

## Children's Column.

LEFT ALONE; OR, THE ORPHANS OF  
PINWOOD COTTAGE.

CHAPTER VI.—(Continued.)

"Poor boy!" said little Sally, who had stolen into the room unobserved by the others, and, putting her hand into Roland's she looked earnestly into his face. "Have you got a mother in heaven too? She won't never cry any more, will she? Mine won't, neither; I am so glad; and I am going to her some day; are you?"

Roland looked into the loving, pitying eyes, but he could not say he was going to his mother, and he saw the look of sorrow on the little face at his silence.

"Oh, Sally!" said Polly, clasping her hands, "there's that dreadful man coming to take you away!" and at that moment there was a loud knocking at the door.

Roland saw the look of white shrinking terror that passed over Sally's face, as he started up to open the door. He opened it so suddenly, and passed out so quickly, shutting it after him, that he almost upset the man who was standing on the step.

"Well, what do you want," asked Roland in no very gentle tone.

"I want to come in and take possession of this cottage, young master," said the man surlily, setting his hat on. It had almost fallen off his head.

"Then look here, I think you ought to be ashamed of yourself, coming here to turn poor little orphans into the street. How would you like it yourself?" and Roland flushed very red with indignation.

"Hush, Roland!" said a gentle voice, and before the man could make answer, they turned to see Mrs. Stanley, who had just entered the gate with Maud.

"I think," said Mrs. Stanley, turning to the landlord, "you will not object to letting the children have the cottage a week longer. I will be responsible for the rent."

"Certainly, ma'am, certainly," said the man. "I did not know the children had any friends, or I should not have been so anxious to have them out."

"I suppose not," Mrs. Stanley could not help observing. "It is only the utterly friendless and desolate ones that you can afford to treat so heartlessly."

The man sneaked off, while Mrs. Stanley called to the children to open the door.

Oh, what a joy it was to Sally, when she lifted her little face from her sister's lap to see the loved face of Mrs. Stanley bending over her, and to hear her voice, saying, "Little Sally, poor little Sally, I have come to take you all away to live near me, and to make you as happy as you can be, now that your mother is gone."

Polly, who could scarcely speak for joy, clung sobbing to her dress. But Sally just laid herself into the kind arms that were open for her, and with an inexpressible look of love in her eyes said—

"Jesus told you to come and help us, didn't He? I told Him all about it, and I knew He would take care of us."

"Yes, dear," said Mrs. Stanley, kissing the little face that was lying so trustfully on her bosom, "Jesus sent me to help you."

## CHAPTER VII.

DICK THE POACHER.

Near the big gates at the entrance to Mr. Stanley's grounds stood a little quaint cottage, with gabled roof, and tiny diamond-pane windows. It was almost smothered in creeping plants, and in June was crimson with roses that hung around it in clusters.

If you had peeped into the exquisitely clean little parlour you would often have seen a sweet, placid-faced old woman, seated by the open door, busily knitting, while ever and anon she took a peep at the open Bible, that was placed beside her on a little table. She was Mrs. Farmer, the lodge keeper, and it was to her motherly care that Mrs. Stanley had entrusted the little orphans. They had been with her some weeks now, and had grown happy and contented. Polly went every day to the "big house," where she was being trained to become a little servant of Mrs. Stanley's, and she learnt well and quickly, for all her heart was in her work. There was nothing she would not have done to prove her love to her dear kind mistress, and little Sally was a great help, too, to Mrs. Farmer, in keeping the little lodge spotlessly clean, and in running

out to open the gates when the carriages passed in or out. She had plenty of time to give to her dear little Peter, whom she seemed to love more than ever now that her mother was gone. Although the spring flowers had come, contrary to all expectations little Peter still lingered on. It seemed as though the Lord had spared him for a little while that he might testify to those around of the Saviour's love. And very sweetly, and often very silently even as the violets and valley-lilies give out their fragrance, did the dying boy tell out to those around of that same wondrous love.

His mother knew of it by the patience and meekness with which he bore his suffering, for all his irritability was gone now. "Jesus helps me to bear the pain, mother," he would say sometimes, when the tears were streaming down her face to see him suffer so. And the mother felt that there must be something in the wondrous love that sustained her boy.

On his better days, when he sat at the open door to breathe the fresh spring air, it became a common sight for the neighbours to see him with his bible on his knee, drinking in the words he loved so well, and often old men and women, weary with their toil, and bent with age and sorrow, would stop and rest awhile beside the crippled boy, and he would read to them about the beautiful land to which he longed to go, and they would pass along their way refreshed with the draught they had received of the Water of Life. And such was his sweet influence, that many a wicked oath and ribald jest was hushed, lest they should reach the ears of the gentle boy.

He loved, now that the hedges were full of the hawthorn flowers, for Sally to wheel him in his little chair, out into the fragrant lanes, and many happy peaceful hours the children spent on some sunny slope, filling their hands with flowers, and watching the soft clouds sailing calmly over the clear blue sky.

They were seated so one day when suddenly Sally started up with a slight scream.

"Oh, Peter," she said, "there is Dick the poacher coming towards us. What shall we do?"

Now Dick was the terror of all the village children. He lived in a tumble-down shanty, close to the dark pine wood, and at night when he stole out, with his gun over his shoulder, and crept stealthily down the dark lanes, the children would rush in and creep close to their mothers until he had passed. He was a big, dark-browed man, with powerful limbs and flashing eyes. He lived alone, and cared for no society and none cared for him. How he lived in that lonely cottage none knew. At times, when the fit was on him he would go to the village inn, and drink until he became almost maddened, and then none dare approach him. He was like the man among the tombs whom none could bind or tame. You will understand now Sally's fear when she saw this man approaching.

"Poor man!" said Peter, I am so sorry for him."

"Why, Peter?" said Sally.

"Because he must be so lonely and unhappy. Do you know, Sally, he was not always as he is now. Once, long ago, he brought a wife to his little cottage, and it was bright and comfortable then, and the garden that is a wilderness now was gay with flowers, and he worked so hard to give her everything she needed, for he loved her very much. And they had a little baby, and after it came his wife began to fade away—consumption I think it was—and when the baby was a year old she died, and soon the baby died too, and he has never been the same since. He went to the bad, then, people say, but I think his poor heart is quite broken and wild with sorrow."

While Peter was telling Sally this the man approached, and Sally, still half trembling with fear, hid away among the bushes. Peter did not shrink, but as he passed looked up into the dark wild face with infinite tenderness and love. It seemed to arrest the man, for he stopped and gazed at the ethereal face of the little cripple.

"Why do you look at me like that?" he said, in his deep voice. "Why don't you try to creep away from me as the other children do? Don't you know that all stand in fear of Dick the poacher? I say, why do you always look at me like that?"

"Because I love you, poor Dick," said little Peter, putting his transparent hand into the great palm of the man, "and because I am very, very sorry for you."

(To be continued.)

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## The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 28, 1891.

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

## The Week.

The Governor. During his stay at Bowral his Excellency engaged in a game of cricket, but added only one to the score. This may be for want of practice, for our new Governor is said to be an athlete of no mean pretensions. However, it is gratifying to know that the Earl of Jersey is a lover of outdoor sport, and among them all we hold none in higher estimation than that which is essentially the Englishman's pastime, "the game of cricket."

A Reformatory for Boys. We notice with pleasure the fact that once more the important question of a Boy's Reformatory is to be brought before the Minister for Justice, under whose department the matter lies. Sir Alexander Stuart's dying wish was to see the completion of his comprehensive scheme at Rookwood; but this establishment, which would form the best memorial of the deceased Statesman, has remained incomplete and unoccupied for many years. Such neglect reflects on the various Governments that have taken office since Sir Alexander's death.

Mr. Edward Knox. A pleasing testimonial of regard was given by the members of the Standing Committee on Monday last to Mr. Edward Knox, who is about to visit Europe. Universal respect is felt for Mr. Knox throughout the community, and Churchmen in particular know how to value his many services so freely rendered, both in Synod, on committees and in many divers ways of contribution and charity.

Bank Managers. Another bank manager is arising, and the books show defalcations. The system of inspection evidently was imperfect to permit of fraud. The salary paid to a responsible officer, such as a bank manager, in whose charge large sums are entrusted, was, in Bradley's case, £215 per annum, with house rent free. Surely, it is not just to the staff, as well as to the community, to make the pittance of pay so small. Banks return their shareholders large dividends and vie with each other in the number of their branches, but the staff may be said, in many cases, to be very inadequately remunerated.

Disestablishment. The motion to disestablish the Church in Wales was lost by a comparatively large majority in the British House of Commons. The attitude of Mr. Gladstone is noticeable in that he voted for the measure, giving as his reason that the time was ripe for disestablishment. The indication afforded may be taken that some politicians deem the time as politically opportune for the effort.

The Unemployed Question. Mr. Langley, addressing the unemployed in the open air, brings a new feature on the scene. Hitherto politicians and agitators have done their utmost to excite, and it remains for religion to soothe the unfortunate. The plans of beneficence proposed by Mr. Langley will, we trust, help to solve in a practical way the serious distress so chronic in our midst. Helping men to help themselves is the best way, but the effort costs money, and until funds are forthcoming a commencement cannot be made.

The Mercantile Clerks. At last mercantile clerks are beginning to combine in a Union. No class in the community are paid less wages or work longer hours, and continual overtime is demanded of most of them. The first paper read before the newly-formed Association was "high rents and low wages." This opens up the question of rent which takes so large a sum out of the weekly wage, and it is one in which all classes are more or less interested.

Shop Assistants. Under the title of "White Slaves" the long hours and grievances of shop assistants are from time to time aired in the daily press. There is a "Shop Assistants' Union in existence, and one of its aims is to secure the passing of an Early Closing Bill. The fact has been frequently mentioned that numbers of young persons commence work at 8 in the morning, and are kept on duty till 9 p.m. The only possible remedy seems to be compulsory closing by all tradesmen. It is the mean advantage of some to keep open shop when their neighbours would close, that prevents universal closing of an evening.

A Sad Spectacle. The superstitious native christians of Goa, the Portuguese colony in India, have had provided for their veneration a solemn function. The Church of Rome adopts itself readily to every environment

and can surpass the religious rites of heathen India when it pays to do so. Francis Xavier, a founder of the Jesuits, died at Goa some three centuries ago, and his remains are exposed every ten years to the veneration of the ignorant, who kiss the shrivelled feet. The degradation of humanity is perpetrated in the name of religion, and Roman Catholic bishops and priests are its most active promoters. Is it not sad?

Fruit and Flowers. Displays of flowers and fruit were prominent features of the previous week in the Metropolis. The exhibition of beautiful flowers and plants by the Horticultural Society showed an interest in the refining art and the collection of fruits brought together under the auspices of the Department of Agriculture from all the districts of the colony was a proof of the capabilities of our land.

Swimming Baths. Why should not ladies learn to swim? forms a topic of correspondence in the S. M. Herald. The proprietors of existing swimming baths in the Metropolis appear to have overlooked the most influential section of society. In the near future may we not look forward to bathing establishments in all the suburbs, owned by the Municipalities, and furnished with a constant inflow of salt water taken from the purest depths of the ocean. Cleanliness is a great social duty.

Railways in Palestine. The locomotive has already commenced running at Jaffa. On the day of the trial trip thousands of persons assembled to witness the great event. All went off most satisfactorily, the French engineers were delighted with the performance; but the hero of the hour in the eyes of the populace was the driver of the engine. The man who could make such a machine move being deemed infinitely superior to those who laid out the line. America consequently ranks as a great country in the eyes of the natives of Palestine.

