

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 came to him. "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 white 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 restfully 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 that of 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 a while 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, 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 proportions. 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 missing, 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. 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 congratulation. 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 Winderley. 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 dissolute 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. Organized 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 Knowable 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 gull that seems to be forgiven— These baffle 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 hush our hearts when we would pray— From pride's false chime and jarring wrags, Seal thou our lips, and guard the way; For thou hast sworn that every ear, Willing or loth, Thy trump shall hear, And every tongue unchanged be To own no hope, no God, but Thee." —Kilie.

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 £300.

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.

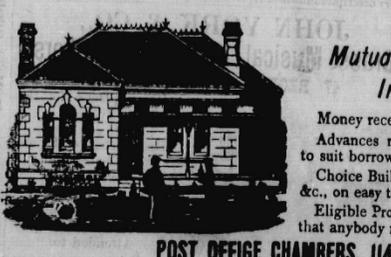
THE Bishop of Newcastle visited his See on Saturday last and remained for a time at Bishopscourt, Morpeth.

J. ROBERT NEWMAN Photographer.

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained Under the Patronage of His Excellency the Governor. 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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Jottings from the Bush.

"All in the Name of the Lord Jesus."

It is a pity that we, the public, should have been told about the hesitation of the Bishops in ratifying the election to the Bishopric of North Queensland. For if my little world is a fair representation of public opinion, the general feeling is that the hesitation is a mistake. One does not like to read such leading articles as that in the Daily Telegraph of Monday; and yet, with the exception of the abstinence, it is voicing the opinions of many people. What difference the absence of a degree might make in the ability of the new Bishop to get clergymen out from England, I am not competent to say; but I feel sure that provided he is an earnest and wise Bishop the absence of his degree would not prevent one single Australian man from going to that diocese for ordination. I could not help noticing, during my last visit to England, the difference between the English and the Australian way of judging a man; the English respect the man for his position, the Australian respects (or despises) the man as a man. I have the honor of being allowed to append certain mystical letters of the alphabet to my name; but I do not think that there have been three persons in all the country parishes with which I have been connected who have respected me one jot more because of those initial letters. They are but the University stamp: "The man's the man for a' that." And in North Queensland I should imagine that that is the general feeling. University man as I am proud to be, I believe that this feeling is the right one. By all means let us have cultured clergymen; by all means let them be carefully trained in theology; but to desire that the men who are to push forward the Church's work in North Queensland should be English graduates means sure failure in the end.

Mr. Stead ought to be sufficiently experienced a writer to have been more cautious of his epigrams. Paradoxical epigrams are all very well at the end of an article, but if you want to convince they are out of place at the beginning. He begins his article describing "The Ideal Church" with these words:—"In the first place, my Ideal Church will include atheists; it will run a theatre; and it will be the proprietor of a public house." Those words simply wreck his article. However valuable his suggestions may be, there are many readers who will not care to read more about them. "It is a mistake," as I have heard the late Mr. Barner say, "to throw your hat at a bird which you want to catch. It is a piece of advice which I have often regretted not to have followed more fully. And if, as I suppose, Mr. Stead wishes his article to hasten the coming of his ideal Church, he will regret it too. For example, he has lost the chance of converting me to his way of thinking! I am not a subscriber to the magazine Great Thoughts, in which the article was published, and although I have read two columns of comment in different newspapers, on his idea, not more than one-half sentence is quoted in them from his paper except those unlucky first words. How often do we Christians commit the same mistake! Only the other day in correcting a sermon before preaching, I had to alter the first sentence, for I happened to know that one unbeliever would be at Church the next day, and the sermon began by "throwing a hat at the bird."

I am interested in the description now being given by "Rusticus" in the Australian Guardian of the Sunday services of a clergyman in the bush. Not that they describe my present experiences; for the land speculator and the builder are gradually removing the bush from the vicinity of my parsonage, but it brings back vividly to my mind days gone by. The sketches, however, have their greatest interest for me in their self-revelation of the writer,—if "Rusticus" will pardon me for saying so. I do not know who he may be, but he speaks the views of a whole section of English-Australian clergy. The description of services in bush "Union" churches is true to the life, and the reflections of the cultured clergymen show what is thought about such things by English clergy who have not had experience of the bush. It seems to me to be heart-breaking; it appears as if it were impossible to worship God properly in such buildings; impossible to teach such people to be reverent. Now, this despair, natural as it may be, is quite unnecessary. Rome was not built in one day, and it must not be expected that bush folks can be got out of old habits all at once; but it is quite as possible to imbue these bush bores with a sense of reverence, as to imbue larrikins with a sense of righteousness. These bush folks attend church and are fairly moral and religious; the Sydney larrikin or the London rough are neither. Surely, we might reserve our despair for more important things than mere carelessness in behaviour.

