

Children's Column.

WILLIE'S SNOWDROPS.

Continued.

So soon as he had gone Nanny wiped the muddy foot-marks from the floor, and when they were no longer there to irritate her, she speedily recovered her temper and was sorry for the hasty words which she had spoken.

"I will be extra kind to the child when he comes home," she thought; but surely Willie was unusually late this afternoon; the church clock had long struck four, and still there was no sign of him. Nanny went to the door and looked down the street.

What could this crowd mean that was coming along in the distance? "Some one took up, maybe," was the first thought that suggested itself to Nanny's mind; but no! for a second glance showed that the tall policeman at the head was carrying a little motionless figure in his arms.

"Some poor bairn run over, I suppose," remarked a motherly neighbour, pausing in the act of fitting the latch-key into her own door to follow the direction of Nanny's gaze. "Lor! Mrs. Martin," she added suddenly, as she turned and caught a glimpse of the white, startled face beside her. "You ain't thinkin' its one of yours, are you?"

"There'll all safe at home but little Will," Nanny faltered. "Oh, Mrs. Fielding, surely it couldn't be him."

Nearer and nearer came the crowd, and amidst the little sea of faces Nanny recognised one—that of the kindly old doctor who had known her all her life. Gravely, pityingly, he stepped forward from the rest, but the news he had meant to break so tenderly has already burst from less cautious lips.

"It's your Willie as they're bringing," eagerly blurted out a little breathless urchin. "He was a runned over in the High-street by one of them big brewer's drays, and he's hurt awful bad, the doctor says."

Yes, so badly, that no earthly skill could do anything for the poor little shattered frame, and very gently the kind doctor strove to tell the distracted mother what at first in her grief and bewilderment, she could not, would not believe—that the bright life was well nigh ended; that at the most, but a few short, painless hours remained to her darling on earth.

Who shall fathom the depths of anguish and remorse in the mother's heart as, kneeling beside the little quiet figure that had been so full of health and activity a short while before, she began dimly to grasp the truth—to realise that never again would she hear the bright tones of the childish voice which had pleaded so eagerly that afternoon for the forgiveness which she had withheld; never once again, it might be, see the drooping lashes unclose over the sunshiny eyes, which she had clouded so often by harsh words of unmerited rebuke. Such a good little lad he had always been, too! never wilfully naughty or disobedient, never so happy as when, by some trifling act of childish service, he fancied he was "helping dear mammy," and was rewarded by an approving word or smile.

And yet how often those bright expectant eyes had caught instead the frown upon the mother's brow; how often the loving little heart had been chilled and saddened by the unkind, hasty words, that all came thronging back now to Nanny's mind, in the quiet hush of the darkening room where she knelt by the bedside of her dying child.

"Willie, Willie, darling! Speak to mother once again," she moaned, and as though in answer to her cry the blue eyes slowly unsealed, fixing themselves upon her face with a half troubled gleam of recognition.

"You ain't coss any more now I've hurted, are you, mammy?" came the faintly whispered words.

"Cross! no, no! my darling."

A long sigh of relief, and then the little weak voice spoke yet once again ere the blue eyes closed for ever in the sleep that knows no waking here.

"Didn't mean to make you any, mammy; they was my own dear pitty flowers, and they was all for you; but I won't never forget to wipe my boots adain; tiss me, mammy, cos it's dettin' all so dark, and I've so welly tired to-night."

"All fade'd, mammy!" said little Emmie, sorrowfully, as from the corner where they had lain so long neglected she gathered up the withered snowdrops in her tiny pinafore. "They was Willie's flowers, and I wanted to put them in some water to make them pitty adain, but Nellie says its no dood now."



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Bishop of Bathurst's Synod Address.

Sunday-schools.

The Australian Record.

SYDNEY, SATURDAY, APRIL 25, 1891.

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

The Week.

Crime Abolished. Dr. Anderson in the *Contemporary Review* writes "that organised and systematic crime might be stamped out in a single generation." The chief idea of the doctor is that if criminals were more severely punished, and if incorrigible offenders guilty of serious crimes received a life sentence, it would so act that it would prove a deterrent against the commission of offences. We are of opinion that severity is often a mercy, and is necessary in administering the law against certain classes of the criminal population. Yet we cannot hold the opinion that it will stamp out crime. Unregenerate human nature is against such an assumption. Nothing but the grace of God can work so effectual a change as that contemplated by Dr. Anderson.

Soup Kitchen. This excellent establishment, which is carried on in Sussex-street by a few Christian ladies connected with the Women's Christian Temperance Union, is doing a good, though unostentatious, work. The objects in view are twofold: to provide a cheap and substantial meal for the poor, and to seize the opportunity of saying a few words about the great cause of Temperance and religion generally. The ladies have attentive listeners, and it is hoped that some good is being done by this agency. As many as 200 visit the establishment during the week, and it may be said that all—if not thankfully, yet respectfully—receive the leaflets and books presented to them.

The Late Mr. J. N. Oxley. A public meeting was held lately at the Bowral of the parishioners of St. Jude's Church, in the School-room, to take steps to erect a tablet in the Church to the memory of the late Mr. John Norton Oxley. In the absence (through illness) of the Rev. J. W. Debenham (the incumbent), Dr. Morgan presided. The chairman referred to the munificent gift of the deceased gentleman of 40 acres of land, now worth from £4000 to £5000, which was a grand endowment to the parish. Such men, he stated, should not be forgotten; their memory ought to be perpetuated. After some discussion it was decided to appoint a sub-committee, to consider the form the tablet should take. A subscription list was opened, and several amounts were handed in towards the object.

The Primate. The visit of the Primate to Bull was rather a rough experience, so far as the weather was concerned, but there was some compensation in the hearty welcome received from the parishioners and incumbent of St. Augustine's, Bull (the Rev. H. W. Taylor), and the ministers of the various denominations officiating in the district. His Lordship expressed himself gratified at the kind and hospitable welcome accorded him, and at the presence of ministers of other denominations on the occasion of his first visit to the district. This was as it should be among Christians of whatever name, and it would always be his desire to encourage such cordial feeling and intercourse. "Behold how good and how pleasant it is for brethren to dwell together in unity."

St. Thomas's, Ballmalm. The report submitted at the Easter meeting in connection with the above Church, is now printed, and contains a full account of the receipts and expenditure of the agencies at work in the parish. These agencies are numerous and varied, and every sphere of labour is in a prosperous state. The Temperance Society appears to be in a flourishing condition. Twenty-two meetings have been held during the year, the average attendance being about 120. What a contrast this presents to the torpid condition of many branches of the C.E.T.S.

China Inland Mission. The band of missionaries who left here on November last are suffering from the extreme cold experienced in that part of China in which they are located. Nevertheless, they are all in good spirits, and their zeal in the cause is as earnest as ever. They ask for the prayers of Christian people. These, we are assured, will not be denied on behalf of those who are perilling their lives in seeking to bring the heathen to a knowledge of the Saviour.

Accidents on Railways. One of those fierce outbreaks of passion which frequently terminate in murder resulted in a tragedy last week in Sydney, and the papers were filled with details of the occurrence. The same issues briefly recorded the fourth fatal accident which has occurred within the past few weeks at Penrith railway station. The crime was enlarged upon, but the death of a faithful servant in the pursuit of his avocation was scarcely worthy of comment. The life of

a railway man is full of danger, and the frequency with which shunters are crushed to death needs urgent attention on the part of those who manage the railways. Human life should not be sacrificed because of the cost of introducing preventatives.

French colonies. M. Pardon, the Governor of New Caledonia, when recently in Sydney, was interviewed by a representative of the *S. M. Herald*. In speaking of the New Hebrides, he stated that "under the French the Protestant missionaries would be quite free to continue their labours, for the French Government was absolutely secular." Would that this were so, for the records of the last years prove that whilst secular at home the policy of the French Government is quite the reverse in her colonies.

The Bishop of Bathurst's Address. The address of the Bishop of Bathurst to the Synod of the Diocese will be read with a good deal of interest. A number of subjects are touched upon, and some information is afforded relative to the deadlock in the appointment of Canon Barlow to the Bishopric of North Queensland.

Speaking to the Point. The Chairman of the banquet given in Melbourne on Tuesday last in honor of "Eight Hours Day" spoke out fearlessly on the Labour agitation question. He condemned the action of a few mischief-making agitators who had been dragging a few mischievous agitators through the mire for the last few months. He was not afraid to speak his mind before men, but he knew that if he attempted to do so he would be howled down by what-to-day was called an "intelligent democracy." Those men had been battering on discord and bringing about strife and strikes; and thousands of men were groaning under the tyranny of those who had falsely led them. The working men would no longer follow the rule of those parasites on an institution which the pioneers had raised—parasites who, many of them, lived by their wits, and not by honest industry. He challenged some of those mischievous leaders to prove they ever did an honest day's work.

Cruelty to Children. A useful society exists in our midst for the Prevention of Cruelty to Children. The vigilance officer is ever ready to investigate any cases of neglect and ill-treatment, whilst the names of children who habitually escape going to school are notified to the Education Department. His Excellency and Lady Jersey have accorded their patronage, and the Governor has consented to preside at the forthcoming annual meeting. Mr. Carruthers having promised to introduce into Parliament a Bill for the better protection of children petitions in its support are now ready for signature.

Church Schools. There are at the present time about half-a-dozen Church of England primary day schools in the Metropolitan area. Parents find that their children get a high moral tone, are well-mannered, and are grounded in religious knowledge. Ought not, therefore, a strong movement be made to sustain the noble effort? A recent grant of £10 to one school has resulted in 40 additional children being accommodated and more money would reap a bountiful harvest. These Church day-schools need the support of all earnest religious persons, and it reflects great discredit on our Church that they are allowed to languish for want of money.

Tavern methods. The drinking customs of Australia have been the frequent subjects of comment, and blame has been cast upon the "Stand-up" bars as conducive to drink prevails. In the United States, however, the exactly opposite method of sitting down at small tables to drink prevails. At Boston this method is required by law, yet a strong agitation has arisen for the repeal of the enactment because it leads to an increased consumption of liquor. The convivial customs of the tavern can best be repressed by a change of public opinion, but the difficulty lies in getting the public to discontinue such habits.

Brief Notes.

On Saturday last the Most Rev. the Primate preached at St. Andrew's, Seven Hills, in the morning, held a confirmation service in the afternoon, and preached at Christ Church, Blacktown, in the evening. The anniversary services in connection with the Pitt-street Congregational Church were held on Sunday last. The Rev. Dr. Ewan of Melbourne preached on Sunday last in the Pitt-street Congregational Church.

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

The Rev. Mr. Paton of the New Hebrides has had the degree of Doctor of Divinity conferred on him by the University of Edinburgh.

At the Bourke-street Congregational Church, Surry Hills, a successful ten days mission closed on Sunday night.