Egypt. The improved condition of Egypt under British influence cannot fail to be a matter of sincere gratulation. This ancient kingdom has for centuries past played the part of the basest among nations, but new life is being infused, justice prevails, and the down-trodden peasantry now enjoy the fruits of their toil, protected from the exactions of the Turkish tax-gatherer. May we not look for a still more striking revival of national life when the blighting rule of the Turk is withdrawn from Palestine? Presently the railroad will be open to Jerusalem, and already thousands of Jews are flocking back to their own land.

Members of Parliament. Messrs. A. G. Taylor and Willis, M.P., succeed in keeping their names before the public, and the latter received the severest possible strictures on his conduct from Mr. Justice Windeyer. An individual threatened him with a law suit, and Willis, it is stated, knowing of a crime committed by this person, used it as a lever to get him out of the country, and so abandon the appeal to law. Keatinge would not go, and now, in order to effectually silence him, the crime is sheeted home, and 5 years' penal servitude incurred. How long will public opinion remain unmoved, when Members of Parliament and public men are so openly rebuked?

Another Disgrace. Another Member of the Legislative Assembly has also figured before the Courts and given testimony to disolute conduct of a shocking nature. The notorious fact, thus made public, should preclude offenders of this character from holding the position of legislators. The men who make the laws should, when proved to be law breakers, be compelled to resign their trust. Disgrace will rest upon the Assembly itself as well as on the public generally, if evil men remain unrebuked.

Lawlessness. Organised lawlessness prevailed when Messrs. Bruce Smith and McMillan attempted to speak at the Glebe. This spirit of violence is likely to grow to yet fuller lengths, and each instance will doubtless impress the public with a sense of increasing danger. It is difficult to determine what influences are at work beneath the surface, but Social Democrats and Liberationists are merely fine sounding names covering elements hostile to modern civilization.

THE Bishop of Adelaide considers that modern Wesleyanism has very greatly departed from the position John Wesley took up.

A meeting in connection with the Women's Christian Temperance Union was held at Macdonaldtown on the 24th inst.

On Wednesday last the Primate paid a visit to Liverpool. A series of meetings was held during the week in Sydney and suburbs in connection with the departure of the third band of missionaries from Australia to China.

## 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., Mar. 1.—Holy Communion 8 a.m., and Mid-day. Preachers—11 a.m., the Precentor; 3.15 p.m., Canon Kemmis; 7 p.m., the Precentor.  
Tues., Mar. 3.—7.30 p.m., Lay Helpers' Lecture, by the Primate.  
Wed., Mar. 4.—7.30 p.m., Bible Lecture, by the Precentor.

DAILY HALF-HOUR SERVICES, 1.15 p.m. to 1.45 p.m., and Sunday Afternoon.  
Rev. Canon Kemmis. Subject—"Pardon of Sin."

## Rev. J. DIXON.

Mon., Mar. 2.—The Body and the Soul.  
Tues. " 3.—The Flesh and the Spirit.  
Wed. " 4.—The Seen and the Unseen.  
Thurs. " 5.—The Known and the Unknowable.  
Fri. " 6.—The Fading and the Unfading.  
Sun. " 8.—3.15 p.m., Deliverance from Sin.

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

## CHURCH WORK.

Tues., Mar. 3.—7.30 p.m.—Co-operation between Clergy and Laity.  
Tues. " 10.—7.30 p.m.—The Need and Range of Lay Help.  
Tues. " 17.—7.30 p.m.—Constancy in Work.

## DIOCESAN.

Thurs. Mar. 5.—Cathedral Chapter, 4 p.m.

## The Church's Year

## The Third Sunday in Lent.

## THE HEALING OF THE DUMB AND DEAF.

"He that would be healed by his spiritual infirmities, must be sequestered from the throng of the world. There is good use in due times of solitariness, that soul can never enjoy God that is not sometimes retired. The Bridegroom of the Church will not impart His chief blessing to His spouse before company."—Bishop Hall.

"The deaf may hear the Saviour's voice, The fetter'd tongue its chain may break; But the deaf heart, the dumb by choice, The laggard soul that will not wake, The guilt that seems to be forgiven— These battle e'en the spells of heaven: In thought of these, his brow benign Not even in healing cloudless shine!"

From idle words that restless throng And haunt our hearts when we would pray— From pride's false chime and jarring wrangle, Seal thou our lips, and guard the way; For thou hast sworn that every ear, Willing or loth, Thy trumpet shall hear, And every tongue unchanged be To own no hope, no God, but Thee."

—Kehle.

## Notes.

THE Most Rev. the Primate preached last Sunday evening at Christ Church, St. Leonard's. Towards the east of the new Missionary lugger "Nine" the natives of the island after which it is named contributed £900.

The annual conference of the Primitive Methodist has continued its sittings during the week in the Albion-street Church.

The Bishop of Bathurst visited Cowra lately and inducted the Rev. J. Everingham to the charge. A harvest festival thanksgiving service was held in the Church in the evening, when the Bishop preached.

THE Bishop of Newcastle visited his See on Saturday last and remained for a time at Bishopscourt, Moppeth.

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 Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (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 atelier."

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## 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 JUDGMENT OF THE BISHOP OF LINCOLN.

To the Editor.

Sir,—The following extract from "The Graphic" may possibly be of some interest to your readers:—

"The Primate has addressed to the Archdeacons and Rural Deans of his diocese an admirable pastoral—a veritable Eirenicon—as a sequel and supplement to his judgment in the Lincoln case. He asks the clergy to consider the vital importance of peace, unity, and charity, without which no impression can be made on the world's tasks which it is theirs to do."

He bids them consider the ruling principle of St. Paul's life and doctrine, that all that is lawful is not expedient, and therefore to abstain not only from the parade of their convictions, but from the very use of them when surrounded by eyes that would be pained and spirits that would suffer at sight of what seemed to them dangerous advances. As regards particular observances, which the recent judgment has found allowable, the Primate earnestly requests the clergy to make no change in adopting any of them, unless first assured of the practical unanimity of their people in making such change. Even in that case he indicates it to be their bounden duty to provide especially on the first Sunday of the month, "administration of the Holy Communion, which shall meet in all ways the desire of those parishioners whose sense of devotion seeks and feeds on the plain, and quiet solemnities in which they have been reared."

From the above I think we may draw the following conclusions:—

1. That the doctrines of our Church are not to the majority of the laity what they seem to be, or what they have been taught to believe.

2. That the clergy have the power of making changes in the doctrine and discipline of the church without the consent of the laity, and of introducing into the formularies of public worship, doctrinal statements which might be wholly disbelieved by the great majority of the laity. As this uncontrolled power is claimed by the sacerdotal section of the clergy, it behoves all true Churchmen of Australasia to take such steps as will secure their church against the presumption of thoughtless and inconsiderate faddists who occasionally find their way into the ministry.

Up to the present we are, thank God, not much troubled in these colonies with what is known in England as "Modern Ritualism," but there is not wanting symptoms to warn us that there is the gravest danger of serious division in our ranks through the insidious operations of this objectionable and sacerdotal section of the Church usurping the rights and privileges of the Protestant and Reformed Church of England. I would therefore suggest that at the next meetings of the several Diocesan Synods, the following resolution, or something akin thereto be submitted by those able to deal with such an important question.—That a committee shall be appointed to consider whether, without making any such alterations in the Liturgy or Formularies of our church as would involve, or imply a change in her doctrines, any measures can be suggested, calculated to check the introduction and spread of novel doctrines and practices opposed to the principles of our Reformed Church, and to report to the General Synod.

This is a copy of the resolution proposed by His Grace the late Duke of Abercorn in 1870 and prior to the revision of the Prayer Book by the Church of Ireland.—Yours truly,

ERRAB,

To the Editor of the Australian Record.

Sir,—As it is the custom of the Church of England missions to the Jews to put forth special efforts, in the direction of the advocating of the Jewish spiritual claim upon the Church, during this season of the Christian year, I shall be glad if you will kindly favour me with a small space in your valuable paper for the following remarks:—

The Rev. G. Loveley (Vicar of St. Mary Key, Ipswich), writes under the heading of "What are some of the duties of Christians in reference to them?" (the Jews), the following: "this duty has a twofold reference: First, as to this present position. Second, as to their future prospects. Our duty is as to the heathen, and as to all who know not God; that is, to send to them the Gospel, and in every way we can to show them kindness and love. And not only so, but to give them the first place—the first place in our prayers—the first place in our offerings—and the first place in our Church collections. The Lord enjoined upon His disciples they should 'begin at Jerusalem,' Luke XXIV 47, and it is written, Rom. I 16, 'the Gospel of Christ is the power of God (unto salvation) to every one that believeth, to the Jew first.'"

And then consider how much we owe them. All our spiritual privileges have come to us through the Jew. "Salvation is of the Jews," John IV 22. The Bible was written by them: above all our Lord and Saviour Jesus Christ in His human nature was a Jew.

But it may be said of what use is it to send to them the Gospel? Is not the veil upon their hearts, and it will not be removed till the Lord come. Yes, the veil is upon their heart as a nati; but only in part, as it is written, "Blindness in part has happened to Israel," Rom. XI 25, and it is written again, verse 5, "there is a remnant also at this present time according to the election of grace."

Secondly, what is the duty of Christians in reference to their future history. Certainly it is not our work to restore and convert them. This is expressly said to be the work of the Lord. It is He that will "set His hand again the second time to recover the remnant of His people," Isa. XI 11, and "He that scattered Israel will gather them," Jer. XXXI 10; and again, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication," Zech. XII 10.

Now, though all this be the Lord's work; He has told His people plainly what they have to do in the matter. "Pray," He says, "for the peace of Jerusalem," Psalm CXXVI 6; and in Isa. LXII 6, 7, how forcible are His words, "ye that make mention of the Lord keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth."

There then, is our duty, if we are the Lord's remembrancers. And what a motive ought it to be to stir us up, and to urge us the more earnestly to do so to know, that for this very thing the Redeemer Himself is ever pleading before the throne on high: for we know that the words of Isa. LXI 1, are His words, (compare them with Luke IV 17, 20), therefore He is still the speaker in chap. LXII; and consequently the first verse in his prayer. What is it? "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Now, as many churches have arranged during this Lent Season for various mission services—for the Chinese, Melanesians, Aborigines, and others, and so far as I know, there is not one church in the whole of New South Wales where arrangements have been made for services on behalf of the Jewish Mission. I would like to suggest that some thing like mission services, or sermons, etc., should be arranged to take place in some churches. That the Jewish claim upon the Church, which ought to be the first in order, should not be entirely forgotten, to take place, at least, as the last in order.

I wish to state also that there are now thousands of Jews who join annually the ranks of the faithful in Christ, which wonderful fact has been brought about by the prayers, and the Christian efforts put forth by the lovers of Israel for Christ sake.

I shall be glad to interest congregations, as far as possible, by sermons or lectures on Sundays or week-days, whenever invited by the incumbent of any parish to do so.—Yours etc.

LEWIS ABRAMOWITZ.

7, Princess-street Sydney, 17/2/1891.