Let me say that I do like to see services properly conducted. No person whose parents paid twopenny extra for him to learn manners can help being shocked when his table companion eats his peas with a knife. To have to live always with such people might be very unpleasant; but to despair because one could not suddenly convert them to better manners at table would be rather absurd. Yet, that is what the cultured English clergyman is doing when he despairs because there is a difference between bush

habits of worship and his own. In saying this, I am not wishing to lower the standard of reverent worship any more than I am wanting persons to eat peas with a knife. I only say that it is absurd to expect to improve careless habits in one moment. It is a gradual process, which is going on in England, and also here. Example: patient (and above all not supercilious or censorious) teaching and avoidance of treading on people's toes, are the great secrets for effecting the change. See what the Bishop of Bathurst has been able to do in his diocese towards improving reverence of worship. And how? By winning the affections of the people and by showing them a better way without wounding their susceptibilities. Why should not every diocese do the same? It only needs a little pains on the part of clergymen, a little thought of how to do things more decently and in order. The matter is not a question of High or Low Church, but of care and attention to little details. Half-a-dozen kindly sentences at the end of a sermon, for instance, will correct the wretched habit of bolting from the church the very moment after the benediction.

The Rev. Mayson Lomas thought that the irreverence of the rustics was a thing apart from other things in their life: in reality it was of a piece with the rest of their life. Early settlers care nothing for the *dulce*, it is only the *utile* which they think of. And they are not such fools as they seem. There are solid reasons why I have slipsails in my paddock, although I hate them as much as "Rusticus." Well, after years of such life it becomes natural to have slipsails, although the original reason may not now apply. So it happened that many an old resident in this district of mine had, until a few years ago, a disgraceful approach to his house, although the latter might be an excellent one. The example of others, of greater refinement, although not of greater wealth, has changed that. It is the same with church services. The worshipper in the town church who has a hassock or kneeling-stool provided, may regularly adopt the habit of kneeling; the bush worshipper who has been brought up to service in a wool-shed or a kitchen, just as naturally has not adopted the habit. He may really be as reverent as his brother; just as the man who eats peas with his knife may be infinitely more of a gentleman at heart than the man of better manners at table. I hope that the *Guardian* readers will furnish a champion for the Australian bushmen: excusing them, not for their persistence in what they know to be wrong, but for their ignorance and negligence. The Cornish villagers in "Two Years Ago" stood in the same relation to their clergyman as the parishioners of the Rev. Mayson Lomas to that fictitious gentleman. Let him put himself in the place of those whom he has as his parishioners, and he would think more sympathetically of their failings. COLIN CLOUT.

Sunday Work on the Railways.

DEPUTATION TO THE COMMISSIONERS.

This morning a deputation representing some of the churches at Granville, Auburn, and Rookwood waited upon Mr. Fehon, Railway Commissioner, in regard to the employment of men upon the lines in the locality on Sundays. The noise of the hammering and shouting and the other circumstances created, it was said, a scene altogether out of harmony with the Christian Sabbath. In this respect it was an annoyance to local people, while the feelings of persons who used the funeral trains on Sundays were also affected, and the services of two of the churches were disturbed. It was hoped that the Commissioners would do all that lay in their power to minimise the amount of work on Sundays.

Mr. Fehon replied that the Commissioners were entirely with the deputation in wishing to do away with Sunday work as far as possible, but the work which had been complained of had almost taken the character of an absolute necessity. The military had decided to hold the Easter encampment at Campbelltown, in view of which fact it had become necessary to push on the duplication works between Rookwood and Granville, to allow of the increased traffic being properly carried out. However, the Commissioners would see if arrangements could be made to prevent inconvenience to persons attending church. In any case, it would not be necessary to pursue the work for more than another Sunday or two.

Books.

*Lucy Mundi* has reached an eleventh edition; it is still in constant demand.

The life of A. M. Marlay, a book of deep interest to lovers of missionary labours, has a circulation of 8000 copies, and 3000 more are in the press.

*Kinglake's Edden*, a book of travels published 40 years ago is still in brisk demand. It's perfect literary workmanship will secure for it a permanent regard.

*Ruskin's poems*, about to be issued, will contain all that the gifted author has selected for republication, dated and arranged in chronological order.

