

## Our New Serial.

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

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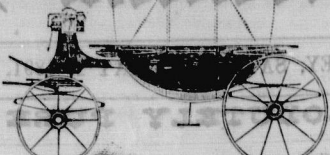


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## Jottings from the Bush.

"All in the Name of the Lord Jesus."

It is not wise, I am aware, to interfere in a family quarrel, such as the disagreement between the Church of England Temperance Society and her daughters. But that disagreement must have such a prejudicial effect on the noble work of the three organisations, and the bitterness which is characteristic of family quarrels must be so harmful to our Church's work that it becomes almost a duty to show how the matter appears to an outsider who knows hardly more about the question than can be gathered from the columns of the *Record*. I do not think the differences of opinion have arisen so much from any special fault of individuals as from the general characteristics of human nature. It is human nature that colonies, when they have been established by a mother-country should, when they have grown strong enough to stand alone, wish for more independence. If it had not been for the wisdom of England in letting us have our own way, these colonies would have demanded separation long ago. "Ungrateful!" Yes, perhaps; but it is human nature. The colony sees that although the help given by the mother-country has been great, yet the prosperity has come mainly from its own exertions, and it is inclined to rebel against any restraint which ignores this fact.

So with the Church Home and the Working Factory Girls' Club. The C.E.T.S. founded them, as England founded these colonies. It has watched over them, helped them, always shared in the government of them. Their best workers came from its ranks. It has always looked on them as part of itself, and now that they desire separation it feels inclined to say "I have nourished and brought up children and they have rebelled against me." In the proposed new Constitution it wishes to put things on what it thinks is the right footing. To an onlooker like myself, however, the proposed Constitution is too one-sided to be at all acceptable. If Britain demanded that none but Britons should be members of our Government, and that all waste lands should remain the property of Britain, the colonies would reject the demand. And Britain though I be, my lot would, in such a case, be cast with the colony in which I have lived 20 years. The newer love does not cast out the old; but if they were to come into conflict I expect my motto would be, "I am an Australian first, an Englishman second." Are there not loyal workers of the C.E.T.S. who, because they have been working for some years in the daughter organisations, feel that the new love is greater than the old. Besides, some persons (and I rather think that I might say many) have subscribed only to the daughter organisations and worked for them, and now find that they are to be excluded from participation in their government. "It has always been so." True, but it has never been openly insisted on until now. And, unfortunately, the demand is at a time when there is some antagonism displayed, and when both sides feel that they have a grievance. Such a time is a critical one, and it demands the utmost moderation of language and thought on both sides. The daughter must remember what she owes to the mother. "Honour thy father and thy mother" applies to organisations as well as to individuals, I think. While the parents must not provoke their children to wrath by oversteering their authority and under-rating the power of self-government which comes to a committee after one or two years' experience of the management of any institution. A tone of maternal authority which would be suitable to a girl of nine would lead to rebellion if addressed to a girl of 19. And the committee of an institution which has practically been self-governing for a couple of years are likely to be unfeeling in their action and language if they think that undue coercion is being exercised.

One more word. In a discussion on such a subject between mother and daughter, I should dread, above all, any reference to the question of attractiveness to the other sex. It would be the one matter which would make the quarrel impossible to settle on a satisfactory basis. What that question is in such a case, the matter of party is in a religious squabble. For God's sake let it be kept away from this dispute; not only in open reference, but even in thought.

Are not the Sydney undergraduates being somewhat too unreservedly condemned? Over-condemnation defeats its own aim, and if undergraduates read all the remarks which have come under my notice during the last week in religious and country papers, they would be hardened by the sense of injustice. They have three excuses: 1st, the noise has not with little or no check in previous years; 2nd, the reading of a long address is really insufferably dull when one has it printed before one; 3rd, the sense of members has always the effect of inspiring noisiness and impatience. The Synod itself would, if the Bishop gave an address of the length of the Chancellors', and the members at behind the Primates, be disposed to be impatient. I remember joining in hearty applause at a commemoration when a Chancellor remarked, "I shall not detain you much longer." If he had been reading it to me alone, I should not have dreamed of being so rude. But in those days speeches were shorter, and we did not have them printed before us, so that there was something to be got by listening.