THE CHURCH ARMY AND DARKEST ENGLAND.—It was a bright and hopeful meeting says the *Rock*, that was held on Friday at Princes' Hall, Piccadilly, on behalf of the Church Army Labour Home. Especially interesting was the testimony of several men, who occupied seats on the platform, who owe their social regeneration to the efforts of the Home. The Earl of Meath, who presided, gave an account of the German colonies, which were started in 1882 by Pastor von Bodelschwingh, and now number twenty-two in the towns and country districts. The success of these institutions is due to an observance of principles which the speaker explained in detail, the most important being that labour is as hard and less remunerative in the colonies than elsewhere, that the goods produced are sold at market price, that trained instructors direct each Home, and that there is complete co-operation between all the colonies. On his return from Germany, Lord Meath found that the Church Army had adopted that scheme in many of its details before *In Darkest England* was published. Without professing any knowledge of the working of these operations, his Lordship expressed the belief that the closer we followed the Teutonic system the greater the benefit that would accrue. The Rev. W. Carlile narrated the history of the establishment of the Labour Home in the Mission Hall, Crawford-street, Edgeware road, and told of the great good it had already done in reclaiming men who had sunk into degradation and misery. From £10,000 to £100,000 are urgently required. Mr. Carlile has received in answer to one on the scheme, a letter, in which Sir H. F. Ponsonby says: "The Queen fully appreciates the devotion of those who have commenced the good work you describe, and hopes that their efforts to mitigate the evils you allude to may be successful." The Bishop of Wakefield, who is surrounded with many pressing wants in his own Diocese, has just sent a cheque for £50 towards the scheme, and says he wishes he had been able to make it more. He then adds: "I pray God to bless your work." Labour home shelters are expected to be opened in many large provincial towns in the kingdom.

The Church Army is shortly requiring another Assistant Secretary owing to the Rev. W. H. Hunt, formerly of St. Helen's, being almost entirely engaged by the great pressure of work in connection with the new scheme.

For Fresh Game of all kinds go to C. CARMODY, 20 King Street, —ADVT.

Always keep a small tin of ANNOTT'S MILK Biscuits in the house for the Children.—ADVT.

## Religious Life and Work.

I'll Lend You a Book.

"WHEN I was first anxious about my soul," said a Church worker not so long ago to a young clergyman, "I went to the most eminent Christian I knew and unobtrusively some doubts which had long perplexed me. He was very kind, and allowed me to state my case. When I had ended, he said, 'Well, it is rather an intricate subject, but I will lend you a book which will set you right.' He did. I read it, and felt as full of doubts as before. So I went to a clergyman, and laid my whole difficulty before him. 'Well,' he said, 'I quite see your points, and I think they can be cleared up. I will look out a book or two and send them round to you.' He sent the books—I read them. But I was still unsettled. I went to another adviser. He was in a hurry; said he could not go into the subject then—he would lend me a book. That nearly ended my enquiries. Happily I found in a neighbour someone who was ready to hear all I discuss, and tell me, not so much what wise men had said, but what he himself believed and had lived on. To him, under God, I owe my decision." Was that an exceptional case? Are there not many young people whose doubts may dwindle into insignificance if they can be brought out into the light of day and candidly examined, more particularly if they are doubts which spiritual experience can best meet? Now that drawing-room chatter and the dialogues of the popular novelist are often enlisted on the side of flagrant error or cold unbelief, the need of personal dealing is more than ever apparent.

"Hasten Slowly."

This is a wise precept. I heard lately of a shipbuilding company boasting that they had finished and sent to sea a large ship in six weeks. She never returned from her first voyage. In court Sir Thomas More used to say, "Let us stay a little that we may have done the sooner."

Not Seeking Mine Own Profit.

Some people who talk and think much about "Christian privileges" seem to destroy them in their very anxiety to possess them. A man's religion must be personal and experimental to be worth anything. Only thus can it be real. But the religion that is centred in self and bounded by the circumference of self cannot be the Christian religion, the religion named after Him who came not to be ministered unto, but to minister; Whose life, from beginning to end was a life of self-sacrifice; and Who did not leave us to infer, but distinctly stated, that He had left us an example of what should be our attitude to each other in His attitude to us. The spirit of Christianity breaks down barriers, and puts a man in touch with the whole world. He cannot enjoy Christian privileges in his own life who is indifferent to the sins and sorrows, to the joys and attainments, in the lives of others. One might as well try to shut up daylight in a box as to monopolise Christianity. You destroy the light as soon as you drop the lid. Diffusion and freedom are part of its nature. And so a man's Christianity is destroyed as soon as, in any way, he attempts to bring the lid of selfishness and exclusively personal interest down upon it.

Expressive Childish Phraseology.

In the "Life of Nathaniel Hawthorne," it is stated that his little daughter had a wonderful faculty for inventing and narrating stories. One day she was overheard telling her brother about a naughty child who grew naughtier and naughtier, till at last she struck God. Ah! That childish phraseology is most expressive. How often men wander from what is right, become "naughtier and naughtier," till God is "struck" and pained to the heart.

Religious Work.

It was said of a celebrated female saint that she did nothing but what was done by everybody else, but that she did all things as no one else did them. Religious work ought to mean doing everything as if we felt that the all-seeing eye of God were indeed upon us. There ought to be absolutely no distinction in this sense between things religious and things secular, for the spirit of religion ought to sanctify all our doings.

A Soldier's Epitaph.

If he that ruleth his spirit is better than he that taketh a city, every soldier of Christ should strive to deserve an epitaph such as that which was once placed over a soldier's grave—

"Here lies a soldier whom all must applaud,  
Who fought many battles at home and abroad;  
But the hottest engagement he ever was in,  
Was the conquest of self in the battle of sin."

A Memorable Sentence.

The following is related in the biography of Bishop Wilberforce:—One of the Queen's ladies-in-waiting had heard him preach before the Court, and being questioned about the sermon, and asked to give an account of it, she said, "It was very interesting, and I enjoyed it, but the only thing I can tell you was one short sentence, which struck me so that I wrote it down on the fly-leaf of my Prayer-book; it is this, 'Remember, respectability is not conversion.'"

## Home Notes

THE BOOTH SCHEME.—Mr. Booth has lost another supporter through the withdrawal of Mr. Webb-Peploe, of St. Paul's, Onslow Gardens, who was one of the first among the English clergy to recommend the new 'movement.' This cannot be surprised at, when Mr. Booth announces that he intends 'to work out the scheme propounded in his book, and he further intends to work it out in his own way; and that he would have no inspector, commissioner, or anyone else to control his actions or interfere with him as to the manner in which he carries out his proposals. Does not the General assume a dictatorship as to the disposal of a vast sum of money which few people will feel able to support? 'If he were to have any master in this business, any inspector, anyone to overrule him,' he declares, 'he would have an earl, or a duke, or the Prince of Wales; but at present he has no intention of departing from being the general of this movement as he has been of the Salvation Army movement.'

If General Booth fails to get sufficient subscriptions from the public for his great Social Relief Scheme, he states that he will order a fast of the Army until every penny is subscribed.

The *British Weekly* in discussing General Booth's scheme dwells on the fact that, even in the midst of hostile criticism, the General has not been afraid to "part with one of his ablest men." Our contemporary adds—"This new departure of the Army will undoubtedly have a great effect on current theology. The very fact of General Booth appearing in the pulpit of the City Temple and cordially acknowledging the support of Nonconformist leaders means much, and some keen observers have feared that the abandonment of theological narrowness and suspicion will chill the enthusiasm of the Army, and issue in a powerless Broad Churchism. We do not think so."

A LONDON LAY BROTHERHOOD.—With regard to the new Lay Brotherhood scheme the *Record* understands that a commencement will be made in the districts of Paddington and Marylebone. Commenting on the scheme our contemporary says:—"These outlines will seem to most Churchmen carefully devised and fairly workable. But there appears to be some doubt upon the question of vows. What is to be regarded as the true nature of the 'promise of obligation' taken by Brothers? Is it to be viewed as a vow, or merely as a business-like agreement? If the Brother wishes to end his connection before a year of service has expired can he do so? Or will he need 'dispensation' from somebody? This, as it seems to us, is a part of the scheme upon which information might have been clearly given. Will the Brothers wear any distinctive dress, or pose as quasi-clerics? Here, too, we are uninstructed. As, however, the matter is still in its earliest stages, the promoters may be not unwilling to offer assurances that nothing in the nature of a vow, dispensable or otherwise, is intended in the promise, and that the Brotherhood will avoid any symbols suggestive of monasticism. Until these points are cleared up the scheme will be regarded with reserve by many Churchmen."

THE VATICAN.—It was lately stated that the Pope intended to impose an entrance fee of 1*fr.* on visitors to the Vatican museums. Some papers, amongst them the *Riforma*, opened a discussion on the question whether the Pope had or had not the right to do this, as the law of the guarantee does not consider the museums as the property of the Holy See, but only states that the Government cannot expropriate them. A Dalmatian telegram from Rome says that on Monday every Italian in the service of the Pope was dismissed, and the duties of the domestics in the Papal apartments, both in the ante-chamber and the interior, were transferred to foreigners, an inquiry having shown that Signor Crispi had several secret agents among the personnel of the Vatican.

PRACTICAL PHILANTHROPY.—The visitor to Sir George Humphry, the newly-knighted Cambridge Professor, is surprised to find all the servants in his large and beautiful houses are little girls. His wife is an active member of the "Society for the Care of Young Girls," and believes that the best way of caring for them is to give them sound training in domestic work. With rare unselfishness she has turned her own house into a training-school for some dozen little maids, whose ages range from twelve to sixteen, and who look charming in tall picturesque caps. They turn out excellent dinners, and are the best of waitresses.

CATHEDRALS.—The London *Builder* is issuing a special series of illustrations of the Cathedrals of England. The ancient plans and structural additions of various ages are also published.

DOWNGRADE INSTITUTES.—Mr. Spurgeon writes in the *Sword and Trowel* for January upon "The Present Crisis," i.e., upon its "downgrade" tendency, and it is needless to say that he writes with energy and point. "Need we go far to find Nonconformist churches which will never be accused of Puritanism, but might be called clubs for social, political, literary, and sportive purposes. . . . We have 'institutes' for youth where the gambler tries his unaccustomed hand, and sing-songs where the frequenter of the low music-hall acquires his first taste for the comic and the loose." It is indeed, true that our Christian institutes need very careful looking to in such matters as these.

## "Underneath."

A CHAPTER FOR THE SICK AND INFIRM.

I have a message to-day for you who cannot help thinking of your trials, your infirmities, the cross that is laid upon you, the burden you have to bear. You cannot forget your trouble—it is no use trying to make light of it, for it is a real and heavy affliction, and your sad heart feels its pressure. Well, just for a while to-day, friend, look your trouble—your cross that God has chosen—full in the face; realise its weight if you will, including every foreboding you experience, every worry that oppresses you, each vexation you have to bear. Then rejoice to know that the burden need not in any wise overwhelm you, since this is the assurance of God's holy Word—"Underneath are the Everlasting Arms."

You are conscious of exceeding weakness, but underneath your feebleness is the strength of God; He bears up worlds; He controls all power that exists—none can describe or limit His Almightyness, and His strength is underneath your infirmity. A good, great man said once it rejoiced his heart when a little child, wondering how to cross the road, came up to him trustfully and said, "Please lift me over." How readily he took up the child in his arms, and with what confidence the little thing nestled against him, forgetful of fear! Does your Father in heaven care less for His child than that good man did for a little unknown wanderer? No, feeble and suffering one; take comfort in the certainty that underneath your weakness, to uphold, sustain, and strengthen you, there abides the power of God.

The pain does not seem too hard to bear when you realise that underneath you, amid all your sufferings, is the Master's remembrance. The robust, healthy, fortunate child is not the one the parent thinks about most in the family, but the child that lies worn with pain in the sickroom, and looks to the mother for help and cheer. Never for one moment does the Lord forget his suffering ones; every pain laid upon them he understands as mortal vision never can. Underneath all your pain, child of God, is the eternal, unsleeping remembrance of your Lord and your Redeemer. Underneath your every need, felt and unmet, is the care that provides for the sparrows, the grass, and the flowers—the care that is pledged never to forsake you, and that numbers the very hairs of your head. Beneath your weight of perplexities, beneath your doubts, your frettings, and your helplessness, is that sure and strong foundation on which now and henceforth your soul may rely—the wondrous, ever-living love from which nothing can separate you.