The annual gathering of the Evangelical Alliance was held on Monday evening at the Y.M.C.A. Hall. The President of the Alliance, Mr. J. H. Goodlet, occupied the chair.

A concert in aid of the Hospital for sick children was given under the patronage of Lady Jersey in the Y.M.C.A. Hall on Tuesday evening.

The Synod commenced its sittings at Bathurst on Tuesday last in the schoolroom of All Saints'. The Bishop gave a lengthy and able address.

On Monday evening a welcome tea meeting was given by the members of the Wesleyan Church, West Maitland, to the Rev. J. E. Carruthers, the newly appointed minister.

Large congregations assembled morning and evening at the Congregational Church, West Maitland, the preacher being the Rev. S. G. Fraser, Warden of Camden College.

Prize fighting with or without gloves and the use of tables for gaming purposes have been forbidden by the Adelaide Municipal Council. This does not apply to the suburbs.

The anniversary festival of the Central Methodist Mission was held at the Centenary Hall, York-street, on Thursday evening.

The Bank of New South Wales has sent a final notice to the guarantors of the Church debt at Orange that unless the sum of £3,250 is paid before the close of business to-day a writ will be forthwith issued for its recovery.

In his address to the Synod the Bishop of Bathurst referred to the question of labour and capital. General Booth's scheme, the Lincoln judgment, the text of which will be found in another part of the paper.

A sale of work was opened in the schoolroom of St. Paul's, Redfern, on Wednesday.

Mr. Bell, of Glasgow, has left £70,000 to the Salvation Army.

A conference was held at the Chapter House on Wednesday afternoon between the members of the C. E. Temperance Society and the Church Home. The Primate presided. Good progress was made in the consideration of the constitution. The meeting was adjourned until 6th May.

Every man takes care that his neighbour shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbour. Then all goes well. He has changed his market cart into a chariot of the sun. The vigour of youth and the blush of health are transitory blessings; the pride of rank soon wears; and riches make themselves wings and fly away; but the joy of a Christian, though it walks upon earth, hides its head in heaven. It is the gift of God; and God alone is able to deprive him of it.

Many a person who has said in youth, it will be too late enough to think of religion when I am older and so has let an opportunity for confirmation pass neglected by, has died in neglect of duty, and gone to give a sad account to God for his neglect.

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., April 26.—11 a.m., the Dean; 3.15, the Venerable Archdeacon Günther, M.A.; 7 p.m., the Precursor. Anthems—Morning, "I waited for the Lord, He inclined unto me: He heard my complaint" (*Mendelssohn*); afternoon, "He watching over Israel, slumbers not or sleeps" (*Mendelssohn*).

Tues., April 28.—Holy Communion, 11 a.m.

DIOCESAN.

Sun., April 26.—Wollongong, the Primate. Tues., April 28.—Special Session of Synod, Chapter House, 4 p.m.

Mon., May 11.—Annual Meeting of the Church Society, Y.M.C.A. Rooms. His Excellency the Governor will preside.

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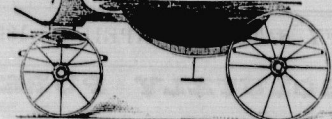
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BATHURST DIOCESAN SYNOD.

The Synod met on Tuesday last, and the Bishop of
 Bathurst, in the course of an excellent address, referred to
 matters of special interest to the Diocese, and then spoke
 as follows on the

CHANGES IN THE CHURCH OF ENGLAND IN AUSTRALIA.

Changes, too, have occurred in our portion of the Church
 of England. The late highly esteemed and valued Primate,
 Dr. Barry, is now Canon of Windsor, and his successor
 has been duly consecrated and enthroned. The late Bishop
 of Tasmania is now Bishop Suffragan to the Bishop of
 Durham, and has been succeeded by Dr. Montgomery.
 The late Bishop of Newcastle having resigned his See, the
 Bishop of North Queensland has been chosen, and the
 Bishops of Australia have unanimously confirmed his
 election. Canon Barlow has been elected to fill his place
 by the Synod of North Queensland, but the Bishops do not
 feel the same confidence in confirming his election. I say
 the Bishops, for they were almost at one time unanimous
 on the subject. I must confess that I was one of the last
 to view the matter in the same light as the majority, for I
 have always advocated in public and private the importance
 of appointing to Bishoprics persons already at work in
 these colonies, not necessarily of colonial extraction, but
 men who, having had the advantage of public school and
 university training, combined with experience of parochial
 work at home, have spent some years in these colonies.
 It was, therefore, not until quite late in the day that,
 having duly weighed the words of an ex-archdeacon of the
 Diocese of North Queensland, who might naturally be
 supposed to have full knowledge of the requirements of
 that diocese, and who says, speaking of the importance of
 a university degree, "If we cannot get men up to this
 standard, it will be better, in the interests of the Church,
 either to let the work stand or be carried on by other
 brains and hands." And, moreover, having received other
 information bearing on the subject, I came to the conclusion
 that the Bishops were right in the action they had
 taken. The experience of every Australian Bishop is much
 the same. The laity on all hands ask for clergymen who
 are well educated, and promise to give larger support if
 they can obtain such men. The Bishops see clearly that
 if this is to be accomplished the head of each diocese must
 be a person possessing a university degree—not necessarily
 an English one—and some theological training, and yet
 when they act upon this opinion, which is practically the
 opinion of the laity, their action is derided, and all sorts
 of accusations are hurled against them.

ELECTION OF PRIMATE AND METROPOLITAN.

As I have been so frequently asked to express an opinion
 in reference to the position of Primate and Metropolitan,
 and the present mode of election to those offices by mem-
 bers of this diocese, I will briefly state what is the result
 of my examination on this subject. The first thing to be
 remembered is that the great Head of the Church, our
 Blessed Lord, gave the supreme jurisdiction to the Apostles
 corporately, and not to an individual apostle. This is dis-
 tinctly the position of the Church of England as opposed
 to that of Rome, and thus, even if a general Council had
 attempted, which it never did, to confer other jurisdictions
 it could not have acted contrary to Christ's rule. Hence
 such positions as those of Primate and Metropolitan have
 reference only to matters of ecclesiastical appointment—not
 divine. Bishop Beveridge, I am aware, considered
 that Metropolitanism were more or less of an apostolical in-
 stitution, but Barrow says distinctly:—"All ecclesiastical
 presidencies and subordinations, or dependencies of some
 Bishops on others in administration of spiritual affairs
 were introduced merely by human ordinance and estab-
 lished by law or custom upon prudential accounts accord-
 ing to the exigency of things." Thomassin, the author of
 "Vetus et nova Ecclesie disciplina," lays stress on the fact
 that the principal towns being first evangelised, Christianity
 would radiate from them, and daughter churches spring
 up owing to filial obedience. Such obedience was of very
 gradual growth, and was aided by the holding of Synods
 in the chief city, and by the necessity for some Bishop to
 take the lead in the consecration of a new Bishop. By
 the time of the Council of Chalcedon (451) these positions
 were looked upon as apparently of long standing. The
 duties of a Metropolitan, as defined by Bingham and
 others, were to ordain suffragan Bishops subject to the
 major vote of a Provincial Council; to decide controver-
 sies among the Bishops of the Province, and to take ap-
 peals from them; to convene provincial synods and pub-
 lish their decrees; to issue letters of commendation to
 Bishops about to travel; to take care of vacant sees, and
 calculate the time of Easter. The word Primate evidently
 is derived from the civil law, and was originally applied
 to the chief men of a community. In an ecclesiastical
 sense its original application was to seniority of age or
 office. Leo the Great used *primatus* of seniority among
 presbyters. Other Popes transferred the office from one
 Bishop to another on the ground of seniority; but so far
 as we can learn, the word was not in general use until the
 ninth century. It was then used as distinguishing one
 Metropolitan above other Metropolitans; but in the middle
 ages it had become more or less a mere title, as in the case
 of York and Canterbury. If it means anything there, it
 means that York has authority over Canterbury, and *vice*
versa. "Primate of England" and "Primate of all Eng-
 land" hardly solves the difficulty. The functions of Primate
 are almost wholly judicial, *e.g.*, an accused Bishop who
 suspects the partiality of his Metropolitan, or conceives
 him to be exceeding his authority, may appeal to the

Primate. In the early African Church the senior Bishop
 was the chief Bishop, his title being *Primo sedis Episcopus*.
 In Smith's "Dictionary of Antiquities," it is stated that
 Eusebius speaks of a Synod of the Bishops of Pontus, at
 which the senior Bishop appeared to have presided. In
 Africa, the rule as to Metropolitanism was peculiar. With
 the exception of Carthage, the senior Bishop for the time
 being, whatever his See, was Metropolitan. It is con-
 sidered by many reliable authorities that in the ancient
 Welsh Church the See of the presiding Bishop was not a
 fixed one, for although the British Bishops stated that
 they owed obedience to the Bishop of Caerleon upon Uske,
 it is thought that it only applied to the then existing
 Bishop, and did not refer to the position of their prede-
 cessors. The Scotch Episcopal Church has no fixed See;
 formerly it is said to have been in the province of York.
 So also it is with the New Zealand Church. The Episcopal
 Church of America recognises only seniority in its selection
 of chief Bishop. It therefore seems that we should not
 be altogether disregarding ancient precedent or present
 practice if the senior Bishop of each province became by
 virtue of his seniority, unless it is felt that the importance
 of a city should outweigh all other considerations, the
 Metropolitan and the senior Metropolitan by virtue of his
 seniority Primate. This plan would have unquestionably
 many advantages. Experience of colonial life and thought
 would have its due weight in the councils of the Church,
 and each diocese would be free to choose its own Bishop
 suited to its particular needs and opinions, without any
 reference as to Primatial or Metropolitan qualifications.

The Bishop then referred to the unimportant subjects of
 "Changes in the Church at Home," and "Biblical
 Criticism," and afterwards spoke concerning

THE ARCHBISHOP'S JUDGMENT.