COLIN CLOUT.

## Moore Theological College, Sydney.

Visitor: The Most Rev. The Bishop of Sydney.

Trustees: The Bishop of Sydney, The Dean of Sydney, Hon. E. Knox.

I make an earnest appeal for funds to enable me to open Moore Theological College for Students without further delay.

It is not needful for me to do more than to make a brief reference to the fact that on the recommendation of my predecessor, and by sanction of the Synod, the College has been removed from Liverpool to Sydney. This removal necessarily caused a temporary discontinuance of the College work.

Of the urgent need of resuscitating the College and placing it, as far as may be, on a firm basis for future usefulness, there can be little doubt.

It is needed for the specific purpose of supplying definite theological training to Candidates for Holy Orders, and for encouraging candidates to come forward for such training. These candidates will be, in some cases, graduates; in other cases, non-graduates. It is intended to adapt the scheme for instruction both to those who have obtained degrees, and to those who are unable to take the University course.

The College is needed as a visible encouragement and stimulus to theological study.

It is needed as a safeguard against the tendency to substitute mere untrained earnestness and piety as a sufficient qualification for the Christian ministry in place of some tested knowledge, and intellectual self-development. If properly revived and re-constituted, it might become useful not only for Sydney Diocese, but, as heretofore, for other Dioceses.

It appears that the condition of the funds at the disposal of the Trustees does not allow of more than £150 income as available towards the stipend of a Principal. The Principal's house, and college buildings are small but in fair condition. The rooms for students are partially furnished, but some articles of furniture are still required. There are rooms for nine students.

What I wish to obtain at once is a GUARANTEE FUND of £300 a year for FIVE years, so that time may be given for the College to obtain Students, and get into working order.

I feel sure that one of the best things that could be done for the welfare of the Church of England in this land would be to provide an Endowment Fund, say, of £10,000 for the purpose of Clerical Training: but I do not feel bold enough to ask for this as yet.

I am desirous that the work of reviving the College should be begun in humility and earnestness with the hope of gradual development. A high ideal should be kept in view, but we must be neither rash nor over-ambitious in our endeavours to rise towards it. Patient and hopeful perseverance in doing that which is once seen to be right and requisite, will never fail, in God's good time, of larger fruit than was at first contemplated.

The relation of the Theological College to St. Paul's College, will also have my careful consideration. The temptation for University men to despise those who do not "graduate" is strong; and yet men who do not take a degree at any University are often found capable of doing good professional work. On the other hand, the desirability of obtaining, wherever practicable, a University degree should be plainly kept before the mind of every candidate for Holy Orders. I shall lay down as a general rule for admission to Moore Theological College that students should have passed the matriculation examination, or an equivalent standard. All who have not passed this examination will be regarded only as Probationer Students. The plan of evening classes for non-resident students preparing for entrance into the College will be duly considered.

If this appeal meets with prompt, and encouraging response, the Trustees are ready to appoint a Principal at once to take up the preparatory work for opening the College, as soon as may be found convenient and practicable.

I appeal, then, very earnestly, for donations and subscriptions to a *Guarantee Fund* for five years; and I shall be glad and grateful if this appeal may lead to contributions being sent in to form the nucleus of an Endowment Fund for the College.

WM. SAUMAREZ SYDNEY.

April, 1891.

THE PURSUIT OF PLEASURE.—A very outspoken sermon was recently preached at St. Paul's Cathedral, London. The preacher roundly denounced what he termed "the intolerable tyranny and the Godlessness of fashion." There was one endless round of all-absorbing and selfish gaiety, and but one question, "Have you had a good time?" All through the year in every class of society the headlong race after pleasure progressed, and to the minds of many people there never entered the question as to what headway was being made in the religious and moral life of the world. To such a pitch had things come that the pursuit of pleasure was now elevated to the rank of positive duty. But self-indulgence and the selfish pursuit of one's own happiness could not but induce hardness of heart, and lead to suffering.