"There is nothing but love between God and my soul," a believer once said earnestly, the cares and difficulties cannot part you from Him, since however your fear may magnify them, underneath is the Everlasting Love. God's love is beneath, and above you the stars of promise are shining through the darkness of trouble. Look no longer at your trials, but see how bright the promises! Though they shine with heavenly radiance, their glory seems to come right down and meet your own special case, your peculiar need to-day; you can lay claim to them as your own; they belong to you for they are the promises of Him who is nearest and dearest to you—Jehovah Jireh—the Lord who provides when otherwise all is shadow. Think of these promise-stars: "I will go before thee and make the crooked places straight." "Lo, I am with you always." "Come unto Me and I will give thee rest." "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

A Christian visitor tells of a much-tried saint who could not sit up without the support of bands and braces. He had been helpless and suffering for many years, and the visitor asked, in great compassion: "My friend, are you left quite alone in your infirmity?"—"No," was his triumphant answer; "I am not alone, for my God is with me." In pain and poverty he still possessed his treasured Bible, and the assurance of the near presence of his Lord. So the message I would bear to you just now is this: God is very near to you—so near that if you will only bid farewell to doubt and disquiet, and lean simply and entirely on the Master, you will know and prove how the touch of His power, His love, can sweeten sorrow, and lift away heart-heaviness. Where, oh, my soul! is the burden that bowed thee down? Where is the sting that embittered thy portion? Since for ever and ever underneath this life of mine with its weight of sorrow, its manifold needs, its infirmities of soul and body, abides the covenant of my living Lord—"Underneath are the Everlasting Arms."—*Times*.

Our devoted Scripture-reader one November night asked me to accompany him to a room to baptize a child. On our arrival at the house, we ascended the staircase, every step of which creaked beneath our weight, and at last entered an attic which was occupied by a large family, plus a lodger or two. After I stated the purpose of our errand a basin of water was provided, and all bowed their heads in the attitude of prayer, with the exception of the mother, who placed in my outstretched arms a cold, stiff child, which I found, just before I uttered over it the name of the blessed Trinity, to be lifeless. The woman, doubtless observing a shudder and surprise on my part, said, "I thought you baptised dead children," and returned the little corpse to the cotlin in the corner of the room.

CANON McALL has set at rest the stories that the Queen vetoed Liddon's nomination to the episcopate. The late canon never would allow his name to be submitted, and he always refused any offer in the air.

## Temperance.

Alcohol as a Medicine.

A doctor, writing in a medical paper, gives the following concise summary of his views respecting the medicinal use of alcohol:—"1. Grave responsibility rests upon the medical profession in the use of alcohol as a medicine, on account of its deleterious influence upon the system, and the liability of the patient to contract the habit of using it as a beverage. 2. Alcohol being an acrid narcotic poison, the bottle containing it should be labelled 'Poison,' as a reminder of this characteristic, and a warning to handle it with care. 3. Alcohol, containing none of the compounds which enter into the construction of the tissues, cannot properly be termed a tissue-forming food. 4. The evidence in favour of the existence of a heat-generating quality in alcohol is not sufficient to warrant the belief that it is a heat-producing food. 5. As a narcotic anæsthetic alcohol has a limited sphere of adaptation, and is much less valuable than several other narcotics and anæsthetics."

Women and the Drink Question.

To show the effective result of women's work on the drink question, the hon. secretary of the Women's Christian Temperance Union at Tamworth writes to us:—"As the local option vote was to be taken at the municipal election, our organisation agreed to put forth its full energy on the side of restriction. We invited the members of all the temperance bodies to a social evening, and also secured the services of some of our most effective local temperance advocates to put the matter before the meeting, which was well attended. Refreshments were provided for all comers. Now the elections are over, we rejoice in the fact that Tamworth has redeemed the character it lost three years ago. The answer to the local option question was an emphatic negative to both questions. Our temperance advocate was easily returned. Many of our sisters did admirable service on polling day. With the president at their head, they with untiring zeal put the questions at issue before the electors at each polling place. They also brought in the loiterers. One of the returned candidates gracefully referred to the service rendered to his cause on the election day by the women. The service rendered to the temperance cause during this struggle by our organisation is an unanswerable argument in favour of the establishment of branches all through our colony before another local option vote be taken."

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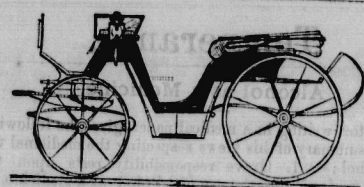
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MARCH, XXXI Days.

3rd Sunday in Lent.

MORNING LESSONS. EVENING LESSONS.

1 M. Genesis 37 Mark 4 v 35 to e Gen. 39 or Gen. 40 Rom. 11 v 23

2 M. Levit. 26 v 21 to v 23 Levit. 26 v 21 to v 23

3 M. Numbers 6 to v 14 Num. 9 v 15 to 10 to 12

4 W. 10 v 11 to v 14 11 v 23

5 TH. 11 v 24 to v 26 12 v 13

6 F. 13 v 17 to v 24 14 v 24 to 15 v 8

7 S. 14 v 20 to v 26 16 v 23 to 17 v 8

8 S. Genesis 42 Mark 8 v 10 to e Gen. 43 or Gen. 45 1 Corin. 1 v 23

## The Australian Record.



wages is to be settled by a display of physical force what is the effect on the investment of capital? Supposing that a riot answers its intended purpose, and sustains a trade union policy, still what is the ultimate and general effect on the prosperity of the country—and of the wage-getting class? No laws exist against labor combinations. Men are free to meet, to unite, to discuss, to subscribe, to work or to refuse to work, just as they please. But this liberty belongs equally to everyone, and to interfere riotously with any other man's freedom of labour is to deny in practice one of those fundamental principles which it is most to the interest of the working classes to maintain.

The working men of Australia boast of freedom, and yet they are acting in this matter in the most tyrannical and arbitrary manner. Men cannot with impunity take the law into their own hands. They may seek to influence others, and persuade them how to act; but beyond that point they must not go. To interfere with and molest others, places them within the reach of the law. We hope the misguided ones will be induced to keep the peace, and that neither life nor property may be sacrificed. Let us hope also that the men on strike will see the importance of understanding the question in all its bearings and not simply look at it from one standpoint, but view it from all sides. Then the knowledge gained will lead them to reject the manifesto of the Union, and earn for their wives and children what every working man in the colony may have if he chooses—bread enough to eat and a little money saved to fall back upon when trouble or sickness comes, and gains admission at his door.

#### AMBULANCE CORPS.

A PUBLIC competition in connection with the New South Wales Railway and Tramway Ambulance Corps was held on Monday night in the Exhibition Building in the presence of a large assembly, including Messrs. FEHON and OLIVER (Railway Commissioners), Dr. WOODWARD (Railway Medical Officer), Mr. D. KIRKCALDIE (Chief Traffic Manager), Mr. A. RICHARDSON (Comptroller of Stores), Brigade-Surgeon WILLIAMS, P.M.O., and Sergeant-Major BRACKWELL (Medical Staff Corps). Twenty Companies, representing a total of sixty men took part in the competition. Dr. ROTH, Dr. KRAIGS and Dr. MCCORMACK acted as judges, and Mr. T. K. MCGOWAN (secretary) supervised the proceedings. The competition was exceedingly close, and gave the judges a good deal of work to do in determining the relative positions of the competitors. We know of no good work more deserving of public countenance and support. It appeals to our sympathy for fellow-creatures in sudden extremity; and the teaching it would supply—with a moderate amount of perseverance and care on the part of the taught—gives the knowledge necessary to enable its members to render that first aid to the injured which is often so vitally important, pending the arrival of a doctor. The need for the extension of Ambulance Classes is constantly pressing itself upon us. The fatal termination of one or two accidents of recent date might have been prevented, or it may be that in others suffering would have been much lessened had some person near who could have assisted those who in a moment were stricken down by accident. Suppose, for instance, that a man meets with a severe accident—has a leg or an arm crushed—would it not be an advantage to have a person near who would know how to apply such bandages as might staunch the bleeding and keep the patient more strongly alive until he could be properly treated. Those who are engaged in hazardous occupations might with advantage become members of such a class or society if our medical practitioners could devote a little time to their instruction. The matter requires simply to be begun, and the employers would soon give the subject their attention, and arrangements would be made to enable some of the men employed in our warehouses, factories, and engineering establishments to be trained so as to fit them to render promptly first aid to the injured in a manner which would reflect credit to their instructors, and mitigate the sufferings of the unfortunate. Our attention has been directed to the operations of an Ambulance Society, in England and one of its happy results. The circumstances as detailed are as follows:—A man, drowned, it was said, was being carried on a shutter home through one of the large seaport towns. The bearers on the way met an ambulance man, who, on finding out what was the matter, persuaded them to lay the body down. He then set vigorously to work, and by using the knowledge gained at the class succeeded in restoring the man to life again. Such a result was an achievement gained by the practical instruction he had received in connection with the Ambulance Society. The same means of information from which the above was obtained contain the following harrowing statement:—An inquest was held on the body of a quarryman, who died under the following circumstances: A crane was being pulled down, and the deceased was assisting in the work, when owing to the slippery nature of the ground the derrick pole slipped and fell to the ground, deceased being knocked down and one of his legs fractured. He was put into a cart and sent to the nearest hospital—a journey of two hours—and, unfortunately, too slack a bandage was tied round the fracture, consequently deceased bled profusely. At the hospital it was found necessary to amputate the broken leg, but the patient was so weakened by the loss of blood that he died from exhaustion a few hours after the operation had been performed. Now, we think it was no discredit to the fellow-workmen of the injured man if they were not trained in the knowledge of rendering first aid under the

circumstances just stated, but an ambulance class man would have been likely to have put the bandage on the man—who virtually bled to death—in such a way, and with such knowledge of when and how to put it on, as would have prevented excessive loss of blood, and probably saved life. Our readers may perhaps remember cases when first aid would have been of immense service, and we think the subject is one worthy of fuller consideration than what is now given. The Railway Commissioners are to be commended for the excellent support they have given to their ambulance corps, and employers of labour might with great advantage copy their example.

#### Australian Church News.

##### Diocese of Sydney.

Lay Helpers' Association.—On Tuesday evening last, the second of the series of Lenten lectures was delivered in the Cathedral by the Most Reverend the Primate. The subject was "The Distinction between Clergy and Laity."

St. Thomas' Balm.—On Thursday evening, the 19th inst., an oxy-hydrogen limelight exhibition was given in St. Thomas' Hall, Mr. F. R. Robinson presiding. The Rev. P. N. Hunter gave a descriptive lecture, the subject being "The Cathedrals of England," illustrated by excellent views thrown on the canvas. Musical selections were given at intervals. There was a large attendance.

St. Matthias', Paddington.—A concert was given last Thursday, the 19th inst., by the choir of St. Matthias' Church at St. Matthias' Hall, Paddington.

St. Andrew's, Summer Hill.—Rev. John Vaughan gave a lecture entitled "The Right Foot Foremost" on Thursday evening, the 19th inst., under the auspices of St. Andrew's Literary Debating Society. Mr. Studly, one of the vice-presidents, occupied the chair, and there was a fair attendance. The lecturer treated his subject in an interesting and amusing manner, his witty sallies calling forth applause.