The Archbishop of Canterbury's judgment in the case of
 Read and others *versus* the Bishop of Lincoln has been
 hailed with very general feelings of satisfaction by large
 numbers of English Churchmen. Of course the question
 as to whether the Archbishop had the power to act as sole
 judge has been raised, and on very good grounds I think
 his action has been challenged, besides which many hostile
 criticisms have thrown doubt upon the accuracy of certain
 historical statements in that judgment; but notwithstanding
 these points, as an attempt to give peace to the Church
 I think it has been eminently successful. Briefly stated,
 the mixing of the wine in and as part of the service (of
 Holy Communion) is against the law of the Church. The
 use of a cup mixed beforehand is not an ecclesiastical
 offence. The consumption of what remains of the con-
 secrated elements should take place "at the Credence or in
 the place where they have been prepared." What is
 termed "the eastward position" is sanctioned, but the
 manual acts "must be performed in suchwise as to be
 visible to the communicants properly placed." The sing-
 ing of the *Agnus Dei* "O Lamb of God that takest away the
 sins of the world" immediately after the prayer of con-
 secration is not illegal. The members of this Diocese who
 object to the singing of a hymn during the offertory
 should note the Archbishop's words when he speaks of "the
non prevalent singing of a hymn or anthem during the
 collection of alms along with one or more sentences which
 alone are directed to be said or read." I certainly advise,
 as I always have done, the singing of a hymn during the
 collection of alms both at the time here referred to, and
 also on all occasions when an offering of alms is made in
 the Church. The other points referred to are the use of
 two lighted candles, which are declared to be not illegal.
 The sign of the Cross in the Absolution and Benediction as
 innovations are distinctly forbidden. The whole of the
 judgment is founded upon a distinct recognition of the
 continuity of the Church of England, and although it is
 not legally binding upon any save those in the Arch-
 bishop's own province, and concerns us so little that I am
 not aware that any of the points in dispute have ever been
 raised in this Diocese, yet we cannot but feel thankful for it
 as a whole, and especially for one sentence in it—"The
 tenor of the Common Prayer is openness. The work of its
 framers was to bring out and recover the worship of the
 Christian congregation, and especially to replace the
 Eucharist in its character as the Communion of the whole
 body of Christ. By the use of the mother tongue, by the
 audibility of every prayer, by the priest's prayers being
 made identical with the prayers of the congregation, by the
 removal of the invisible and inaudible ceremonial, the
 English Church, as one of her special works in the history
 of the Catholic Church, restored the ancient share and
 right of the people in Divine service." The advice given
 by the Archbishop in his pastoral is singularly wise. He
 recommends the clergy to make no changes unless they are
 assured of the practical unanimity of their people, but
 urges them to "make it their bounden duty to provide at
 the most convenient house, especially on the first Sunday
 in the month, administration of the Holy Communion,
 which shall meet in all ways, the desire of those
 parishioners whose sense of devotion feeds on the plain
 and quiet solemnities in which they have been reared,
 which they love, and in which their souls most perfectly
 'go in and out and find pasture.'" What we have always
 to keep in view, in the true interests of the Church is this:
 There are—thank God for it—three great historical schools
 in the Church of England, which add no little to her
 strength, and which is also an ever-abiding fact on behalf
 of her claim to catholicity. All attempts to eliminate any
 one of these, provided they keep within the limits of the
 comprehensiveness of the Church, would be fatal if carried

into effect. Working within these limits, they keep the
 whole of the rounded truth before the eyes of the Church,
 and preserve her from narrowness and forgetfulness. The
 true position of the Church is often misunderstood, both by
 those without and those within her bounds. Some people
 imagine that all must, of necessity, see eye to eye on all
 matters, and of course, think as they do. It does not,
 apparently, occur to such individuals that it is quite
 possible that they do not see both sides of the truth, and it
 is only by such being equally balanced that the Church
 can do its work fully and meet the needs of the various
 minds and dispositions which she has to deal with. The
 Archbishop's judgment is, I believe, based on these
 opinions, and hence will, as it contains the all but unani-
 mous views of a singularly able body of divines, who have
 made a lengthened and thorough investigation into all
 matters to which it had reference, be valued and largely
 acted upon as long as the Church exists, and remove many
 conscientious difficulties which have constantly arisen,
 especially in these later years, in the minds of her most
 faithful and trusty sons.

THE LABOUR AND CAPITAL QUESTION.

No little trouble has been caused in this country and many
 other parts of the world by the disturbed relations existing
 between capital and labour. In Australia, at any rate, it
 has hardly been a question of wages; but it has chiefly
 been caused (I do not say entirely) by a general determi-
 nation on the part of labour to rule capital—the real
 point at issue being this: Has the employer the right to
 employ the workman he selects, or is he only to act upon
 the decision of a combination of workmen? *i.e.*, has he (to
 use the common phrase) "freedom of contract"? For
 labour to claim this as a right and enforce it, is to exercise
 a tyranny which, if manifested in other quarters, would be
 at once resented. We deem it equally unfair for workmen
 by exercise of force to compel their fellow labourers to
 desert from work or become members of a union. On the
 other hand, the right to combine and form unions, and
 also to join together for the purpose of obtaining a certain
 legitimate aim is all but universally acknowledged; but if
 workmen are wise they will think for themselves, and not
 permit plausible speakers and paid agitators to dictate
 their course of action, nor will they ever enter upon a
 strike without a fair ballot by means of which the general
 or union of the workers can be secured. This should also
 be fully recognised, that the capital of the employer is as
 much his own to deal with as is the labour of the operative.
 Professor Huxley says:—"We have heard a great deal
 about the tyranny of capital. No doubt it is true that
 labour is dependent on capital. No doubt if out of 1000
 men one holds and can keep all the capital—using the word
 in its more restricted sense—the rest are bound to work for
 him or die. But, if on this ground, labour may be said to
 be the slave of capital, it will be equally just to say that
 capital is the slave of labour. The naked millionaire with
 his chest full of specie, might be set down in the middle of
 the best agricultural estate in England, but unless some-
 body would work for him he would very soon perish from
 cold and hunger, having previously lost everything for
 lack of protection." Possibly few clergymen at home have
 had more to do with working-men than I have. No testi-
 monial did I value more than one signed by 800 work-
 men, and no heartier grips of the hand did I feel than
 those bestowed upon me by many Yorkshire workmen.
 My sympathies are thus always with them in their diffi-
 culties; but with the attitude assumed by many in this
 country I have no sympathy whatever. It would appear
 that too many of them will never rest satisfied until they
 have produced a condition of civil war, ruined their country
 and reduced thousands of persons living in humble homes
 to penury and despair. Depend upon it labour and capital
 must go hand in hand; their interests are identical; to-
 gether they have produced great triumphs; standing
 apart they have arrested the progress of nations. To
 strike, *i.e.*, to withhold labour from the labour market,
 is the infringement of no law, human or divine; but
 there should be a strong reason for this indeed, for at best
 it is an unwise stroke of policy, a casting away of the
 results of years of quiet industry, and withal it brings with
 it a certainty of misery and suffering to many persons.
 The duty of the Church is plain. She cannot act, as some-
 one has called it, as "a glorified policeman," or even as
 umpire. But she can endeavour to moderate the aims of
 the contending parties, to point out the advantages of
 union *versus* disunion; show workmen how to live, not
 merely for this life only; help them, and that without any
 patronising, to make the best of themselves; let them feel
 she is a true friend. She can also aid the capitalist by
 pointing out that his chief aim should be not the minimis-
 ing of wages or mere increase of wealth, but the benefiting
 of his fellow creatures, and striving in every way to
 promote the glory of God. I feel confident that the clergy
 can do much real good as they go from station to station,
 from one gathering of sheavers to another, if they endeav-
 our to draw the different classes of the community to-
 gether, and point out that the interests of both are served
 by co-operation and mutual friendliness, and preach the
 grand old doctrines of peace and goodwill.

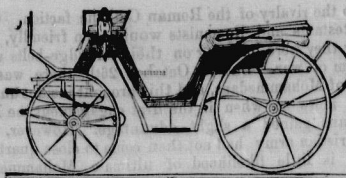
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Closely following upon the subject of the strife between
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While thanking my friends for their generous support on previous
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N.B.—Date of Polling, Thursday, 14th May.

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next election in May, and solicit your votes and kind support.

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knowledge of an extensive branch of your business while conducting
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Before studying medicine I was brought up to mercantile pursuits
at home and in India, and also to life insurance business, having spent
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EVENING LESSONS.

26 S. Deut. 4 to v 23. Luke 10 v 11 to v 28. Deut. 4 v 23 to v 41. Philippians 3
or e 5. 1 Sam. 19. 1.

27 M. 1 Sam. 17 v 35 to v 50. 19 v 28. 20 v 18. Col. 1 to v 21.

28 T. 20 v 18. 21 v 19. 22 v 20. 23 v 21. 24 v 22. 25 v 23. 26 v 24. 27 v 25. 28 v 26. 29 v 27. 30 v 28. 31 v 29. 1 v 30. 2 v 31. 3 v 32. 4 v 33. 5 v 34. 6 v 35. 7 v 36. 8 v 37. 9 v 38. 10 v 39. 11 v 40. 12 v 41. 13 v 42. 14 v 43. 15 v 44. 16 v 45. 17 v 46. 18 v 47. 19 v 48. 20 v 49. 21 v 50. 22 v 51. 23 v 52. 24 v 53. 25 v 54. 26 v 55. 27 v 56. 28 v 57. 29 v 58. 30 v 59. 31 v 60. 1 v 61. 2 v 62. 3 v 63. 4 v 64. 5 v 65. 6 v 66. 7 v 67. 8 v 68. 9 v 69. 10 v 70. 11 v 71. 12 v 72. 13 v 73. 14 v 74. 15 v 75. 16 v 76. 17 v 77. 18 v 78. 19 v 79. 20 v 80. 21 v 81. 22 v 82. 23 v 83. 24 v 84. 25 v 85. 26 v 86. 27 v 87. 28 v 88. 29 v 89. 30 v 90. 31 v 91. 1 v 92. 2 v 93. 3 v 94. 4 v 95. 5 v 96. 6 v 97. 7 v 98. 8 v 99. 9 v 100. 10 v 101. 11 v 102. 12 v 103. 13 v 104. 14 v 105. 15 v 106. 16 v 107. 17 v 108. 18 v 109. 19 v 110. 20 v 111. 21 v 112. 22 v 113. 23 v 114. 24 v 115. 25 v 116. 26 v 117. 27 v 118. 28 v 119. 29 v 120. 30 v 121. 31 v 122. 1 v 123. 2 v 124. 3 v 125. 4 v 126. 5 v 127. 6 v 128. 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MOORE COLLEGE.

WE understand that the Rev. B. A. SCHLICKER, M.A., may be regarded as Principal-elect of Moore College. The reverend gentleman is a native of Victoria, but received his early training in this colony, and consequently at one of the leading grammar schools of Germany. In 1878 he proceeded to Oxford, where he speedily gained an open classical scholarship at the venerable University College, then under the mastership of the present Dean of Westminster. In 1880, he took a second class in classical moderation, and also won the TAYLORIAN University Scholarship for proficiency in the comparative philology of modern languages, being specially complimented on the excellence of his papers by the examiner, Professor MAX MULLER. In Trinity Term 1882, he passed in the Final School of Literæ Humaniores with first-class honours, and in the same year graduated as Bachelor of Arts. Soon afterwards (Hilary Term 1883) he succeeded in winning the HALL and HOBSONIAN SYRIAC PRIZE (Peschito). In this examination he was greatly helped by his knowledge of Hebrew, Syriac being a cognate Semitic dialect. Having a strong desire to enter the ministry, he then offered himself as a candidate at the Bishop of London's Trinity Ordination (1883) and came out Gosseller among 39 aspirants for Deacon's Orders. His first curacy was with Dr. Billing, of Christ Church, Spitalfields (now Bishop of Bedford). During the three years spent by him in this East End parish, which contains most of the London slums, he saw a great deal of real, hard, well organised work among the poorest of the poor. A year after being ordained Deacon he again passed first (of 37) at the Bishop of London's examination for priests' orders. After leaving Spitalfields, he accepted the curacy of Holy Trinity, Sheerness, where he gained considerable experience of work among respectable artisans, and where he gave much of his time to Sunday School work, and to work among young men. While at Sheerness he devoted most of his leisure to the study of patristic theology, and read the works of most of the Early Fathers (of the first three centuries) in the original languages. We understand that he has for a long time earnestly desired such a sphere of work as he will have at Moore College. It is hoped that the College may be re-opened about the end of July.