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## DIOCESAN SYNOD.

SPECIAL SESSION.

A special session of the eighth synod of the Diocese of Sydney was commenced in the Chapter House, Bathurst-street, on Tuesday last, at 4 p.m., under the presidency of the Most Reverend the Primate. The names of the clergy and lay representatives who answered to the call of the roll are appended:—The Revs. T. V. Alkin, M.A., George Allnutt, Mervyn Archdall, M.A., G. North Ash, M.A., Charles Babor, P. R. Spry Bailey, Zachary Barry, LL.D., E. C. Beck, A. E. Bellingham, B.A., Joseph Best, F. B. Boyce, H. H. Britten, George Brown, Stephen H. Child, B.A., James Clarke, Edmund A. Colvin, J. C. Corlette, D.D., A. C. Corlette, the Very Rev. William M. Cowper, M.A. (Dean), the Revs. E. G. Cranswick, F. M. Dalrymple, J. W. Debenham, M.A., Henry Dicker, John Dixon, John Done, D. Evans Evans-Jones, T. C. Ewing, Samuel Fox, Humphrey Fryer, C. F. Garnsey, Herbert Guinness, the Ven. William J. Gunther, M.A. (Archdeacon) the Revs. Joshua Hargrave, Edward Hargrave, T. J. Heffernan, Thos. Holmes, William Hough, Gerard D'Arcy Irvine, H. Latimer Jackson, M.A., Thomas Kemmis (Canon), Robert L. King, B.A. (Archdeacon) R. Raymond King, M.A., J. D. Langley, W. A. Leach, B.A., William Lumsdaine, E. D. Madgwick, J. N. Manning, M.A., LL.B., Henry Martin, George M. Intosh, John Morgan, H. Wallace Mort, M.A., Joseph Mullens, Daniel Murphy, Reginald Noake, B.A., A. W. Pain, B.A., Luke Parr, J. H. Price, C. F. D. Priddle, H. J. Rose, W. H. Saunders, W. Hey Sharp, M.A. (Canon), Alfred G. Stoddart, Robert Taylor, T. B. Tress, John Vaughan, P. C. Williams, R. Spier Willis, M.A., Alfred Arnold, A. Killworth, LL.B., H. S. King, M.A. (Canon), David H. Reddel, M.A., C. S. Smith, B.A., G. E. C. Stiles, B.A., R. A. Woodthorp, M.A., Messrs. Mark Albany, Horace B. Allard, J. W. Allpass, Robert Atkins (Registrar), Esau Bailey, F. L. Barker, John Barnett, W. R. Weaver, W. H. Hughes Becke, Paul Benson, H. A. Blomfield, C. W. Bloomfield, Albert Bond, H. S. S. Bond, W. H. Bowman, Arthur Bowman, Charles Bown, Alfred L. Bray, R. G. Breillat, Ernest Broad, Crosbie B. Brownrigg, Edmund Burton, T. J. F. Cadden, Rollo Cape, J. K. Chisholm, R. C. Close, Joseph Cook, H. B. Cotton, the Hon. G. H. Cox, Messrs. William Crane, W. H. Croag, John Croker, William Croker, J. H. Davies, Robert Deane, N. Judge Docker, Arthur Docker, Neville Dowling, John Druff, Alfred Evans, J. J. Farr, Francis Ferguson, William Fowler, Thomas Fredericks, sen., James Green, William Grey, J. T. Hall, John Hamblin, W. M. Hamlet, Abel Harber, William Harris, G. R. Harrison, Walter Hedges, Robert Hills, W. A. Hutchinson, Thomas H. Jackson, Albert E. James, T. J. Jaques, E. J. Jenkins, M.D., J. B. Johnston, the Hon. Henry Kater, M.L.C., Messrs. John Kealy, John Kent, John King, E. J. H. Knapp, Broughton Kyngdon, M.D., F. B. Kyngdon, A. R. Minter, E. W. Molesworth, M.L.A., A. D. Morgan, Philip H. Morton, M.A., Joseph Newton, G. W. Neave, James Plummer, Thomas Primrose, Leslie Robertson, J. C. Rutter, E. H. Russell, James M. Sandy, T. S. Scholefield, Edward Scholes, James Scroggie, the Hon. P. L. C. Shepherd, Joseph D. Single, J. F. Smith, the Hon. Septimus A. Stephen, William Stephen, M.L.A., Joseph H. Storey, F. Resolute Strange, Robert Thompson, Alfred Tibbey, W. E. Toose, Edward Twyman, F. W. Uther, James Vickery, W. Gregory Walker (Chancellor), Charles R. Walsh, W. C. Ward, Francis T. Watkins, Cecil Way, A. B. Weigall, B.A., F. B. Wilkinson, M.A., P. C. Williams, Frank Williams, W. E. Wilson, G. F. Wise, Marshall D. Woodhouse, S. H. Young.