Local Option League.—A deputation from the Local Option League waited on the Primate on Thursday, the 19th inst., at the Chapter-House for the purpose of asking him to become a vice-president of the league. He was addressed by Dr. Rutledge and the Rev. R. Bavin, who explained the objects and aims of the league touching the restriction of the liquor traffic, and the more effectual closing of the public-house traffic on Sundays. It was pointed out by Dr. Rutledge that, in regard to this illegal traffic, many publicans were in favour of entire cessation of business on Sunday, but they feared to refuse their customers. If they did so they lost their week-day trade. After asking several pertinent questions, not only about the constitution of the league, but also in reference to our licensing laws, the Primate consented to allow his name to be added to the vice-presidents' list.

The Hon. J. E. Knox, M.L.C.—At the monthly meeting of the standing committee of the diocese of Sydney, held in the Chapter House on Monday afternoon, a farewell address from the members was presented to Mr. Knox by the Primate, as president of the committee, and was acknowledged by Mr. Knox in very appropriate terms, although he had not been aware of the intention of the committee to present it until the business of the afternoon was approaching its completion. The address was as follows:—"To the Honourable Edward Knox, Esq. M.L.C., Fionna, Double Bay.—Dear Mr. Knox,—As the time is approaching when you will take your departure for Europe for a season, we desire before you leave to assure you of the high esteem in which you are held by us, alike upon the ground of your personal character, and of the many important and valuable services which through a long course of years, with undeviating consistency, and not without much sacrifice of time and individual comfort you have rendered to the Church in the diocese. Whether as a member of synod, or of the standing committee, of the Cathedral Chapter or of the Church Society, of the Church buildings loan fund, or the corporate body of trustees, or any other of the various offices to which you have been elected by the voice of the Church, you have displayed the same spirit; your conduct has been characterised by the same devotedness, energy, and faithfulness. While at the same time you have set an example of liberality in the support of our church institutions which has greatly conduced to their efficient operation. We venture, with the fullest confidence, to assure you that, in giving utterance to these sentiments, we are only expressing what is felt by your fellow-churchmen generally throughout the diocese, and by the great body of the members of the synod, in whose labours you have so long participated. Nor is it only in connection with your own church that you have sought to benefit the community. Without touching upon other matters, we call to mind with deep thankfulness the strenuous and persistent efforts which you put forth in your place in the Legislature to prevent the passing of the Divorce Extension Bill, which you very properly regarded as calculated to relax the sanctity of married life in this colony. We rejoice to learn that, we may look forward to your return to the colony, after no lengthened absence, refreshed and invigorated, we trust by the rest and change which you will enjoy. It is our earnest prayer and hope that with Mrs. Knox and other members of your family you may have a safe and prosperous voyage, and that the best blessings of our Heavenly Father may follow you and yours everywhere and always.—Signed by the president and members of the standing committee.

St. Andrew's Cathedral.—(Auxiliary of Church Society).—The annual meeting of the members and subscribers was held on Monday evening the 23rd, in the school-house, Pitt-street, the Very Rev. the Dean, in the chair. The attendance was only small, and among those present were Rev. R. J. Read and the Organising Secretary. The treasurer's statement showed a decrease in the amount collected for 1890 as compared with 1889, thus in 1890, £121 4s 2d, in 1889, £140 3s 2d. The office-bearers for the year were re-appointed, and the hon. secretary read the year's report.

St. Luke's, Burwood and Concord.—At a meeting of the churchwardens, sidesmen and parochial council held in the schoolroom on the evening of the 24th, the subject of engaging the services of an efficient curate for the parish was fully discussed. As the incumbent did not know of one available just then whom he could invite to work with him, the further consideration was postponed for the present. The meeting then resumed the consideration of the projected parsonage. It appeared that the funds in hand and those which may be relied upon at no distant date amount to almost £1000. The meeting appointed a small building committee to treat with Messrs. Drake and Walcott, architects, to prepare plans, etc., and call for tenders.

Croydon.—A concert was given in the school hall, on Tuesday evening last, in aid of the St. James' parsonage fund by a number of lady and gentlemen amateurs, under the direction of Miss Holborrow.

The Ruridicanal Chapter of the Illawarra District.—A meeting of this Chapter was held in the Parsonage at Bulli, on the 17th inst. A communion service was held in the church at 11 a.m., in which the Revs. T. C. Ewing, R.D., and H. W. Taylor, took part.

The morning session of the Chapter was occupied in conversation upon the following subjects:—(1) The best means of improving our Sunday schools, and of making them more efficient in accomplishing their proper work. (2) The advisableness of establishing a branch of the C.E.T.S. in each parish. (3) The good likely to accrue from holding special missions in each parish throughout this district. Many wise and profitable things were said in this conversation; but no formal resolutions were passed. The afternoon session was chiefly devoted to the consideration of the subject:—"The Church of England in its relation to the working classes." The Rev. H. W. Taylor introduced it, and in doing so, displayed considerable research and ability. Mr. Fry and others spoke upon some aspects of the subject. A short conversation then followed upon the different schemes which are now being put forward by various persons for the relief of the unemployed, and the amelioration of the poor. As the result, the following resolution was carried:—"That this Chapter expresses its sympathy with the scheme for ameliorating the condition of the unemployed, as submitted by the Rev. J. D. Langley."

##### Diocese of Newcastle.

Election of Bishop of North Queensland.—We were startled by the information given in the *Daily Telegraph* of the 18th inst. that there is a hitch in the confirmation by the House of Bishops of Canon Barlow's election to the above see. It is true we are somewhat reassured by your announcement on the 21st that the "ubiquitous interviewer" had jumped to his conclusions too soon; but still it will be a relief when we know for certain that the election has been endorsed by the Bishops. As a member of the Newcastle Synod I can say that we should have felt much aggrieved if we had elected any one, Canon Selwyn for instance, only to be vetoed by the Bishops. But I suppose this would have been the case if the *Daily Telegraph* is correct in its statement as to the cause of their objection to Canon Barlow, Canon Selwyn being equally with Canon Barlow a non-university man. I hope it will turn out that the *Daily Telegraph's* statement is entirely incorrect.

Bishopscourt.—On Friday the 20th, the Bishop met at Morpeth the members of the committee charged with the repairs and enlargement of the Bishop's residence there. St. Paul's, W. Maitland.—On the same day a meeting was held of the Diocesan Presentation Board and of the parochial representatives appointed to act with it. The Rev. Canon Anderson, now of Hughenden, North Queensland, was appointed to fill the vacancy. Canon Anderson is expected at St. Paul's in a fortnight.

Gresford.—On returning from his wedding trip with his amiable bride, the Incumbent, Rev. Geo. Moore, found awaiting him a handsome new buggy, which had been supplied by the kindness of his parishioners, one of whom had further provided him with a good, staunch, steady pair of horses. In addition to this a gentleman of W. Maitland presented Mr. Moore with an excellent set of double harness. It is most pleasing to have the opportunity of recording such instances of thoughtful and encouraging kindness. May Mr. and Mrs. Moore, the latter of whom has just come out from England, have many years of happy usefulness in their new home and among their kind people.

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(From the Morpeth Parish Gazette for February.)

A meeting of members of the congregation of St. John's (Hinton) was held on January 21st, at 8 p.m., to afford the Incumbent an opportunity of answering questions on various matters which had disturbed the minds of some. Mr. W. H. Christian in the chair. In answer to various questions concerning books alleged to have been used in this parish or sold at the Book Depot, Mr. Goddard said that none of the books objected to had been used by himself or recommended by him to his parishioners, and further that he was not responsible for introducing any one of the books into the Depot, that most of them were on the shelves before he was appointed a member of the Committee and some of them before he even came to Australia. Mr. Goddard said a great deal had been made of the fact that he seconded a resolution to order further copies of the "Congregation in Church" and the "Ritual Reason Why," and explained that it was a *pro forma* seconding which he had made in order to bring the matter duly before the Committee that it might be discussed, the result being that when the Secretary, who had moved the resolution, expressed his intention of ordering no copies without the instructions of the Committee, the matter was dropped, and the "previous question" carried. Mr. Goddard affirmed that neither of the books were known to him beyond their titles, that he had never possessed and never read either, and that those who marked the extremest passages in these works and stated, simply because he formally seconded this resolution, that such was the teaching he desired to give, were either ignorant of his teaching or wilfully misrepresented him. After quoting the paragraph relating to the books from the Depot Committee's Report to Synod in June, 1890, Mr. Goddard concluded by observing "that none of the books had been there for nearly three years past, and it seemed most unlikely that anyone would desire to re-introduce them against the peace of the Church." A hearty vote of thanks was accorded to the Incumbent on the motion of Mr. Anderson, seconded by Mr. J. C. Beattie, who, with others supporting, expressed themselves as thankful for the Incumbent's address, which would remove doubts and suspicions which had been floating about for some time. In reply, Mr. Goddard earnestly appealed for a more hearty co-operation in the *real work* of the Church—for the glory of God and the good of our fellow-men—work which was terribly hindered by party strife and faction.

God's Acre.—Your contemporary, the *Australian Guardian*, says that one of the advantages of a churchyard surrounding the church is that "those who go to church to enter the married state are reminded that they may not live many months together ere death may separate them, forever in this world." As many of our country parishes in this diocese have still old-fashioned churchyards around their churches, I commend the above thought to your readers as a curiosity in literature. It certainly never struck your correspondent, and would hardly seem to be conducive to marriages in such churches. The marriage service is silent on the point.

Christ Church Pro Cathedral.—The Right Rev. Dr. Stanton, Bishop-elect, preached last Sunday morning and evening. The building was crowded to the doors. He intimated that he had not settled whether he should become Bishop of Newcastle diocese or not; a difficulty had arisen which might prevent him; the difficulty is whether the nomination of the Rev. Canon Barlow as his successor in the Bishopric of Northern Queensland be carried or not. Dr. Stanton returns to Northern Queensland in a few days, to await the progress of events.

##### Diocese of Goulburn.

Cooma.—The bazaar held at the School of Arts, Cooma, in aid of the fund to provide a spire for the Church of England, was numerously attended. Adelong.—Chinese Tea Meeting.—In connection with the Chinese New Year's celebration, the Rev. J. B. Gribble inaugurated a tea and entertainment for the Chinese of Adelong. On Tuesday evening, (Feb. 10th) 34 celestials including one woman, put in an appearance at the tea, which was laid out in the vicarage verandah. After tea an adjournment was made to St. Paul's Church, which was soon filled with a deeply interested congregation. The Chinese occupied the front pews of the church, while the members of the choir attended in full and rendered a number of sacred pieces in a manner well pleasing to their guests. The Rev. J. B. Gribble, after prayer, explained the reason why of the proceedings, and proceeded to address the Chinese on the great theme of human redemption, through Jesus Christ; Johnnie Ah Hoe acting in the capacity of interpreter. The address was listened to with attention by the Chinese, while the European portion of the audience manifestly realised the solemnity of the occasion.

Braidwood.—W. A. Isley is the successful tenderer for the new Church of England, the price being £2500. Eleven tenders were sent in. Germantown.—A farewell concert to the Rev. Julius Scott, was held last Tuesday night at the School of Arts. There was an excellent attendance. Mr. Scott leaves for Bundanore parish, where his father was previously incumbent. He has been nine years at Germantown.

##### Diocese of Grafton and Armidale.

Port Macquarrie.—The sale of fancy goods was a great success. The attendance of visitors was large, and purchasers plentiful. Diocese of Ballarat.