We understand that an appeal by the Primate for contributions towards a guarantee fund of £300 a year for five years is about to be issued, to enable the Trustees to re-open the college without financial difficulty.

Australian Church News.

Diocese of Sydney.

Open Air Missions.—A meeting of members was held on Tuesday evening, the 14th inst., the Rev. R. J. Read in the chair. The progress report showed that the mission has now 74 members, and the work is going on well in 12 parishes. Special testimony was given and sent in on the success of the work from Rev. T. B. Tress, R. Taylor, J. D. Langley, Archdeacon King, P. Jenkyn, R. J. Read, Mervyn, Archdall, E. A. Colvin, J. Cooper, of Cobarr, and J. H. Mullens. Besides these, twenty-two letters have been received speaking most kindly and encouragingly on the subject. Several recommendations were made by the Rev. Mervyn Archdall, Rev. J. Cooper, Mr. Abramovich, Mr. Crane, Mr. Costello, Mr. Doulton, and several members from Balmain the parish most strongly represented at the meeting. Had all our parishes the strong band represented by the Balmain Contingent, the near future of our Church would be one of rich blessing to the city of Sydney and our diocese. The recommendations of the meeting are to be laid before the executive committee at once.

Auburn.—At the annual vestry meeting, there was a good attendance. The incumbent (Rev. E. A. Colvin), in his report, reviewed the work of the past year. The financial position of the church on the whole was regarded as satisfactory. There was an increase in both the offertory contributions, and the subscriptions to the parochial fund for the year, and the church debt has been reduced by £80. Mr. H. Bennett (Sec.), read an interesting report of the parochial council for 1890. The following elections took place:—Clergyman's warden, Mr. C. Burt; Trustees, warden, Mr. John Curr; People's, Mr. William Ewart; Sidesmen, Captain Murray, Messrs. W. M. Thomas, T. Baker, E. Cantle.

Wollongong.—On Wednesday evening, the 15th inst., the Primate was entertained at a tea-meeting in the Odd-fellows' Hall, Bulli, by the parishioners of St. Augustine's, in honour of his first visit to the district. In spite of the inclement weather, the attendance was very large. The incumbent, the Rev. H. W. Taylor, presided, and, at the conclusion of the tea, which was provided by the ladies of the congregation assisted by ladies from other denominations, he expressed the pleasure afforded to those more immediately connected with the Primate, as well as members of other denominations, many of whom were present at the first visit paid by the Bishop to the district. An address of welcome had been prepared, which was read by Mr. H. S. Fry, churchwarden. The Primate expressed the pleasure it afforded him to visit the district. The kind and hospitable welcome accorded to him was very gratifying. As stated in the address, he hoped that he should prove a blessing to all denominations of Christians

throughout the Commonwealth of Australia! he hoped, which was his most earnest desire, that his influence in this great land would be for the furtherance of Christianity under whatever name. He desired to co-operate with people of other denominations. He was exceedingly pleased to see that ministers from other denominations were present on this occasion to welcome him; this was as it should be always be his desire to encourage such cordial feelings and intercourse. The Rev. Mr. Fraser (Presbyterian) and Mr. Percival (Wesleyan) expressed their pleasure at being present to welcome the Primate. On Thursday the Primate and party, having visited Major Owen's residence at Bellambi, drove into Wollongong, accompanied by the Rev. T. C. Ewing, with whom they sojourned for the night. On Friday morning, accompanied by the Rev. T. C. Ewing, they visited the Rev. Mr. Stack, at Dapto, and thence proceeded as far as Albion Park, returning to Wollongong in the evening. Last night there was a meeting of the Church Society, at which the Primate delivered an address in support of the society, which had done and continued to do, a large amount of good. Unfortunately, during the whole time of the visit the weather was most inclement. It was announced that the Primate will again visit Wollongong on Sunday, the 26th inst., when a Confirmation will be held.

Church Society.—The annual meeting of the Church Society has been fixed to be held in the hall of the Y.M.C.A. on the evening of Monday, the 11th May. His Excellency the Governor will preside on the occasion.

Marrickville.—The fourth annual meeting of the Auxiliary of the Church Society was held at St. Clements on Tuesday evening last (April 21st). The Rev. E. Bellingham (the President), presided. The secretary's report, which we publish in another column, showed an increase of 21 subscribers, and addition in the subscriptions amounting to £12 7s 6d, total amount collected being £37 9s. The Parent Society was represented by the Revs. A. W. Pain, and S. S. Torrey, whose encouraging addresses were much appreciated. The meeting, which was one of the most successful the Auxiliary has ever held, closed with the Benediction.

St. Luke's.—On Friday evening last, thanks to the considerate kindness of the matron and nurses of the Moor-cliffe Hospital, the inmates of that institution were entertained with a concert rendered by members of St. Luke's choir, whose efforts to please were apparently very much appreciated. The selection of songs and duets was such as to suit all tastes. The Rev. H. L. Richards occupied the chair, and the following ladies and gentlemen took part in the concert:—Mrs. Judson, Misses Aubin (2), Davey (2), Fenwick, Nelson, Messrs. Tozer, Sherlock, Paskin, Blackshaw, and W. Aubin. Miss Aubin played the accompaniments throughout. At the close of the concert, a hearty vote of thanks to the performers was proposed by one of the patients, and received with acclamation. The National Anthem brought an enjoyable evening's pleasure to a close at 9.30.

St. Thomas' Balmain.—About 250 of the members of the St. Thomas' Temperance Society met on Tuesday, the 14th inst., in the school-hall, when the subject of temperance was brought before the gathering in recitation and in song. The contributors to the evening's pleasure were Misses Alderson, Rutter, Hoels, G. Richards, P. Rutter, M. Eatch and Mr. Eatch, the special feature being the "Cook's opera," in which 15 young people took part under the direction of Mrs. Lovell.

The Junior Clerical Society.—Third Annual Report.—The secretary has to report that during the year ending March, 1891, 19 meetings have been held. The Revs. S. Hains, W. Fraser, T. Regg, F. Reeve, H. Vidal, W. Rose, H. Woodd, H. Maclean, and C. Smith have joined, and the Revs. A. Bartlett, F. Cadell, and W. Fraser have left the society, the present number of members being 17. During the year portions of the Ep. to Titus and the Ep. to the Hebrews have been read and discussed on the following subjects:—The Atonement, Brief thoughts on the Intellectual life of to-day, Parochial Government elsewhere, Church Finance, the New Covenant of Jeremiah, Modern Criticism, Inspiration, the University of the Deluge, Influence of Modern Knowledge on Christian Life and Thought, Universal Federation, Confirmation, Miracles, Labour and Capital, Gymnastics of Godliness, Notes on the Creed of Modern Poetry, the Revelation of St. John, Pastoral Visitation, and how to improve the Music in our Sunday-schools. On October 13th, an address of welcome was presented to the Primate. In December, it was determined to hold the meetings of the society on the 3rd Monday in each month (instead of fortnightly) with an afternoon sitting. Greek Testament to be read in the morning, a paper to be read and discussed in the afternoon. Papers to be prepared by the members in alphabetical order.

Drummoyne.—A numerously attended meeting was held on Wednesday evening, the 12th inst., in the Jersey Hall, Drummoyne, for the purpose of considering the question of a partition of the parish of Five Dock, by the creation of Drummoyne into a new parish, with boundaries the same as the borough separated from Five Dock last year. The meeting, which was presided over by Mr. E. Dixon, J.P., included nearly the whole of those usually attending the local church at St. Bede's, and was unanimous in its decision that such partition should be affected if possible, and appointed a committee to carry out the business to its

conclusion. With the exception of two, all present signed a document pledging themselves to assist to the best of their ability in providing the funds required for the new parish if brought into existence.

Bong Bong.—In connection with the Bong Bong Branch of the Ministering Children's League, a movement is on foot to co-operate with the Woollahra branch for giving change of air to Sydney invalids unable to bear the expenses themselves. Four have already spent a month under the auspices of the league at Burrawang. It is proposed to hold a sale of work annually to raise a change of air fund. The league holds regular meetings monthly. The Rev. Mr. Leach is secretary.

Diocese of Newcastle.

Synod and the Bishop.—It is now understood that the Synod will be summoned for Tuesday, May 12th, and commence with the installation of Bishop-elect. It will be remembered that our late bishop, Bishop Pearson, arrived in Newcastle, on Wednesday, 25th August, 1880. On the following day, August 26th, the Bishop of Sydney, with Bishop Pearson, 25 clergymen of the Diocese, and a large number of laity assembled in Christ Church Cathedral at Newcastle at 11 a.m. Morning prayer was said, and after the third collect, the Bishop of Sydney, acting as Metropolitan, directed that the notarial Act of Consecration should be read, and delivered to Archdeacon Child his mandate for the installation. Subsequently, the Metropolitan, at that time, Bishop Barker, preached during the communion service from Deut. iii. 28, "Charge Joshua and encourage him and strengthen him." It is hoped that a similar order may be again followed, and that the diocese may be afforded the great pleasure of welcoming the Primate, who is also Metropolitan, to take part in the all important function of his Bishop's installation. It will interest your readers in the Newcastle Diocese to know that our incoming Bishop now signs himself "George H. Newcastle elect." The North Queensland Bishopric difficulty may also now be considered happily settled.

Aged and Infirm Clergy.—The select committee appointed last Session of Synod to bring up a draft ordinance for providing retiring pensions for aged and infirm clergy, has framed a lengthy and elaborate scheme containing a large number of clauses. This will be printed and distributed in time for Synod at the expense of a layman, a member of the committee, and a well wisher to the cause. In the meantime, the Diocesan Council has passed a resolution that the draft ordinance shall be placed on the first day's business paper of next session. The Rev. R. M. Walker has largely assisted in the preparation of the measure.

The Cathedral.—The building committee has not signed the contract for the contemplated work in consequence of being at issue with the architect, and operations are postponed for the present.

Diocese of Goulburn.

