr. Dale in his Church at Birmingham.

The Rev. Wellesly Wesley, Vicar of Hatchford, descendant of the Epworth Wesley family has been preaching in the parish Church of Epworth. It is said to be 150 years since a Wesley preached there.

The Bishop of London, presiding at a meeting of the East London Church Fund recently, said that the fund at present maintains 144 additional clergy, but very many more are needed to deal with the masses of the poor.

The 70th report of the Prussian Bible Society stated that last year's circulation was 98,010 Bibles and 42,515 New Testaments, a total considerably in excess of the previous year.

The Bishop of Peterborough has been appointed Archbishop of York in succession to the late Dr. Thomson.

The Premier, in reply to a Socialist deputation on Monday last, said that he would put a stop to any lectures on Sunday which were likely to lead to disorder.

The Government have approved of the action of the Postmaster-General in stopping the passage through the post of an obscene newspaper.

The Goulburn Cathedral dispute is to be considered at a conference which will be held shortly.

The first of a series of "musical services for the people," was given in the Chippendale Mission Hall on Sunday last.

The question for making better and further provision for the aborigines of the colony was under the consideration of the Cabinet on Monday last.

The Sydney City Missionaries, following the example of their London brethren, have held a week of united prayer.

The Most Rev. the Primate preached at St. Jude's, Randwick, last Sunday morning, and at St. Michael's, Surry Hills, in the evening.

The Rev. J. Adam, Presbyterian Minister at Carcoar, intends to resign his charge through failing health.

The Ladies' Evangelistic Association met at the Temperance Hall on Wednesday afternoon.

The monthly meeting of the Sydney Presbytery was held in St. Phillip's Church, Phillip-street on Tuesday evening.

The Archbishopric of York.

The Right Rev. William Connor Magee, D.D., Bishop of Peterborough, has been appointed Archbishop of York, in succession to the late Dr. Thomson.

William Connor Magee, D.D., is a son of the late Rev. John Magee, vicar of St. Peter's, Drogheda, and a grandson of Archbishop (Magee) of Dublin. He was born at Cork in 1819, and educated at Trinity College, Dublin. He became hon. canon of Wells Cathedral, and was created D.D. (1859). He was appointed precentor of Clogher and to the living of Enniskillen (1864), and Dean of Cork (1864). He is the author of numerous works. He was consecrated Bishop of Peterborough in 1863. Dr. Magee is not only one of the strongest members of the episcopal bench, but also one of the most eloquent speakers in the House of Lords. He delivered a pastoral address of remarkable power (October, 1889), which attracted much attention, and also provoked not a little discussion.

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., Jan. 18.—Holy Communion, 8 a.m. and Mid-day. Preachers—11 a.m., the Dean; 3.15 p.m. and 7 p.m., The Precentor.

J. HUBERT NEWMAN Photographer.

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

Under the Patronage of His Excellency the Governor 12 Oxford-st., Sydney