St. Peter's, Ballarat.—An interesting address was given on the 1st inst., in St. Peter's by the Rev. A. Yarnold, vicar of Christ Church, Sydney, in reference to the New Guinea Mission. There was only a moderate attendance. The Rev. gentleman illustrated his remarks by reference to a large map of the island, and was awarded a hearty vote of thanks at the close of an instructive address.

Buninyong.—The annual harvest thanksgiving service was held in Holy Trinity Church, last week. The church was very tastefully decorated by the ladies with sheaves of corn, fruits, flowers, and evergreens. Archdeacon Green preached a most eloquent sermon, which was at the same time practical, and delivered with great power. The choir sang a harvest anthem and suitable hymns were nicely rendered, the whole service being bright and hearty.

Bishop of Adelaide.—The Bishop of Adelaide preached twice at Ballarat on Sunday week last, in the morning at St. John's, and in the evening at Christ Church pro-Cathedral.

##### Diocese of Bathurst.

Molong.—The harvest thanksgiving at the Anglican Church, Garra, near Molong, on Wednesday, was an unprecedented success. Immense throngs from all parts of the district, and all denominations attended the service. Mount Macdonald.—The Bishop of Bathurst visited the Mount on Thursday, the 19th inst., arriving about noon. A large procession composed of the school children and inhabitants of the place met him about half a mile out of town, and escorted him to the church, where two addresses—one from the people in general and the other from the school children—were read to him. He delivered a very impressive address, the church being full. After dinner a confirmation service was held, when a number of residents received that rite. The Bishop left for Cowra after the service.

Cowra.—The Bishop of Bathurst visited Cowra on Friday, the 20th inst., and inducted the Rev. Mr. Everingham to the charge. A harvest festival thanksgiving service was held in the church in the evening, when the Bishop preached. The weather for some time has been dry and hot.

Grenfell.—The Bishop of Bathurst inducted the Rev. Henry Jobson as incumbent, on Sunday afternoon last. His Lordship preached in the morning and evening to large congregations.

##### Diocese of Melbourne.

Egerton.—The annual meeting of St. John's Church, Egerton, was recently held.

C.E.T.S.—The Council of the Church of England Temperance Society met on the 10th inst., in the Deans' vestry, adjoining St. Paul's Cathedral, the Rev. S. C. Kent presiding, in the absence of the Bishop of Melbourne. The attendance of members was good, and the progress of the society was satisfactory. It was resolved to hold the annual meeting of members on Monday, 9th March, and a public meeting the same night, at the Temperance Hall Russell-street. A committee was appointed to arrange and carry out all details, the Rev. A. C. Kellaway being chairman. At the previous meeting of the Council, the Bishop intimated that he would appoint Sunday, 8th March, as Temperance Sunday, and would ask all ministers of the Church of England throughout the diocese to place the subject of temperance prominently before their congregations.

Echuca.—Harvest thanksgiving services were held on Sunday, the 8th inst., at Christ Church. The interior was prettily decorated with all kinds of products of the earth, donated by residents of town and district. The incumbent, S. Sandiford, conducted the services, and made special reference to the great harvest. The congregations were large. Sandhurst.—At All Saints' Church, Sandhurst, last week, the adjourned annual meeting of parishioners was held, and presided over by the Rev. J. Garlick. The annual report, which was received and adopted, showed that owing to the departure of a number of persons for Melbourne, the receipts during the year had been insufficient to meet the expenditure.

Ernu.—A very large gathering of the members of St. Stephen's Church, was held in the National school, for the purpose of presenting Mr. William Kilsby with an acknowledgment for services as lay reader during the past nine years. Mr. A. W. Fox occupied the chair. The chairman at some length referred to the services that Mr. Kilsby had rendered to the Church.

Kangaroo Flat.—The Rev. J. F. Frewin, incumbent of St. Mary's, intends, it is stated, to leave shortly to assume the charge of a church near Melbourne. Mr. Frewin has been connected with St. Mary's for a period of seven years, and many people, both in his own parish and in Sandhurst, will regret his departure very much.

Albert Park.—At St. Silas' Church, harvest thanksgiving services were held on Sunday week. The incumbent, Rev. S. C. Kent, officiated, and delivered appropriate and instructive sermons.

St. John's, Latrobe-street.—At St. John's, harvest thanksgiving services were held on Sunday week. Sermons appropriate to the occasion were preached by the Revs. W. H. Shields, M.A., and W. E. H. Percival.

##### Diocese of Ballarat.

St. Peter's, Ballarat.—An interesting address was given on the 1st inst., in St. Peter's by the Rev. A. Yarnold, vicar of Christ Church, Sydney, in reference to the New Guinea Mission. There was only a moderate attendance. The Rev. gentleman illustrated his remarks by reference to a large map of the island, and was awarded a hearty vote of thanks at the close of an instructive address.

Buninyong.—The annual harvest thanksgiving service was held in Holy Trinity Church, last week. The church was very tastefully decorated by the ladies with sheaves of corn, fruits, flowers, and evergreens. Archdeacon Green preached a most eloquent sermon, which was at the same time practical, and delivered with great power. The choir sang a harvest anthem and suitable hymns were nicely rendered, the whole service being bright and hearty.

Bishop of Adelaide.—The Bishop of Adelaide preached twice at Ballarat on Sunday week last, in the morning at St. John's, and in the evening at Christ Church pro-Cathedral.



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## Missions.

**CHURCH MISSIONARY SOCIETY.**—It was a welcome sight recently to see the Rev. H. Cole, from Usagara, who has safely passed through double perils. For first, he was attacked on one of his journeys by the most dangerous of all African animals, a buffalo. The beast tossed him three times, and then stood over his victim. Fortunately, he recollected that if you feigned yourself dead these animals would desist from their onslaught. So he lay perfectly still. Twice the animal, after retreating, returned to examine him. He had nerve enough not to betray himself, so the creature ultimately retired into the forest. Then Mr. Cole called to his negro boy attendant, who was judiciously up a tree. The lad fetched help, for Mr. Cole was on his back, with his spine injured, and unable to move. For some weeks his life was in danger, and his ultimate recovery was very slow. Yet, whilst he lay on his back an invalid, he engaged in translation work, and was occasionally carried into the church to preach. He has translated the Gospel of St. John, also a little hymn-book. Later on there broke out the German War, and he and his wife and child were shut in. They had scarcely cloth enough to pay for food, communications were cut off, and frequently under sudden alarms they had to run off to hiding. Nevertheless, the spiritual work has prospered, twenty-five have been baptised at Kisokwe, and when Bishop Tucker was Mpwapaat thirty persons were confirmed from the two places. There are a hundred catechumens, and numbers come for instruction; but polygamy is the great hindrance. Mr. Cole speaks highly of the kindness of the Germans to the missionaries, but the Germans do not seem to be popular with the natives.

**THE AFRICAN EPISCOPAL CHURCH.**—The Rev. J. P. Williams, rector of St. Thomas' Church, Philadelphia, in a recent sermon gave the following account of the origin of the African Episcopal Church. He said that the eighteenth century gave birth to two remarkable negroes, Absalom Jones and Richard Allen. For some time the whites and the negroes worshipped together in St. George's Church, Fourth Street, near Vine. After a time it was resolved to send the coloured people to the gallery, but they refused to go up higher. An attempt was made to force Absalom Jones from his knees while at prayer. The coloured people, after the service, marched out of the church, and subsequently organised the first African society. Richard Allen soon withdrew from the society, and organised the African Methodist Episcopal Church. What a curious side-light is thrown by the incident upon the feeling at that time against the negroes, even in the anti-slavery North!

**WOMEN MISSIONARIES.**—The S.P.C.K. offers £75 a year for four years to students willing to undertake a complete course of medical and surgical training, with a view to employment under episcopal supervision as medical missionaries among heathen or Mohammedan races.

**LEPERS IN INDIA.**—The Rev. E. Guilford, C.M.S. Missionary, gives the following history of pathetic interest. When I went to Taru Taru, in 1883, to start a Mission, one of the places which first attracted my attention was the leper settlement, which lies about a mile to the west of the town. There, to my great surprise and joy, I found six humble followers of Jesus Christ. They had a few years previously been baptised by the American missionaries at Ambala, and afterwards found their way here. When they first came their faith underwent a severe trial, as there was in charge of the place a native doctor, whose hatred of everything connected with Christ was proverbial. His rage when these six poor sufferers asked for admission to the asylum, stating that they were Christians, knew no bounds. "Away," said he, "from my sight! and until you have utterly renounced your faith in Christ never dare to show your faces to me, nor attempt to buy food from the shop at the asylum, or you will have cause to regret it." "Very well," they replied, "if you refuse to admit us, or allow us to obtain food unless we renounce our faith in Christ, we are willing to remain in the highway until some Englishman come along, when we will state our case to him. Deny Christ we will not and cannot! it was not for food or shelter we came to Him, but for the bread which perisheth not—this we have found. To cast it from us for the meat that perisheth would be sheer madness." And there in the highway, without shelter from the burning rays of the sun, and with scarcely any food for eight days, did these faithful disciples of Jesus sit. Then the doctor, fearing lest his superior officer, the English civil surgeon, should come along, reluctantly admitted these sturdy witnesses to the Truth into the privileges of the asylum. Their light did not long remain hidden; by speech and song did those faithful ones sound forth the praises of their Redeemer, and daily did they urge their fellow-sufferers to come and partake of the joy they themselves had found in Him. By degrees one and another joined the little band, and on my coming amongst them I found five or six women well instructed in the Gospel and ready for baptism. Since then twenty-two in all have been baptised into the faith of Christ. Of these some have passed to their eternal rest, and some have left for other places in the province, leaving but seventeen remaining, for whom there is a comfortable little church built within the precincts of the asylum which we were able to erect through the kindness and liberal help of the "Mission to Lepers in India."

## Our New Serial.

### THE LAST LOOK.

#### CHAPTER V.

#### THE STORM BREAKS.

Don Domingo, who was dressed as a Spanish cavalier of rank, attended by a servant, pushed on at a rapid rate. He was no coward, but he knew full well what the Inquisition had in store for him should he be taken, and he wished to escape their treatment. He avoided as much as possible all inns and places resorted to by the public, and kept, when he could, out of the high road. He hoped thus to reach De Seso, and persuade him to bear him company in his flight.

Calahorra was reached without interruption. The noble De Seso was very unwilling to believe the reports which Don Domingo brought him.

"You go, my friend; but I cannot carry my wife and young children, and will not desert them, he answered.

No arguments would move him. He did not even think that the inquisitors would venture to interfere with persons in his position.

Reluctantly Don Domingo left his friends to proceed on his journey. Hoping to avoid observation, he turned out of the high road, with the intention of continuing his journey during the moonlit hours of the night. He had not gone far when he saw approaching him a man riding a tall mule, and leading a string of five or six pack mules.

The muleteer was jogging on, to all appearance, carelessly singing what sounded like one of the plaintive ditties then become common in Spain, though learned from the Moors. There was something, however, in the tone, and in a few of the words that reached the ear of Don Domingo, which made him look hard at the muleteer.

"My friend, if I mistake not, Julianillo!" he exclaimed.

"What brings you this way?"

"Evil times, Don Domingo; for I know you in spite of your disguise," answered Julianillo. "I received notice from a trusty friend that all the passes are guarded, and that I shall not have a chance of escaping, nor will you. For the present, if we would be safe, we must lie concealed. Come with me; we shall not be the first Christians compelled, for the truth's sake, to take shelter in the caves of the earth! nor shall we be the last. I wish that we could give notice to more of our brethren, who might join us."