Moruya.—It is gratifying to see a goodly number of members of the church assembling in St. John's, Moruya, to attend the annual Easter meeting. The churchwardens appointed were Messrs. John Jeffrey (incumbent's), T. Glover Brown, and D. E. Walter. A parochial council was elected. A new church has been recently erected, a statement of receipts and expenditure in connection with the same was read by the secretary of the building committee, Mr. J. E. Walter; from which it appeared that the cost of the church was £1,332, towards which £1,235 had been received. The incumbent then asked for an expression of opinion as to whether the old wooden church should be pulled down or not. The majority were in favour of pulling it down. The meeting was a highly satisfactory one.

Cooma.—An Easter meeting was held in St. Paul's Schoolroom on the 14th inst., and was very well attended. The report for the year was most satisfactory, the increase being much in excess of previous years. After the election of officers, Mr. David Ryrie was presented with an address on the occasion of his leaving for England, in recognition of long and valued services. The Rev. F. Bevan was also presented with an Easter offering. Parish matters generally are prosperous.

Bungendore.—The following gentlemen were elected as our wardens until Easter next:—For Bungendore, Messrs. H. W. Lever, N. Parnell, and W. H. Crome; for Hoskingtown, Messrs. R. Rose, S. Daniel, and Geo. Daniel; Molonglo, Messrs. T. Routledge, Geo. Osborne, and W. Barnett.

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

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

W. MAYES' Grocer and Provision Merchant 74 WILLIAM STREET, WOOLLOOMOOLOO.

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

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Choicest China, Ceylon and Indian Teas, in Blends or Pure, DELIVERED FREE in Town or Suburbs, or any Railway Station or Port in New South Wales, in Cansisters of 12, 24 and 36 lbs. net; or Half-Chests at 1/6, 1/9, 2/-, 2/3 and 2/6 per lb. Write or call for Samples.

KING & KENT STREETS, SYDNEY.

HALES & COLE,

Diocese of Grafton and Armidale.

Inverell.—The Easter meeting of St. Augustine's Church of England was held, at which there was a fair attendance. The Rev. R. K. Ewing occupied the chair. The secretary, (Mr. W. Whittingham) read the report of the Parochial Council. Mr. Ewing moved the adoption of the report. In doing so he said that the status of the church to day was a striking contrast to its conditions, when he was first appointed to the charge, 13 years ago. Then there existed a debt of £1,800, while now the church was practically free from liabilities.

Diocese of Bathurst.

Coonabarabran.—The Easter vestry meeting was held in Christ Church on Friday evening, the 4th inst. There was moderate attendance, the Rev. J. Young, the incumbent occupying the chair. Mr. Young appointed Mr. John Neate, Senr., as Minister's warden, and Mr. E. May-Steeves was chosen as People's warden, and Mr. J. White as Trustee's warden. Messrs. Primrose, Nicholson, and German were appointed to act as sidesmen. After some business of minor importance, the meeting dispersed.

Orange.—At the annual Church of England Easter meeting, the Rev. Mr. Dunstan, incumbent, in the chair, a statement was submitted from which it appeared that the debt on the church was about £3,900. The chairman stated that church matters were progressive during the last year, and in support of his statement quoted figures. Some of the guarantors who followed, said the incumbent should take into consideration the debt on the church, and some of them asserted that the financial statement showed that they were in a worse position by £72 than last year, one gentleman asserting that the number of pewholders had decreased to 46. The incumbent questioned this, and stated that the guarantors had not devised any practical scheme to get rid of the debt. He was willing to work hand in hand with them to assist them out of their difficulties, but as the guarantors who held meetings thought it fit to ignore him by not inviting him to preside; he should not reside at their meetings in future, and perhaps this would be all the better, as they would then be more free to act. In reply to the incumbent's statement, it was mentioned in the way of a rebuttal that the guarantors alone during the past year contributed more than one eighth of the whole income to the church. An acrimonious debate followed between two or three of the guarantors and the incumbent, and all the guarantors present denied the statements made that they were opposed or unwilling to work with the incumbent. To show the success of his ministrations, the incumbent mentioned that there was an increase in the offertory this year as compared with last year, and from the comparative sums paid to these funds in other parishes about the same size as Orange, Dubbo being instanced as one, he said they had reason to congratulate themselves. Some of the guarantors asserted that the increase of the offertory and stipend was a proof that the parishioners sympathised with the guarantors in their difficulty. The statement was adopted. The Bank of New South Wales has sent a final notice to the guarantors of the Church of England, stating that unless the sum of £3250 is paid before the close of business on Saturday, a writ will be issued forthwith for the recovery.—S. M. Herald.

Blayney.—The foundation-stone of an extension of the present church has been laid with Religious Masonic services by the Bishop of Bathurst. In laying the foundation-stone, his lordship in a well chosen and brief speech said: "The laying of a foundation-stone was a sure sign of the growth and activity of the church. But when they had the pleasure of laying the foundation-stone of an extension of that church, it was a specially cheering and encouraging sign. Therefore he must congratulate the people of Blayney on the fact that they were progressing materially. He considered the people of Blayney had done remarkably well; and devoutly hoped they would do still better. His lordship then instanced one or two neighbourhoods where the growth of the church had been phenomenal; but had by no means surpassed Blayney. Then referring for a few moments to his connection with Freemasonry, his lordship alluded to several important occasions on which he as a member of the order, had taken part in the dedication of churches; particularly in Truro (Cornwall) England; when his R. H. the Prince of Wales took part in the ceremony; Adelaide in South Australia and several other places. He said it was generally supposed and spoken of as an objection to the clergy being associated or mixed up with Freemasonry, that Freemasonry didn't believe in a Deity, or of Christ. So far from that being the fact, the very first thing noticeable in any of the Masonic lodges, was a copy of Holy Writ, which was always kept on the lodge table. The whole teaching and object of Freemasonry was to elevate and improve mankind, and therefore he was proud to be numbered a member of that distinguished order. Instances of religious disbelief had been quoted against individual members of the Masonic body, but he begged to remind his hearers that the same remark applied to members of other orders. The amount laid upon the foundation-stone was £101 and the proceeds of an entertainment afterwards held, was £30.

The children's delights are ARNOTT'S MILK ARROWROOT BISCUITS. Every mother should get them.—ADVT.
For Wild Ducks, Hares, Rabbits, and Australian Wild Game, go to C. CARMODY, 120 King Street.—ADVT.

Diocese of Brisbane.

Trinity Church, Brisbane.—The annual meeting was held in the schoolroom, on Tuesday, April 14th. The chair was occupied by the Rector, the Rev. J. Spooner, and there were about 60 parishioners present. The churchwarden's report showed that the income for the year had been about £740, and the expenditure a little over £800. Two special items had helped to swell the expenditure, viz., house rent for six months, while the new rectory was being built; and the employment of a parish missionary for the past six months. The chief features in the material work of the parish had been the erection of the new residence for the clergyman, and the creation of a loan of £1000, on advantageous terms, by means of which a debt of £300, which had been owing on the old parsonage for over thirty years, had been liquidated; the debt of £200 on the church had been removed, while the balance enabled the erection of the much needed new Sunday-school to be proceeded with immediately. Arrangements had also been made for the annual reduction and extinction of the new loan without interfering with the ordinary current funds of the church. On the whole, the report was considered highly satisfactory.

CHURCH SOCIETY.

FOURTH ANNUAL REPORT OF THE ST. CLEMENTS (MARRICKVILLE) AUXILIARY TO THE CHURCH SOCIETY.

"In presenting the subscribers of the above Auxiliary with the Secretary's fourth Annual Report, it is necessary to explain that owing to the Secretary's serious illness in November last, the Annual Meeting, which was to have been held in that month, had to be postponed, and for various reasons no earlier date than the present could be found.

"It is a matter of great thankfulness that the Auxiliary is able to record a substantial addition in the number of subscribers, and a continued and increasing interest in the work and welfare of the Society.

"The Auxiliary was started on the 31st August, 1886; and at its first Annual Meeting, held in October of the following year, the roll of the subscribers numbered 12. With the exception of the second year of its existence, a growing and marked increase has been shown in the Auxiliary, and last year the number of the subscribers reached 49, and the subscriptions amounted to £37 9s; during the past year 21 new subscribers have been added and 4 have discontinued (3 of that number having left the parish), making the total roll for the year 49, as against £31 of the previous year. The amounts given above are exclusive of church offertories.

"The parent Society has recognised the successful work performed by the Auxiliary by not making the customary reduction in the annual grant to this parish; and the Auxiliary is regarded by them as one of the Society's most loyal auxiliaries—a reputation which the Auxiliary would do well to maintain.

"Since the last Annual Meeting one member of the Committee (working) has resigned his position, and his place has not been filled.

"The Committee have held two meetings, at the first of which it was unanimously resolved, in view of the great deficiency of £800 in the Society's funds, and in response to a circular letter received from the secretaries, to endeavour to raise an additional £10 during that year; and at the second meeting it was resolved to hold a drawing-room meeting to give effect to that resolution passed at its previous meeting.

"The drawing-room meeting was held on the 27th day of September, 1890, at 'Walmer,' by the kind invitation and liberality of Mrs. Addams (to whom the best thanks of the Auxiliary are due), and was attended by a very large number of subscribers and friends. The Revs. J. D. Langley and S. S. Torrey represented the parent Society, and delivered stirring addresses. The Incumbent and the Rev. F. W. Addams also spoke. The meeting resulted in several new subscribers, and by the end of the year, not £10, but £12 7s 6d additional funds were raised.

"Miss Cornish kindly consented to become a lady collector, and there is still need of an additional lady collector.

"The lady collectors—Mrs. F. W. Addams, Miss Hull, and Miss Cornish—are to be warmly commended for their work during the past year; and the success of the Auxiliary is largely attributable to their efforts.

"The aim of the Auxiliary has always been to carry on its work unostentatiously and without interference to the parochial funds of the church, its great desire being to work with the Church and for the Church; and so far it has well succeeded in its endeavours.

"In conclusion, we ask, in that Missionary spirit in which we are trying to follow our Divine Master, that sustained interest may still be taken in our work and increased support given, and that, bearing in mind the great help given to this parish since its formation—freely we have received, freely give—we may, by our renewed efforts, prove ourselves worthy labourers in the vineyard of the Master, and that we may help forward, not only our own parish, but the work of the Church in the diocese, and thus carry out the precept of St. Paul—'Bear ye one another's burdens, and so fulfil the law of Christ.'

"LESLIE S. C. ROBERTSON,
"21st April, 1891." "Hon. Secretary."

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DARGHAN & DENHAM STREETS, GLEBE,
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The Present Condition of Church Patronage a Disservice to Ministerial Study and Efficiency.

By a Pessimistic Parson.

If the weekly incursions of Colin Clout do no other good, they at any rate provoke thought upon many subjects which would otherwise be ignored; and, personally, I have to thank him for his remarks on clerical study. Those remarks set me thinking as to the reason why so little study is sometimes done by bush parsons. In this article I shall endeavour to point out the prime cause.