THE PRESIDENT (who on rising was received with cheers) said:—Rev. and honored brethren, my brethren both of the clergy and laity.—It will not be necessary for me to detain you with any lengthened introductory remarks on the present occasion. We are met for a specific object of a very practical character, and of obvious importance, and I am glad to see so numerous attendance of clergy and representatives. This synod has been convened with a view to the special consideration of the report of the select committee which was appointed in the session of November last to deal with the special report of the select committee of the Provincial Synod, on the subject of the repeal of the Church Act and provision for matters provided for therein. That second reference to a select committee of our Diocesan Synod was accompanied by an instruction to the committee to recommend such alterations in the ordinance appended to the report of the Provincial Synod's committee as would ensure provision being made for the formation of parochial councils or vestries. The result of the deliberations of our committee, with whom I have been in conference at all their meetings, is the Church ordinance, which is about to be submitted to you for discussion and decision. The general purport and most of the provisions of the ordinance have been before the Diocesan Synod in a previous session. The important additional feature in the ordinance as now presented is an endeavour to extend and improve the machinery of parochial government by what is practically an enlargement of the executive of the parochial vestry. Into the history of the movement for repealing the Church Act, and substituting a local or provincial ordinance, I need not now enter particularly. The Registrar of the diocese has kindly compiled for my information memoranda which have enabled me to trace the progress of what has been officially done in the matter since the subject was first mooted in the Provincial Synod of 1878. The object aimed at in making new provisions for the administration of Church affairs as respects the tenure of property and management of parochial matters is to secure more simplicity, more definiteness, and more uniformity. The making of such provisions, whether it be regarded as a reform of a law that is found to be in some respects antiquated and inapplicable, or as the institution of new enactments for the good government of our Church, is a most important work, demanding much care, caution, and wisdom in dealing with it. All legislation involves discussion, criticism, comparison of thoughts and things that differ, with the object ever kept in view of coming to a decision which shall be grounded on sound principles, and shaped by a due regard to what is most practicable and expedient under the circumstances. In such discussion we are about to engage. Allow me to express my earnest hope that the spirit of truth and wisdom may direct and duly harmonise the varied arguments to be brought forward, so that whilst we avoid the danger of any overheated controversy, we may reap the fruits of candid and courteous interchange of opinions on disputed points which may arise. The bulk of the

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ordinance is similar to the amended ordinance which was laid upon the table in the synod of August, 1889. But there are some ten or more clauses which are new, or contain new material. The most important of these in connection with the specialisation which the select committee was instructed to provide for, are clauses 13, 20, 26, 27, 28. I shall not attempt to anticipate, or in any way to prejudice the discussion which the proposed establishment of parochial councils, necessarily and naturally evokes. I will only very briefly draw the attention of the synod to the practical aim of the proposal, and to two considerations which may assist us in a fair discussion of what the select committee has recommended. The establishment of parochial councils aims at securing a wider interest of the laity of each parish in parochial affairs by enlarging the number of those who will have a recognised legal position in the administration of the parish. This, obviously, means a practical extension of the control exercised by the laity in each parish. It assumes that there will be in every parish persons who will be desirous and competent to give counsel and advice, and to undertake responsible duties for the good of the parish, in co-operation with the minister and churchwardens. It assumes also that the work and common welfare of the parish will be helped by such addition of councillors to the minister and churchwardens. Whilst it is clear that the establishment of such councils may prove a safeguard against the perils arising from clerical autocracy, it is also, I think, obvious that in some cases there may arise an opposite danger of laic domination interfering with the due position and just measure of independence that should attach to the clergyman in charge of the parish. (Cheers.) These alternative perils, however, can only be effectually avoided by the exercise of a spirit of patience, mutual consideration and forbearance on either side. No mechanism of administration can strike the true balance. (Hear, hear.)