The arrangements proposed by Julianillo were now concluded; and, followed by Don Domingo, he led the way down a road, or bridle path rather, which branched off to the right. Scarcely had he turned aside when the noise of horses' feet coming rapidly along the road was heard. Don Domingo's servant, who was some little way behind, came spurting on, crying out, "Flee, master, flee! They are officers of justice! They are in pursuit of us!"

The advice was followed, but the path was rough. Don Domingo's horse stumbled, and in another instant he and his servant found themselves in the power of the officers of the Inquisition. Their mouths were instantly gagged, and a dark cloak and hood were thrown over their heads, completely concealing their figures and features. Some of the horsemen pushed on, but after a short time returned, and Don Domingo had the satisfaction of believing, from some of the expressions they let fall, that Julianillo had escaped. As far as he could judge, his steps were retraced till the party reached the neighbourhood of Calahorra; they were then joined by another band of horsemen escorting prisoners. He had too much reason to fear that his friend De Seso was one of them. Among the prisoners were several females—of that he was certain. So strictly, however, was each individual prisoner guarded, that he might never have ascertained the truth had not a storm suddenly burst on the heads of the escort. Shelter was not far off, and while the horsemen were pushing on to gain it, one of the party made a bold attempt to escape. He had grasped the rein of one of the females' horses, when a flash of lightning made it rear, and he had great difficulty in saving the rider from being thrown to the ground. In doing so, his hood became disarranged, and the features of De Seso were revealed. The officers of the Inquisition immediately seized him and secured him more carefully, while he and the lady were separated.

"Alas! my noble friend is in the same condition as myself," thought Don Domingo. "May God in His mercy support him; but he suffers not alone. He will feel the sufferings of his beloved wife even more than his own. And we, alas! alas! are but a few, perhaps, out of many hundred Christians now in the power of these monsters of the Inquisition."

The unfortunate prisoners were allowed no rest, were permitted to communicate with no one, but were hurried on till they reached the portals of that mansion of horror and despair—the Inquisition. But was it to them an abode of despair? No! A power more than human supported them. That strength which never fails those who put their faith in God held them up; for God has promised that His Holy Spirit, the Comforter, will be with them who trust in Him in all their troubles and afflictions.

As soon as they passed through the gates, each of the prisoners was conducted blindfolded to a separate cell. Into these dark and foul holes delicate women and men, accustomed to all the refinements the age afforded, were thrust indiscriminately. No couch, no chairs even, were allowed

them; when weary of standing, they were compelled to sit down on the hard, cold and damp flagstones. Scarcely a ray of light was admitted into their dens; the only sound which ever reached their ears being occasionally the groans and cries of their companions in suffering. The system pursued by the Inquisitors was too generally known to allow them a ray of hope that they would escape without the most fearful torture, or the alternative of giving evidence to condemn those nearest and dearest to them.

#### CHAPTER VI.

#### THE ARREST.

Antonio Herezuela and his wife Leonor knelt in prayer after their friend had left them. On rising from their knees, they decided not to make the attempt to escape.

"We cannot flee from the country, and the alguazils of the Inquisition can as easily find us at our house as in the city of Valladolid, should they suspect us of holding to the true faith," said Antonio, calmly. "Our Heavenly Father knows what is best, and He may require us to testify to the truth of the doctrine we have learned of Him through the teaching of the Holy Spirit, and let us rejoice rather than grieve if we are so honoured. Oh, my beloved Leonor, be firm, whatever happens; cling to the truth as it is in Christ Jesus. Never allow that saint in heaven or priest on earth has the power to come between us and our one great loving Mediator, who stands at the right hand of God, pleading for that he paid once and for all a full and complete ransom for us. Never acknowledge that by the word of a man bread and wine can be changed into the body and blood of our Lord Jesus Christ, of that Lord who is now in heaven, standing at the right hand of God, pleading that body broken, that blood flowing freely for all of us, pleading that all-sufficient, all-perfect, all-complete sacrifice made once, and never to be repeated, on Calvary. Never dishonour that Saviour, that precious blood-shedding, by acknowledging that it was insufficient to wash away all stains of sin, and that the fires of purgatory are required to cleanse the soul from sin, and to make it pure and holy, and fit to enter the presence of God. Oh, never acknowledge that any being in heaven or in earth, has a heart more loving, more gentle, more merciful than the heart of Jesus, or that there exists a being, create, or uncreate, who will more willingly hear our prayers, and bear them to the throne of grace—not even His mortal mother, who, though blessed among women, herself required, as being a daughter of Adam, to be sprinkled by His blood to obtain salvation. Do not own that sinful man, though he be called a priest, can absolve his fellow-sinner from sin, or that prayers can avail for those who have passed away without accepting the perfect salvation offered them here on earth. Die rather than be guilty of that gross idolatry of worshipping the elements of bread and wine, unchanged and unchangeable as they must ever be; and above all things hold fast to God's blessed testament to fallen man, and refuse to acknowledge any doctrine which cannot be clearly proved from its whole and entire tenor."

"Husband, dear husband, I will," answered Leonor, solemnly. "Set me the example, and I shall be firm."

"Dear wife, trust not to my example, but seek strength from the Holy Spirit. He will guide and support you. Your husband is but a frail man. Deeply as I love you, there is one who loves you more; trust Him."

Much more passed between them. How solemn was that conversation! What deep, earnest, true love did Herezuela exhibit to his young wife! It was interrupted by a sound which a quick ear only would have detected. It was that of footsteps stealthily ascending the stairs. Herezuela arose, and unconsciously placed his hand on his sword, as the door burst open, and several dark and masked figures entered the room.

"Antonio Herezuela and Leonor de Cisneros, you are our prisoners," said one who appeared to be in command of the rest; "you are summoned to appear before the tribunal of the Holy Office to answer to certain charges which will there be made known to you."

Antonio, though brave as a lion, saw that resistance was useless. "If you will allow my wife time to put on her walking dress, we shall be ready to accompany you," he answered, with as firm a voice as he could command; but when he turned round to speak to Leonor, she was not to be seen, though he caught sight of a figure closely enveloped in a dark cloak, borne rapidly along a passage leading from the room by two of the alguazils. He attempted to follow, being sure that it was his wife thus forcibly carried off; but the moment he moved he found himself seized, and his arms pinioned behind him, while two men stood on either side of him with pistols presented at his head. In vain he struggled; in vain he attempted to free himself. The cords which bound him were drawn tighter and tighter. He was in the hands of those who had long utterly disregarded human misery and suffering.

(To be continued.)

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## Children's Column.

LEFT ALONE; OR, THE ORPHANS OF  
PINWOOD COTTAGE.

CHAPTER VII.—(Continued.)

DICK THE POACHER.

"No, no!" said the man, bitterly, "no one loves or cares for me. I am cast off and alone in the wide world."

"Oh, yes, there is someone who loves you," said Peter, a bright, glad look passing over his face. "Someone loves you very, very much. Someone far, far better than poor little Peter—One who can make you, oh, so happy!"

The man looked at the boy with an incredulous smile as he asked, "Who do you mean?"

"God," said the boy, sweetly and reverently.

A wild oath broke from the man's lips, while his face was convulsed with rage and hate.

"Don't mention that name to me," he shouted to the terrified boy, "for He hates me. Yes He hates me—ay, and I hate Him. Yes, I do! Why did He take away my wife and my little babe, tell me that? What have I done that He should leave me wretched and alone?" And the man wiped away the great drops of perspiration that had burst out on his forehead, while his eyes glared with an almost maniac light.

"Poor man, poor man!" said the trembling boy, trying to soothe the poor, wild, broken-hearted creature. "Did you love your baby so much?"

"Ay, I loved him, I loved him!" said the man, his anger fading away, and speaking in a strangely tender tone, "and baby as he was, he loved me so that he would cry to come to me, and would lie for hours on my bosom; but he faded away like his mother; he faded away and I am left all alone."

"Do you think, poor man," said Peter timidly, "do you think you could have given up that baby boy for anything on the earth?"

"Could I? No," said the man, "I would have given my life to save him."

"Then don't you think God must have loved you very much to have sent His only Son who was in His bosom—sent him right away to be killed by cruel men that He might die for you?"

"What do you mean?" said the man, while a strange questioning look passed over his face.

"Oh, poor man," said Peter, earnestly, "don't you see how God loved you? Would He have given His Son who, the Bible says, 'was in the bosom of the Father,' if He had not loved you? You never loved your baby boy as He loved His only Son; yet He spared him not, but freely gave him up for you."

With the same strange questioning look on his face, the man gazed for some minutes into the loving eyes that were looking earnestly and beseechingly into his, and then, dropping the little hand, he turned, and without a word bounded away into the pine wood.

CHAPTER VIII.

ROLAND'S POCKET-MONEY, AND WHAT HE DID WITH IT.

The spring breeze was playing lovingly round the wan cheeks of our little Peter, as he sat on his accustomed seat near his cottage door. A gentle smile was on his lips as he drank in with delight the fresh morning air and inhaled the pleasant odours of shrubs and flowers.

Some days had elapsed since he and Sall had met Dick the poacher, but, although he had often looked for him, he had never seen him since.

"Why, Peter, how are you this morning?" said a merry voice, and Peter looked up to see Roland, with a strap of school-books in his hand, leaning over the gate.

"I'm pretty well this morning thank you, Master Roland," said Peter with a bright look, called up at the sight of Roland. And truly the boy, in his youthful strength and careless beauty, was a fair sight to look upon.

To little Peter, so fragile and ailing, he seemed the embodiment of all that was beautiful in boyhood, as he stood there with the ruddy glow of health on his cheeks, and with beams of merriment dancing in his eyes.

But the fun faded from Roland's lips as he gazed for a time on the wan features of the little invalid, and a look of pity took its place as he noticed the uncomfortable wooden seat on which he reclined.

"I say, Peter," he began, "don't you grow dreadfully weary of sitting here alone so much? I should just die of weariness."

"I do grow rather tired sometimes, Master Roland—when mother has to leave me all day," he answered. "She doesn't do it very often, but sometimes she must, you know, when she gets a day's work out."

"How lonely you must be! What do you do all the day?"

Peter did not answer; but Roland noticed his fingers strayed lovingly over the pages of the Book that was on his knee.

"What do you do for your food?" he asked again, after a moment's silence. Roland followed the direction of Peter's eyes, and he noticed on a little table near him a slice of bread and some water.

"Do you mean," said Roland, with a burst of indignation, "that is all the food your mother has left you for the day?"

"It wasn't mother's fault, Master Roland," said Peter quickly. "It was all she had until she gets her day's money to-night; she gives me all she can, and robs herself to do it, but she has had so much to pay for my medicine, and for the doctor lately, that it leaves her very short at times. But don't trouble about it, Master Roland," he went on, as he saw the look of sadness on Roland's face. "I haven't much appetite, and I can wait till mother comes to-night with something nice for my supper."

Roland did not speak, but a pang that almost brought the tears to his eyes went to his heart as he thought of the difference between himself and this gentle, patient, suffering boy. He thought of his own impatience and anger at any little trifle that disturbed his comfort. He felt how utterly careless he had been of the sufferings of those around him; how little he had ever tried to alleviate those sufferings; how wrapped up he had been in his own pleasures; and then he wondered what it could be that enabled the boy beside him to endure with such meekness his pain, weariness, and sometimes, perhaps, even hunger. But he should not suffer hunger to-day—of that he was determined.

Throwing his pile of books down with a bang that loosened the strap and sent them flying in all directions, he bounded away, leaving Peter gazing after him with astonishment.

"How jolly it is that father sent me that money lately," he thought. "I was getting dreadfully hard up. What a selfish pig I have been, spending every penny of money on myself, and never thinking of those who are needing even necessary food around me!"