Colin, sitting comfortably ensconced in the study of the mansion his people have placed at his disposal, rejoicing in the receipt of a stipend more than sufficient to supply all reasonable wants, expatiates on the necessity and advisability of clergymen devoting themselves more to study than for the most part they do. And well may he do so! When he thinks of the miniature cathedral in which he officiates, of the rich, fashionable, and intellectual congregation to which he ministers, and when, moreover, he calls to mind the very modest dimensions of the parish over which he has been called to preside, and the consequent *dolce far niente* condition in which he can luxuriate, no wonder he writes in the strain he adopted in the *Record*. Were my own surroundings as conducive to mental equanimity, it is quite possible I should have upheld a similar thesis, and I do not in the slightest degree blame Colin for the admirable remarks he has made. But since my lot has been cast elsewhere, instead of daily beholding a golden sun rise and a rosette setting, I am compelled to gaze upon the dull gray of an unending intellectual exile. I may, perhaps, be pardoned if I venture to point out to Mr. Clout and others that there is another side to this question; and in this attempt I have no desire whatever to cause your worthy correspondent to become "clouted Colin." Still less have I any wish to indulge in any self-exaltation. My only desire is to see bare justice done to a deserving class of men—a class which, for the nonce, I have the honour to represent. Classic authors tell us the ships of the Greeks carried sacred anchors, which were never used save in the extremity of danger. The particular amount of danger needed to warrant the use of these anchors was, of course, decided by individual circumstances; and I have no hesitation in casting my "sacred anchor," for I believe the Church is in serious danger of killing the studious habits of many of her pastors by the treatment meted out to them. Where is the faithful Britomart who will venture to attack the Radegeund of existing conditions, and set the poor Sir Artegals of our country parishes free from the trappings of disgrace in which the venal jado has arrayed them? Many of these men, like myself, have only too good reason for thinking that like the luckless owner of Eden Hall, they have broken their crystal goblet, and that the unknown future will for them bring no change from the too well known past. They have been so long amid Arcadian solitudes as to have well-nigh become priests of Palis rather than clergymen of the grand old historic Church of England. No wonder that they cast longing eyes on the town and suburban parishes, and like Kahu, would fain steal into Valhalla, and quaff of the nectar of immortality. Let me ask Colin Clout a straightforward question: Were he placed in a parish where learning is absolutely at a discount, and did he feel there was no hope of ever being appointed to a better one, would he continue to study? If, when Captain Stradling left Alexander Selkirk on the Island of Juan Fernandez, he had supplied him with all the requisites for coining money would the solitary exile have employed himself in establishing an amateur mint? When he felt all chance of escape cut off, it strikes me very forcibly that one of his first acts would be to throw away as useless whatever money he may have possessed. Of course, when Captain Rogers came and rescued him, doubtless he hunted for the lost coin; but while he remained on the island, and while he felt escape to be impossible, I do not believe he ever troubled his head about it, for, from his point of view, it was useless.

Now, what has been my own experience in Australian country parishes—an experience which is only typical of that of many? Having a large and scattered parish, it has sometimes happened that I have had absolutely no time for sermon preparation, and have had to trust entirely to the inspiration of the moment; and the result has frequently been that I have had thanks and praise bestowed upon me for these unprepared attempts, while the really well prepared and carefully thought out addresses have apparently had no effect whatever on the mind bucolic. One of the churchwardens of this parish was honest enough to express his opinion that a learned clergyman is out of place in a country parish—an opinion in which I beg to most heartily concur. There are dozens of my fellow clergy, who, like myself, have been reading men all their lives. We have read because we love reading. But when we look around our parishes and see the little appreciation our people have for studious habits or their result, we ask in despair, *cul bono*? We realise that for us there is no chance of escape, for we have no "influence." We cannot advertise our own qualifications, or tell people we realise we could do better work in more important positions. Were we even to hint at the possession of capabilities good enough for more exalted posts we should be called conceited. And yet it is surely no

conceit for a man to be conscious that he can lift a 56lb weight, or to realise that, having spent a tolerably long life-time in reading, he has acquired a certain amount of useful information.

What hope have we of escape from our present position? "Trust in God," some one will say. So we do, my worthy friend. We trust in God to keep us warm, through the mediumship of clothes. We trust in God to pay our butcher's bills through the mediumship of our banker's accounts. But not being quite idiots, we do not go out in the cold without clothes, and then trust to God to keep us warm. God protected from the lions those Christians who remained outside the arena; those within were devoured. God works through human instruments; and many of us feel we stand no chance, because, though we strain our vision, we cannot see anyone who is willing and able to help us. I believe gross injustice is being done, just for the want of a little thought and organisation. Were a "Qualifications Committee" appointed, whose duty it should be to rigidly inquire into the antecedents of every clergyman in the diocese, and visit his parish, in order to discover what he was doing and what he is fit for, things might be changed. Such a board might ask each man to furnish it with information regarding his past movements, and references and testimonials bearing upon past work. The members might also come and hear two or three sermons, and visit among the parishioners to see what sort of a pastor the man was; for want, not merely preachers, but loving, tender-hearted, enthusiastic brothers; men who secure the love of their people by first proving their own love for them. Many of us would gladly court the most rigid investigation, though wholly unable to bring ourselves low enough to "apply for a living." And if the country clergyman, quietly working amid the vast solitudes of rural Australia, could have his toils illuminated with one ray of hope that, as a reward for honest work, he might reasonably look forward to one day being placed in charge of a congregation which would appreciate learning, if I say, he could have such a hope as this to spur him on, study would take a much higher position in his esteem than it does at present. And yet, in spite of what I have written, I feel myself compelled to own that, personally, I retain considerable sympathy for the King of Navarre, when he, in effect, defines study ("Love's Labour Lost") as that which contains its recompense within itself.

(By an extraordinary coincidence, while the above article was—thanks to the duties of a large country parish—awaiting transmission to Sydney, Colin Clout took it into his head to pen a few words regarding Church patronage. I wish it to be distinctly understood that I only saw those remarks after my article had been written. I see no reason to change anything I have said, now that I have had the benefit of C.C.'s opinions on this subject. There is only one other suggestion I may, perhaps, be permitted to make. Why not form a "Country Parsons' Trade Association," and strike for higher pay and better parishes? P.P.

Temperance.

The Political Policy of Temperance Societies.

A well attended meeting of members of executives of Temperance societies in the colony was held on the afternoon of 17th inst., at the Temperance-hall Pitt-street. Mr. J. Davies, M.L.C. presided.

The Rev. F. B. Boyce explained the object of the meeting and stated that the central committee of the Local Option League had convened it that the present position of the local option question might be considered and future action as to the Government bill decided upon.

The Rev. T. B. Trevelyan proposed and Mr. J. Roseby seconded the following resolution, which was carried unanimously and with enthusiasm:—"That this meeting convened by the N.S.W. Local Option League, and consisting of accredited representatives of the Women's Christian Temperance Union N.S.W. Alliance, Sons of Temperance, Church of England Temperance Society, Wesleyan Temperance Society, Congregational Total Abstinence Society, Band of Hope Union, Blue Ribbon Army and Sydney City Mission desires to express its earnest conviction that the wisest and best policy for the Temperance party is to continue the advocacy of full local option (without compensation), and to use energetic means to cause the principle to be made law."

The Rev. T. Kench moved and Mr. Alex. Gow, J.P., seconded:—"That the bill presented to Parliament during the last Session by Sir Henry Parkes, with the amendments agreed at the last general conference of temperance representatives, be adopted and agreed to by this meeting and the parliamentary local option party be urged to combine and to use their influence to secure its re-introduction and passage in the coming session."

There was considerable discussion as to the bill, and the opinion was expressed that it deserved strong support. The amendments that seemed to be chiefly needed, it was thought were those which cause all licenses—and not publicans' only—to be included in the prohibitory clause, and that that clause should be allowed to be carried on a simple majority vote and not by a two-thirds one. The question arose as to whether they should ask that the voting should only be on one issue, "license or no license," and it was unanimously thought that it would be a serious blunder to thus alter the bill. It was deemed a

mistake and contrary to the democratic spirit to limit the powers of the people and prevent them voting for a reduction of the number of publichouses and against new licenses where they were not willing to have prohibition, especially as either of those votes could be carried by a simple majority. The bill was a gun with "three barrels and there was no reason why it should be reduced to a "single-barrelled" one, particularly as the party could fire either of the barrels they wished. The resolution was carried unanimously.

The Rev. R. Bavin proposed and Pastor Allen seconded—"That copies of the resolutions, and suggested amendments, be sent to the Premier, and the secretary of the local option party in Parliament." Carried unanimously.

Rev. T. Kench moved and Rev. J. S. Austen seconded, "That the resolutions be embodied in a petition signed by the Chairman and presented to Parliament." Carried unanimously.

The meeting was hearty and unanimous in believing that every effort should be made in having the Government measure passed into law, and that while the amendments were very desirable, and every effort should be made to secure them, nothing was to be done to imperil the bill.—"Telegraph."

Home Notes

THE *Manchester Guardian* hears that the Bishop of Manchester has declined to be one of the select preachers at Oxford on the ground that he must give his time to the work of his diocese.

BISHOP BARRY re-opened in March last the church of St. Stephen's, Southwark.

GENERAL BOOTH, who arrived in London from Paris on Monday night, is somewhat fatigued as a result of his continental tour, with which, however, he is exceedingly pleased. He is especially gratified with the reception which he received from all classes in Scandinavia. His addresses were largely attended, and a keen public interest was manifested in his social scheme. The General declares that the Salvation Army has a great future in Scandinavia, and that his social proposals, to judge by the warmth of the people towards them, are likely to achieve a large amount of good. In Belgium General Booth finds that Salvationists and social Salvationism are in good repute, and the army, he believes, is doing very well alike in Germany and in France. Towards the end of the summer the General will visit India and Australia.

The new Bishop of Rochester is taking with him Mr. Arthur Sheppard as his private secretary. Mr. Sheppard was formerly chief reporter of the *Windsor and Eton Express*, and a superintendent of the Congregational Sunday-schools of Windsor.

The necessary demolition of old buildings in Westminster to prepare the way for the Church House was to be commenced on Lady day, March 25th, and the foundation-stone of the new structure will be laid in June at an imposing function.

According to a London correspondent, the Lincoln judgment is causing serious division amongst the members of the English Church Union. The Archbishop's disclaimer of the doctrinal significance of ritual is strongly resented; while those clergymen who a few months ago protested against the right of Dr. Benson to try the case and have now complied with the judgment are censured for their strange inconsistency. It is rumoured that an attempt will be made to remove from the Council a London clergyman who has toned down his ritual so as to comply, at any rate in part, with the judgment.