A forthcoming book by Archdeacon Farrar. We also learn from the *Daily Chronicle* that Archdeacon Farrar's new book, *Darkness and Dawn: A Story of the Early Christians*, which is in his publishers' hands, is being withheld from publication until the American Copyright Bill is settled. This the Archdeacon supposes will be in July. And as to the book itself, which comprises two octavo volumes, an idea has got abroad that it is a novel. True, says our contemporary, it is a story of the struggles of the Early Christians with Paganism. For all that, it is wrong to describe it as a novel—at least the Archdeacon himself says so—the fiction being introduced simply to heighten the interest, and to give continuity to the historical narrative, after the manner of the same author in previous writings.

The children's delights are ARNOTT'S MILK ARROWROOT BISCUITS. Every mother should get them.—ADV'T.

The Unemployed.

REV. J. D. LANGLEY AND WORKING MEN.

At the request of a number of working men the Rev. J. D. Langley consented to meet them in Wynyard-square on Tuesday afternoon. Accordingly at the appointed hour (3 o'clock), a large crowd of unemployed collected to receive him, which they did with considerable enthusiasm. Mr. Langley took his stand at the base of the Lang Statue, and said he was prepared to listen to their statements. They told him that they were in destitute circumstances and in want of work, and anxiously inquired about his scheme of "practical help for the unemployed." He assured them that his object was not to reduce the price of labour or to lengthen the hours; he only wished to help them to get work in an honest manner. When asked if he was in favour of General Booth's scheme of bringing men to this colony he replied that he thought he had enough of our own unemployed men to provide for, but the portion of the scheme relating to England might do a great deal of good. He sympathised with General Booth. Asked whether he had considered the question of what had given rise to all the distress among the unemployed, Mr. Langley answered that he had his own opinions on the matter, but he declined to go into the subject, as it was a political one, and he would rather leave it to politicians to settle. What he wanted to do was to help the men in their present difficulties. He believed that they wanted was not charity, but work. He had to do with social problems, and would leave political ones to others. On a show of hands being taken all the men demonstrated that they wanted work and had tried to get it but failed. It was announced that the meeting would be resumed at the Queen's Statue on Wednesday afternoon, where some of the necessities of the unemployed would be made clear to the "big people of Sydney."

About 100 of the unemployed met at the Queen's Statue on Wednesday afternoon to consider the scheme of the Rev. J. D. Langley for their relief. After the matter had been fully debated it was unanimously resolved to endorse the project as the best and most speedy means of providing work for and assisting those in necessity. A motion was also carried affirming that there was no room for General Booth's scheme in this colony.

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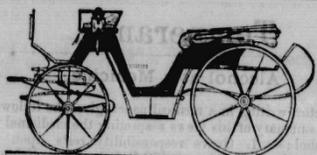
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Table with columns for Morning Lessons and Evening Lessons, listing Bible verses and page numbers.

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

SATURDAY, FEBRUARY 28, 1891.

THE QUEENSLAND LABOR QUESTION. UNDER existing circumstances labour in Queensland appears to be out-bidding itself against a competition which threatens mischief. The mode of resistance is rude and uncivilised. The policy which would close the avenue whereby hundreds of men may obtain a living is a proceeding most suicidal as well as a criminal procedure.

Agents for WALKER, of London, Pipe Organ Makers. American Organs by "ESTLEY," 250,000 have actually been made and sold—figures which speak for themselves.

wages is to be settled by a display of physical force what is the effect on the investment of capital? ...

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. ...

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. KIRCALDIE (Chief Traffic Manager), Mr. A. RICHARDSON (Comptroller of Stores), Brigade-Surgeon WILLIAMS, P.M.O., and Sergeant-Major BRACKWELL (Medical Staff Corps). ...

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. ...

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' Balmain.—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., Fiona, 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 gentleman 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.

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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 extreme 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."

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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 these 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. Calahora 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 Calahora; 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 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. Dearly 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 pinned 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 PINEWOOD 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.

"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?"

"Poor man, poor man!" said the trembling boy, trying to soothe the poor, wild, broken-hearted creature.

"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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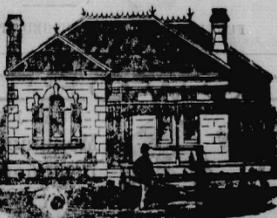
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The Australian Record.

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 Saviour. 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 of 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, 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 "newer 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.

Chili. 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 gentles 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 bus and break, Whole thousands 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 cabinet."

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GENERAL & COMMERCIAL NEWS PRINTERS. Moss Brothers, 388 and 392a George-street, Sydney.