Away he bounded until he came to the only row of shops in the village. First he went to the fruiterer's and bought some luscious grapes and oranges, then to the confectioner's for some sponge cakes and light buns, such as he thought would suit the delicate appetite of an invalid. "I must have some nice new milk," he muttered as he looked into a cool, clean dairy; and soon he returned with arms loaded with good things for Peter.

"Here, you chickens," said Roland to some hungry fowls close by, "take this for your dinner," and seizing a slice of dry bread he threw it amongst them, and then he watched with merry delight Peter's astonishment, as paper after paper of good things were set out on the little table before him.

"Oh, Master Roland," cried Peter, "how could you spend such a lot of your money on me!"

"Why, Peter," said Roland, "I never felt so much pleasure in spending money in my life. Just taste these grapes, aren't they delicious?"

Oh, how grateful to the favored lips of the boy were the luscious grapes! He could only look his thanks, for when he tried to speak, the tears would come.

With a tender, gentle hand, which was wonderful to see in the noisy, frolicsome schoolboy, Roland stood for some time ministering to the sick boy's wants, and with pleasure he soon saw a faint pink glow coming to the white cheek, and a new light to the eye.

"Why, Peter," he exclaimed, with delight, "you look a world better already, and now I must be going, or old Buffer—that's our schoolmaster, you know—will be in an awful wax at me for being so late. But I say, old fellow," he said, as he stooped to arrange his books, "I was going to ask you, what makes you so awfully patient and cheerful when you have so much to bear? I can't think how you do it; I should be rampaging all over the place if it were me."

With a soft light in his eyes, and with a gentle smile on his lips, Peter's gaze passed from Roland's face to the calm hills, and beyond, where there were things visible to Peter's ken, that Roland could not see.

(To be continued.)

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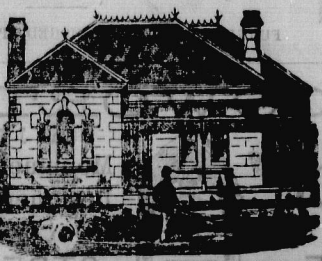
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## The Australian Record.

SYDNEY, SATURDAY, MARCH 7, 1891.

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

## The Week.

Prayer. The Hon. Sec. of the Evangelical Alliance has written a letter to the daily papers suggesting that the meetings of the Federation Convention should be opened with prayer, and at the Presbyterian General Assembly the subject was alluded to. The Convention is without doubt one of the most important meetings that has ever been held in the colony, and much wisdom will be needed to carry on the business with discretion. There is a special command, "In all thy ways acknowledge Him and He will direct thy path." If this plan be adopted by those who are assembled now in our city, then we may hope that a right judgment will be given to them in their deliberations.

Rusticus and I.H.S. We have been wondering ever since last Saturday whether Rusticus who in a contemporary dodges among the spirals, is a "literate" or the graduate of a University, because the day may come when the Synod of his Diocese may elect him as their Bishop. "Rusticus" has dived deep into classic lore, with the result that he finds the letters I.H.S. are Greek capitals, said to be the initials of Jesus Hominum Salvator. Of course a "literate" could not accomplish such a feat, and we now find that a greater than, the "Liddon of Australia" is amongst us, and we knew it not. No wonder the Warden said no more. The wonder would have been if he had.

The Wesleyans. On March 2, 1791, John Wesley died as he had lived—a member of the Church of England. The great religious body that has resulted from his Evangelical labours, had it remained in the Church of England would have added elements of great strength, yet as a separate organization it has quickened the spiritual life of the English speaking peoples. The disuse of the liturgy has done much to differentiate the Wesleyan position, and in this they have departed from their founder's ideal. Not only would its more extended use enrich greatly the existing form of Wesleyan service, but it would strengthen the kinship that ought to be felt between this Protestant body and the Church of England.

The Railways. A sad accident occurred at the Liverpool station lately. A young man named Harry Lock, a night officer, and one deservedly esteemed, was run over by a train when in the discharge of his duty. He was terribly mutilated. It is stated that his duties were arduous and irksome, and that he had made frequent applications for an assistant, but his request had not been complied with. Probably the application referred to never reached the Commissioners, but went through the usual routine office; but now that public attention has been drawn to the fact of some of their officers being overworked, it is only right to suppose that the subject will receive their most serious consideration.

Old World Feuds. Why should Australians be worried with old world feuds. The Irish patriots are split up into Parnellites and others, and each section proposes to exploit the colonies for subscriptions. It might probably do immense benefit for old Ireland if all the sections would start for some unexplored wilds, and remain for good.

A Challenge. The judgement of the Archbishop of Canterbury in the Lincoln case was based on the supposed "new light" of the recent research, but the Church Times on one hand and Mr. Tomlinson on the other claim that the historical omissions are fatal to its acceptance. The last-named gentleman has verified many of the learned quotations, and finds that frequently only that is embodied which makes for the preconceived opinion of the compilers, whilst entirely adverse statements are wholly omitted. His conclusion is, "Never before was a Judgment published containing so many inaccurate quotations, so many mis-statements of fact, or so many unverifiable vouchers, and perversions of history." The challenge thus thrown down to the Archbishop can scarcely be ignored.

Cruelty to Children. At the last meeting of the Committee for Preventing Cruelty to Children, the necessity of securing early in the incoming session of Parliament better protection and legislation on the subject was discussed, and a petition was signed by the members of the Committee for presentation to the Minister of Education with a view of carrying out this object. In the Institution, which is worthy of support, thirteen children are received daily, and many young lives are made brighter and happier through the medium of this excel-

lent organization. It is well to know that the vigilance officers are ever on the alert, and are fearless in the discharge of their duties.

Prayers for the Police.

An appeal was put forth by the Hon. Sec. of the Christian Police Association (London) that the last week of January should be made a season of special intercession in prayer for the police. This large body of men are constantly deprived of public worship, they are exposed to peculiar temptations and extraordinary dangers to life and limb. As a body of public servants they need and deserve the help of prayer and sympathy. So much of our social security depends upon their labours, it would therefore be well if their needs were brought more prominently before Christians.

Chill.

The horrors of civil war may be said to culminate in the fratricidal struggle in Chili. The bombardment of Iquique resulted in 200 women and children being killed, and the British Admiral, in the interests of humanity, was compelled at last to interfere and take on board his fleet a number of women and children lest they should suffer a like fate during the continuance of the struggle. We in Australia do not know as yet the causes which have led up to this dreadful state of affairs.

The Labour Scheme.

An interesting article appears in the Nineteenth Century for January on "Labour Colonies in Germany." The Earl of Meath has made a special study of the subject, and commends the admirable system described. Public opinion is alive to the need that exists for an effectual sifting out of the hardened vagabond from the deserving poor. The alliance of Christian philanthropy and systematic labour has worked wonders in Germany, but the climate and social customs of Australia are directly conducive to professional vagabondage, so that the law should compel a man to work. Mr. Langley has thought out a similar scheme to that of Pastor Bodelschwingh, and all that is needed for its successful inauguration is the £1,000 asked for.

A Good Strike.

The publicans of Balmain went out on strike on Sunday last, and the gentlest of taps at the back door could not gain the coveted admission. The example set is so worthy of imitation that we do not hesitate to commend this latest form of strike to the Trade. A complete system of pickets was established, for the publicans watched each other with eagle eye to see that no one broke the agreement.

Moral Cleansing.

At the last meeting of the Australian Natives' Association attention was directed to a recent divorce case, in which Mr. Myles M' Rae was respondent, and it was decided "that he should be requested to consider the advisability of tendering his resignation as a member of the Association." We often hear the cry of "Advance Australia," and if those who are native-born, and who have banded themselves together to advance the interests of the colony, wish its truest prosperity they must set their faces against such conduct as that disclosed in the proceedings to which reference has been made. Should Myles M' Rae not fall in with the decision arrived at, there is but one proper course open to the Association, and it is to be hoped that they will not hesitate in adopting it.

Exasperating Newspapers.

The chivalrous French nation has distinguished itself of late by raising a hysterical outcry against the ex-Empress of Germany sojourning in Paris. This frenzy of folly has been repaid by the German newspapers, so that the sorry spectacle is presented to the world of two great Christian nations being exasperated against each other by their respective newspaper press.

Unclean Tittle-Tattle.

The Australian Workman is a Sydney paper that caters for the democracy and receives great support from that body. In its issue of last week an attack of a very disgraceful nature was made upon Mr. Ardill, the philanthropist. The statements may or may not be true, but no newspaper has any right to corrupt public morals by the shameful and unclean tittle-tattle that made up the bulk of the article complained of.

Working Men's Papers.

The fact that several newspapers are catering for the working classes and give them the wildest of theories and grossest of class prejudices for their mental food, should lead to a strong effort being made to neutralise the dangerous tendency of the socialist press by offering a substitute. The power of the Press is

recognised by all classes, but surely the great masses of the people might have a special organ of elevating tendencies.

The Shearer's Struggle.

The situation in Queensland remains strained to a degree. The shearers, gathered together in many spots, threaten stations, pastoralists and free labour, whilst the police, assisted by the military and special constables, have a wide extent of country to protect. The critical point at stake is the right of an individual to sell his own labour. If unionism in this struggle triumphs, the liberty of the subject may be looked upon as ceasing to exist, whilst a few union officials may be said to rule the country.

## 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., March 8.—Holy Communion, 8 a.m. and mid-day. Preachers—11 a.m., the Most Rev. the Primate; 3.15 p.m., the Rev. J. Dixon; 7 p.m., The Rev. R. J. Read.

Tuesday, 7.30 p.m.—Lecture, by the Most Rev. the Primate.

Wed., 7.30 p.m.—Bible Lecture by the Precentor.

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

Rev. J. Dixon. Subject, "Deliverance from Sin."

REV. CANON SHARP, M.A.

Mon., March 9.—The great Ocean of truth which lies unexplored—God the unsearchable.

Tues., " 10.—F-o-r-e-e spells Will—God immanent in the world.

Wed., " 11.—There is nothing natural that is not supernatural.—God the unchangeable.

Thurs., " 12.—Ignorance is the mother of devotion. God in Light.

Fri., " 13.—The wider teleology.—The goal of evolution the purpose of God.

Sun., " 15.—(3.15 p.m.) Conquest of Sin.

DIOCESAN.

Sun., March 8.—St. Matthew's, Paddington, 7 p.m. Preacher, The Primate.

Mon., " 9.—Annual meeting British and Foreign Bible Society—The Primate to preside.

Sat., " 14.—The Primate will visit Manly.

Sun., " 15.—Cathedral, 11 a.m., the Primate. St. Nicholas', Coogee, 7 p.m., The Primate.

## The Church's Year

The Fourth Sunday in Lent.

CREATIVE GOODNESS.

"You will find all this conduct of Christ pursued by that man of God who ordered ten barley loaves, which had been given him, to be distributed among the people; and when His servant, after contrasting the multitude of men with the smallness of the food, answered, 'What! shall I set this before a hundred men?' 'Give them,' said the prophet, and they shall eat." O Christ! Even in Thy newness Thou art old.—Tertullian.

"The fragments of God's store are bounteous feast  
To weary souls and faint;  
They gather round the greatest and the least.  
The sinner and the saint.

He can refresh, and bid His servants take  
The fragments that remain,  
And peasant's meal, if it be blessed and break,  
Whole households can sustain.

Through the dark night we journey o'er the hill,  
Not knowing where we go;  
That food sustains us through the dark hour's chill,  
Until the morning glow."

—Dean Plumptre.

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 Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artist."

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