Dr. J. H. Blake's appointment to the Deanery of Wells adds interest to the meeting of Old Rugbeians which the Bishop of London has called for March 10th, at the College Hall, Westminster, to consider the Rugby institutes and settlements at Birmingham and Nottingham. Only one other public school (Dulwich) engages in this class of work, the remainder having established mission churches in populous centres.

A HERO—An interesting ceremony took place a few days since at the Shoreditch Town Hall, when Dr. Roderick Macdonald, M.P., Coroner for North-East London, publicly presented Mr. Robert Marsh, a butcher, of 406, Kingsland-road, Haggerston, with the "Quaker Heroes' Medal," for gallant and heroic conduct in rescuing three children from a burning house on January 10th last. It will be remembered that early in the morning of that day a fire broke out at 402, Kingsland-road, and it was discovered that three little children were imprisoned in the burning building. Marsh, who happened to be passing, immediately went to their aid, but time after time was driven back by the smoke and flames. At last he succeeded in entering the room on his hands and knees and saw by the light of the burning furniture the three children, whose ages were seven, five, and two-and-a-half years, lying unconscious in different parts of the room. One by one he carried them to the door, where they were taken from him by a friend of his, but on reaching the landing with the last child he lost consciousness, and fell down the stairs, fortunately escaping serious injury.

Speaking at the dinner of Germany spoke of the sense of his responsibility to a Higher Power, saying: "I can assure you that no evening and no morning passes without a prayer for my people, or especially, without a thought of my Mark of Brandenburg."

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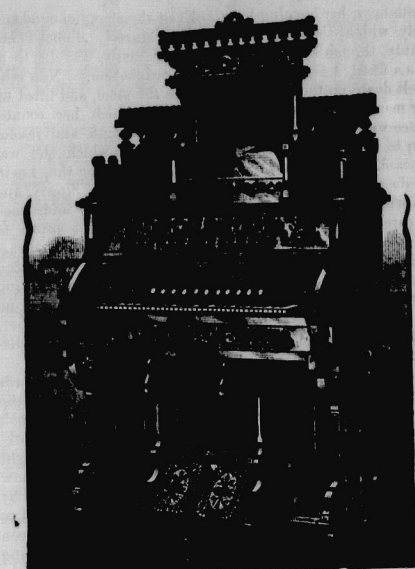
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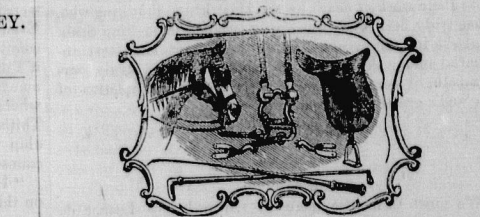
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THE LAST LOOK.

CHAPTER VIII.

A similar group to that before described, clothed in yellow garments covered with pictures of flames and devils, stood on the platform before the king and his court. The most noble looking and the highest in rank was Don Carlos de Seso, the upturning flames on whose robe showed that he was doomed to the stake. With him was Domingo de Roxas, Pedro de Cazala, parish priest of Pedrosa, who was destined to share the fate of his family. Donna Isabella de Castilla, wife of Don Carlos de Seso, was there, and her niece, Dona Catalina—condemned to lose all their property, to wear the san-benito, and to be imprisoned for life. There were also three nuns of San Belem; one of them, Dona Marina de Guevara, was condemned to be strangled and then thrown into the flames; she was highly born, and even connected with Valdes, the Chief Inquisitor, but he could not save her from the consequences of her opinions. His subordinates resisted the applications he was said to have made on her behalf as an interference with their jurisdiction, a proof of partiality and weakness unworthy of one of those whose office required him to be insensible to the feelings of nature and friendship.

The death of Don Carlos de Seso was worthy of his life; though gagged on the platform and on the way to execution, the instrument was removed when he was bound to the stake by the friars, who stood round exhorting him to confess. He replied in a loud voice, "I could demonstrate to you, unhappy men, that you ruin yourselves by not imitating my example; but there is no time. Executioners, light the pile which is to consume me." These were his last words. The order was instantly obeyed, and, looking up, he died without a groan.

Another martyr was Juan Sanchez. Entrapped in the Low Countries by the emissaries of the Inquisition, he was brought a prisoner to Valladolid, and condemned to the stake. The cords which bound him having rapidly been consumed, he leaped unconsciously on the stage where the friars were confessing some who had recanted at the last moment. The friars immediately collected round him, and urged him to retract his errors. Looking at the unhappy penitents who were risking their salvation to escape a few moments' suffering, and then at the noble De Seso, standing unmoved amid the rising flames, he walked deliberately back to the stake, exclaiming, "I will die like De Seso." More fuel was brought, and he was quickly in the joy of his Lord.

Numbers bore testimony to "the truth as it is in Jesus" by dying fearlessly like De Seso. At the same time, eight females of irreproachable character, some of them of high rank, were burned alive; among them Maria Gomez, who so nearly betrayed the Protestants during a sudden fit of insanity. Having recovered her senses, she returned to the Protestant faith, and soon was brought before the inquisitors. She suffered with her three daughters and a sister. So hardened had the populace become by similar scenes, that not a single expression of sympathy escaped them as they witnessed the destruction of the whole family. Year after year passed away, and the same horrors continued to be enacted; the bloody-minded inquisitors being hounded on to their work of death by the bigot king, that king who, it has truly been said, was busily engaged in making Spain what she in a few years became, the lowest and least influential among the nations of Europe; while as truly was Elizabeth, by her wise measures, laying the foundation of England's greatness and power.

CHAPTER IX.

FREEDOM.

We must turn once more to the unhappy Leonor de Cisneros. She was seated on a rough bench in her dungeon beneath the halls of the Inquisition. One gleam of light only was admitted by a small aperture, leading into a courtyard, far above her head.

The gleam fell on her marble countenance, pale as that of one who has ceased to breathe. Her once rich hair, now gleaming like snow, hung over her shoulders, while her figure was draped in the dark robe she was doomed to wear. Heavy chains hung on her arms, which she could with difficulty lift to her head, whenever she strove to press her

hands upon her burning brow. Even the agony of mind and body which she had endured had scarcely dimmed her beauty, though her eyes had lost their lustre, yet in them was a fixed look of courage and resignation. Now she knelt down on the cold stones before the stool, and lifted up her manacled hands to heaven, towards which her countenance was turned, earnestly imploring strength and resolution to withstand the fearful temptations to which she was exposed. She was not disappointed. While she thus knelt, the door of her dungeon grated on its hinges. Slowly, and not without difficulty, she rose from her knees, and stood prepared to receive her visitor, whoever he might prove to be. She dreaded lest she should see the arch-fiend Munebrega; but instead of him, Don Francisco de Vivers stood before her. He advanced a few paces into the vault, and placed the lantern he bore on a stone shelf projecting from the wall on one side of the cell. He then stood before her, with his plumed hat in his hand, keeping still at the distance of a few paces.

"Dona Leonor," I come to bid you farewell. The words you spoke to me during my last visits to you sunk deep down in my heart. The glorious truths you explained took root, and have since by God's grace been abundantly watered. I obtained a copy of His blessed Word. I sought for instruction from those able to give it, and I am now ready, if it is His will, to add my testimony to the truth by my blood. I was sent here to win you back to life, and to gain you over to the false faith of Rome. You have been the cause of my becoming a thorough Protestant, and being made willing, if called upon, to suffer death,—such death, that is, as a man is able to inflict upon his fellow-man. Yet I am young, and do not desire to die. I therefore have resolved to quit my country for another land, where I may freely worship God, according to the dictates of my conscience. I knew that you would rejoice to hear this. I therefore resolved at every risk, to seek another interview with you. Dear lady, you will pardon me for the words I spoke to you on my former visits. I uttered them in my ignorance. I thought that I was thus benefiting you, instead of endeavouring to deprive you of that joy unspeakable which is prepared for those who truly love the Lord, and are ready to give up all for Him."

"Oh, believe me, Don Francisco, when I say it, I have nothing to pardon," replied Dona Leonor. "I rejoice to hear of your determination. Alas! I fear you would not benefit our unhappy countrymen by remaining among them. The spirit of evil has gained the supremacy; and while he reigns, with the sanguinary inquisitors as his ministers, the truth can never make progress in the country. Go, then, Don Francisco; my prayers, day and night, will be offered up to the throne of mercy, that you may be protected from the dangers of your journey, and safely reach the haven of rest. It is mockery to speak of joy, but such joy as I am now capable of feeling will be mine when I hear that you have safely reached your destination. And oh, Don Francisco, pray for me, not that my life may be prolonged, but that I may have courage and support in the trials I may be called upon henceforth to obey; and that it may be God's will that I may, ere long, be emancipated from my bondage, not to go forth into the world, but to be raised on wings of light to join my martyred husband, now singing praises with the heavenly choir before the great white throne of our loving Father."

"Dona Leonor, your wishes shall be law to me," answered Don Francisco. "I shall see you no more on earth. Even should I be successful in escaping from this unhappy country, I believe I shall never again return to it; and even if I did, I should not be permitted to see you. I hear that many Spanish Protestants are assembled at Genoa, among whom are several who were once monks of San Isidro. Thither I have resolved to bend my steps, that I may worship with them, and gain from their instruction and counsel."

"I thank our Heavenly Father that you have resolved on this step," answered Leonor, "and pray that you may be more successful than were my beloved Herezuelo and myself. Oh, that I had not believed the falsehoods that were told me before that dreadful day when I last met him on earth! Bitterly have I repented my weakness and want of faith. I should have known that no human power would have induced him to deny his Lord and Master, even for the sake of saving his life and being reunited with me. Ah, how weak and faithless was I! but I thank my God that, through the influence of the Holy Spirit, I had strength and power given me boldly to declare my faith in the truth, even though my so doing has brought me into this dungeon, and will ere long cast my body amid those flames which consumed the mortal frame of my husband. Oh, believe me, Don Francisco, to that day I look forward with eagerness and joy. My heart will bound with thankfulness when I am told to prepare for going forth to the stake."

Don Francisco stepped forward and raised the manacled hand of the speaker to his lips. Then, casting one more glance of respect and sorrow at that still lovely countenance before him, he hastened from the cell, drawing his hat over his brow to conceal his agitation; then wrapping his cloak around him, he took his way through the narrow passages which led to the vaults, guided by one of the familiars of the Inquisition, till he reached the door of an apartment, at which his guide stopped and knocked. A voice desired him to enter. Don Francisco passed through the doorway, and stood in the presence of the Archbishop Munebrega.

(To be Continued.)

The promise of God is not to the act, but to the habit, of prayer.

If you hear a wise sentence or an apt phrase, commit it to your memory.

For Dressed Poultry, Bacon, Hams, and all choice small goods, go to C. CAMODY, 120 King Street.—ADVT.