The two important points which I should wish to be noted in the initiation of our discussion upon the new matter in this ordinance are these:—First, We must not regard the parochial council *a priori* as a necessary antagonistic, or rival, institution to churchwardens, any more than to the minister. To do this will be to entirely confuse the issues with which we are concerned. For, observe, the minister and churchwardens are the *primal* constituents of the council, and must always, from the very nature of the case, exercise a leading influence in it; and the minister himself nominates a fourth part of the number of additional councillors agreed upon at the annual vestry meeting. Secondly, we have to remember that in cases where circumstances may be inimical to the election of additional councillors (as in the case of districts where the population is small or scattered) all the powers and duties belonging to the parochial council fall to the minister and churchwardens, in accordance with the provisions of clauses 19 and 20. I deem it pertinent for me here to say that the words "from any other cause" in first line of clause 19 seem to me to cover the case of a disagreement at the vestry meeting as to the desirability of electing additional councillors; while the ordinary contingency of a meeting lapsing from want of a sufficient number to form a quorum is the normal case contemplated in the clause. If my interpretation is correct, it will follow that whilst an election of additional councillors is to be the general rule of parochial administration, room is left under certain circumstances for exceptions being made to the rule, if the Bishop, in the exercise of his discretion, considers the circumstances to be such as will justify him in declining to appoint additional councillors. Leaving now the special topic of the establishment of parochial councils, I would observe that the new ordinance seems to me to be one which in its entirety is calculated to be compact, lucid, and useful substitute for the old Church Act. It is to be hoped that the careful examination in committee of the whole synod of the proposed provisions, directions and definitions of duty in the ordinance will result in its being approved and finally put into such shape as may do satisfactory work when the times comes for it to be operative. The only other prescribed business for the synod is the reference to a select committee for report during the present session, of the two reports of the select committee of the Provincial Synod mentioned in the business paper. This will, I trust, put us in a position to be ready with replies that will be looked for by the Provincial Synod at their next session. I do not like to close these brief preliminary remarks without reminding you of the great need which exists for churchmen to take a personal, patient and intelligent interest in parochial, as well as in diocesan, administration. Upon the heavy co-operation of the clergyman and his parishioners depend the vitality and efficacy of church organisation in the various localities throughout the country. But this co-operation, however much the exercise of it may be aided by carefully constructed rules and methods, cannot be created or maintained by laws. It can only be the outcome of spiritual motive, begetting the earnest resolve to expend time, money and effort for the religious welfare of the community in which we live. It is easier for us all to preach than to work. But without deeds what are words worth? We may theorise, and argue, and criticise; and all this is useful if it leads to work being better done. But do not let us delude ourselves with the idea that well-drawn theories or well-devised machinery can ever take the place of personal effort and self-sacrifice. I speak to both clergy and laymen. The indolent clergyman does mischief to the Church, and so does the careless layman. (Hear, hear.) The thing to be desired for our Church is that every member of it, according to his ability, and opportunity, should personally do something to facilitate church work and cement church fellowship. Most of all do we need the spirit of mutual forbearance; not judging one another harshly and hastily, but judging this rather, that no man put a stumbling-block, or an occasion of falling, in his brother's way—following after the things which make for peace, and things wherewith we may edify one another. In this spirit of Christian helpfulness may God enable us to legislate and act.