An American coloured preacher, lately deceased, had a style eminently original. Banging his fist on the pulpit desk at the conclusion of one sermon, he said: "I know folks in dis town have been trabblin' to'ris hebbon for de las' twenty y'ars, prayin' loud 'nuff to shake down the plasterin', and yit deys in debt to de church for pew rint till dey can't reckon up de figgers."

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The Australian Record.

SYDNEY, SATURDAY, MAY 2, 1891.

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

The Week.

Canon Barlow. It is a matter of extreme satisfaction to learn that the difficulty over the North Queensland bishopric is at an end. The wise counsels that have prevailed have succeeded in avoiding a contest between the Diocesan Synod and the bench of Bishops, that could have resulted in no possible good to the Church. The acceptance of Canon Barlow will add strength to the wide-spread feeling that from the ranks of the Australian clergy should the higher offices of the ministry be filled.

Religious Instruction. We are well aware that the instruction given in our Public Schools must have been productive of good, independently of individual instances of spiritual benefit, to those brought under its influence. It is, nevertheless, gratifying to be able to record the opinion of one on the subject, whose remarks are worthy of notice, inasmuch as he is, and has been for many years, an old and respected Sunday school teacher. Referring to the instruction given by the paid teachers, he said "one of my children attends a Public School, and, really, she is so well grounded in Scriptural truths that I believe the scholars are better taught than in many of our Sunday schools." This is valuable testimony, and such as should entitle the Committee to receive the support it needs for carrying on this excellent work.

Lay Readers' Association. The work of this organisation steadily continues. During the past year 478 services were conducted, making in all 7200 since its formation.

Women's Christian Temperance Union. On Thursday evening the W.C.T.U. gave a cake and coffee supper in their new Soup and Coffee Rooms, 79 Liverpool-street. The walls were adorned with appropriate text-cards, pictures and flowers. About 40 men responded to the invitation, and no sooner were the doors open at 8 p.m. than the room was comfortably filled. Brief and interesting addresses were delivered by several ladies and gentlemen, interspersed with lively singing. At 9 p.m. supper was served by the ladies, who conversed with the men (almost all of whom bore unmistakable evidences of the terrible effects of drunkenness) and strove to awaken in them a desire to abandon the drink, and rise, by the help of the strong Deliverer, to a higher and nobler life. Who can tell how far the influences of womanly kindness and personal sympathy extended towards these poor struggling ones may yet effect them?

Opium. The churches can scarcely realise the deadly influence of the opium vice, else, ere this, a great opposition would have arisen throughout Australia against the introduction of the noxious drug. As it now is, the Chinese in our midst use opium freely, whilst Europeans are becoming more and more addicted to its pernicious influence. In China opium has slain its millions of human beings, and threatens to bring half the population of the world beneath its deadly sway. There must be no traffic in opium, and those who smuggle it should be treated as criminals.

The Labour Bureau. A resolution was unanimously passed at a meeting held in the Chapter House on Friday week to proceed at once with the Labour Bureau and scheme for relief of distress, associated with the name of the Rev. J. D. Langley. This is as it should be. There are £350 available, and when once a start is made, the new departure will gather strength as it grows. The sympathy of the working classes is to be appealed to, and may we not hope that earnest, self-denying volunteers will be found willing to consecrate their time in furtherance of the movement.

Dowries or Economy. The other day an article appeared in a contemporary discussing the question whether men would marry more readily provided the girls had dowries. In France the custom is for parents to economise in order to provide their daughters with an "endowment" yet the men do not marry with avidity. What is better than a dowry is the habit of economy and self-restraint against the inordinate pursuits of pleasure.

The Labour Strife. The difficulty with the shoemakers in Queensland still continues, and the bitterness of spirit between the masters and the men appears to increase. The conflict is one that imperils the liberty of a man to sell his own labour. Freedom of contract is at stake, and much depends upon the issues of the struggle.

So far the Government has acted with a certain amount of vigour, and the conviction of the ringleaders for conspiracy strikes a blow at those who excite the passions of the mob.

Evil mingled with the good. The printing press pours forth its good and evil literature. The cheap publications of the Religious Tract Society have for years added their quota as an influence for good in the world. The series of "Penny Books for the People," amongst which are included the best of good sound religious stories, now exceed in circulation seven million copies. The R.T.S. sows the wheat and does not what Prince Bismarck terms—a "reptile-press" sow the tares.

Wesleyan Mission. The annual meeting of the Central Mission of the Wesleyan Church in Sydney was held last week. The attendance was large, and sympathy with the Rev. W. G. Taylor's Evangelistic work unbounded. The energy has been so well sustained during the past year that the funds contributed have exceeded £2,200. There appears to be thorough confidence established between pastor and people, and what was a short time ago regarded as a venture of faith has now become the pride of the Methodist body.

The Rights of Wives. The Court of Appeal (England) recently gave judgment in the case of a Mr. Jackson, who kidnapped his wife and locked her up in his own house. In the opinion of the Lord Chancellor, the contention that had been put forward on the part of the husband as to the rights over his wife which the common law of England gave him was absolutely untenable. In his view a husband had neither the right to beat nor to imprison his wife, and had no right to use violence towards her, except in such very exceptional circumstances as her attempting to throw herself out of the window or try to descend the stairs for the purpose of eloping so as to stain her husband's honour. The return to the writ, therefore, was unsatisfactory, and the lady must be restored to her full liberty. He moreover said that if, after the authoritative declaration of the law by the Court, the husband made any effort to carry out the right which he supposed existed in him it would be a gross contempt.

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., May 3.—Holy Communion, 8 a.m. and mid-day. Preachers, 11 a.m., The Primate; 3.15 p.m., Canon Sharp; 7 p.m., The Precursor. Offertories for the Cathedral Sunday-schools.

Wed., May 6.—7.30 p.m., The Precursor. Subject for May—"The times of John Huss."

DIOCESAN.

Mon., May 4.—Church Society Monthly Meeting, Chapter House, 4 p.m.

Mon., May 4.—O.M.S. Annual Meeting, Chapter House, 8 p.m., The Primate.

Sun., May 10.—St. Andrew's, Summer Hill, 11 a.m. Preacher—The Primate.

Mon., May 11.—Annual Meeting of the Church Society, Y.M.C.A. Rooms. His Excellency Lord Jersey, Chairman.

Tues., May 12.—Lecture by the Primate, Y.M.C.A., 8 p.m.

Brief Notes.

On Saturday last a confirmation service was held by the Most Rev. the Primate at St. Michael's Church, Woolloomooloo, in the morning, at Dapto in the afternoon, and in the evening his Lordship preached at St. Michael's Church.

On Tuesday last a special session of the Synod met at the Chapter House to consider an ordinance for making provision for parochial government and for the management of Church property.

A concert in aid of the Croydon Congregational Church was given in the Ashfield Hall on Monday night.

General Booth proposes to erect a Salvation Army Temple in London out of the £70,000 bequeathed to the Army by the late Mrs. Bell of Glasgow.

The Rev. F. M. Dalrymple, who has been transferred from the curacy at St. Stephen's Church, Newtown, to the incumbency of Holy Trinity Church, Macdonaldtown, was presented upon vacating the curacy with a handsome silver pocket communion service.

Bishop Selwyn is reported to be improving in health.

On Tuesday evening the Presbytery of Sydney met in Chalmers Church to ordain and induct the Rev. J. Milne. Bishop Stanton left Townsville for Newcastle on Monday last. In the course of his sermon on Sunday night he referred to the expected early consecration of Canon Barlow as the Bishop of North Queensland.

The election of Canon Barlow to the Bishopric of North Queensland has been confirmed under the hand and seal of the Primate.

A grand welcome was given in the Centenary Hall last night to the Rev. Mark Guy Pearse.

At the last meeting to consider the Rev. J. Langley's scheme, it was decided to commence the work.

A meeting of those interested in the Melanesian Mission, was held in the Chapter House on Thursday morning. The Rev. Charles Bryce addressed the meeting, giving an account of the work going on.

Rest and Change.

(By HISTORICALS.)

ABOUT ten o'clock last Saturday night a young man, a member of a Bible class, called at my home to see me. His first words were: "I have had news to tell you—one of your boys has been drowned." At first, thought turned to my own immediate circle, but when he mentioned the name, Fred. Bradley, then I knew it was one of the young men of my Bible class, but with it came the thought, Are they not all my boys, my spiritual children in Christ Jesus? Yes, as such may they ever be considered, and concerning them may the account be rendered up with joy and not with grief. I found the parents, on visiting them, prostrate with sorrow at the suddenness of the blow which had bereft them of a loving and obedient son, the light of their home, the joy of their hearts. At midday he had left them, bright and happy, with all the exuberance of young manhood, and in a few short hours was brought back, but it was only the tenement of the poor body, for the life had taken its flight to Him who gave it. Thank God for the precious testimony I heard of Fred. in his own home. Thank God for the witness I am able to record of his exemplary and Christian conduct; the bitterness of death has been taken away, the sting of it removed. It was a touching scene on Sunday afternoon, when fifteen young men, assembled in class, all were deeply affected, and the spirit of God was present in power to heal and to save. The usual lesson could not be carried on, all the talk was of "Fred," who was greatly beloved, and sobs and weeping to'd how great was their affection for him. It was truly an awakening time, and several decided that from henceforth they would serve the Lord. The class, with others, met on Tuesday morning to pay the last tribute of respect to the memory of their friend and brother. The coffin was borne by four of the number to All Saints' Church, Petersham (nearly all present carrying a wreath of flowers), where the funeral procession was met by the Rev. C. Baber and the Rev. F. W. Reeve, the curate. After reading the service, an earnest address, appropriate to the occasion, was delivered by the incumbent; then the mournful cortege proceeded by train to Rockwood, where the last rites were performed; at the close those present joined in the hymn, "On the resurrection morning." The flowers—the bright, beautiful flowers—tokens of love and affection, placed on the grave, will soon wither and decay, and no more spring up into life, the body of him left in "The Garden of Sleep" will turn into dust, but to rise again into newness of life when He shall come "who shall change our vile body that it may be fashioned like unto His glorious body."

Shortly before his death, "Fred," who was under the doctor's advice, said to his mother, "I wish the doctor would order rest and change." Oh, brother, rest and change have come sooner than they were anticipated; rest, eternal rest, from weakness and pain, from sin and sorrow; change, undying change, such as thy brightest visions never anticipated, for thou shalt "see the King in His beauty, and behold the land afar off" to mortal gaze. The lesson to be learned from this sudden bereavement is that of preparation. "Prepare to meet thy God;" for the message may be to us. "Surely I come quickly." When it does come may we able joyfully to say, "Even so, come, Lord Jesus!"

"Fred" was an example to all in his regular attendance for scriptural instruction—out of 52 Sundays in the year he was 50 times present.

J. ROBERT NEWMAN

Photographer,

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the 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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