The President appointed the Very Reverend the Dean of Sydney as his commissary in case of absence.

The Hon. G. H. Cox was on the motion of the Rev. A. W. Pain appointed Chairman of Committees.

Archdeacon GUNTER moved, the Chancellor of the Diocese, (Mr. Gregory Walker) seconded, and it was resolved,—"That the undermentioned gentlemen be appointed a committee of elections and qualifications for the present session:—The Revs. Canon Kemmis, S. Hungerford, J. Vaughan, and H. J. Rose, Mr. E. K. Deas-Thompson, the Hon. P. L. C. Shepherd, Dr. Kyngdon, Mr. A. L. Bray, and Mr. W. B. Beaver."

On the motion of Dean Cowper, it was resolved that the "report of a select committee of the Provincial Synod of the province of New South Wales to the synods of the dioceses within the province on the subject of the formation of a tribunal for the administration of ecclesiastical discipline laid upon the table of the synod of the 11th December, 1888, be referred to a select committee, consisting of the Archbishop of Cumberland, the Archdeacon of Camden, the Rev. Dr. Corlette, the Rev. A. W. Pain, Hon. G. H. Cox, the Chancellor, Mr. F. T. Watkins, and Dean Cowper, to report during the present session."

Dean COWPER moved, and it was resolved,—"That the supplementary report of the select committee of the Provincial Synod of the province of New South Wales to the synods of the dioceses within the province on the subject of the repeal of the Church Act and the provision for the matters provided for therein, laid upon the table of the synod on the 11th December, 1888, be referred to a select committee consisting of the Archdeacon of Cumberland, the Archdeacon of Camden, the Rev. Dr. Corlette, the Rev. A. W. Pain, Hon. G. H. Cox, the Chancellor, Mr. F. T. Watkins, and Dean Cowper, to report during the present session."

Dean COWPER moved,—"That the report of the select committee, to whom was referred on November 12, 1890, the special report of the select committee of the Provincial Synod on the subject of the repeal of the Church Act, and the provision for the matters provided for therein which was laid upon the table of the synod on August 13, 1889, be received and printed." The motion was agreed to.

On the motion of the Chancellor leave was given to bring in an ordinance in terms of the ordinance appended to the report of the select committee of the synod.

The Chancellor brought in the ordinance, and it was read the first time.

On the motion of the CHANCELLOR it was resolved,—"That the standing order be suspended so far as to allow the ordinance to be read the second time at this sitting."

The CHANCELLOR moved,—"That the ordinance be now read the second time."

The Rev. A. W. PAIN seconded the motion.

Mr. G. H. COX said he thought that one of the objections to the passing of the ordinance was that after the enactment of it no one would undertake the duties of churchwarden. The Select Committee had, in his opinion, undertaken rather more duties than it intended should be imposed upon it. He took exception to the ordinance because it would confer inordinate powers upon the Parochial Council, powers of such a nature that they would quite upset the present system of church government, and would make it almost impossible to find gentlemen to act as churchwardens in future.

The motion was agreed to, and the ordinance read the second time.

The Synod then resolved itself into committee of the whole to consider the ordinance in detail.

Clause 1. "All church lands to be conveyed to trustees." Judge DOCKER moved, and Canon KING seconded an amendment for the omission of the words "to the trustees."

After some discussion the amendment was negatived, and the clause agreed to as printed.

Clause 2. "Qualification and registration of trustees." Archdeacon GUNTER moved the amendment of the first portion of the clause so as to make it read:—"Every person to be appointed a trustee under the provisions of this ordinance, shall be a male of the age of 21 years and upwards, and a member of the Church of England, frequenting its public services, and not known to impugn publicly any of its doctrines."

A discussion ensued, in which the amendment was opposed chiefly on the grounds that it would involve a test and prove inquisitorial. Eventually, the amendment was negatived.

The Rev. D. E. EVANS-JONES then moved the amendment of the first clause so as to require that every trustee should be a "communicant member of the Church of England."

The amendment was negatived.

The clause as printed was then agreed to.

Clause 3. "Trustees disqualified by absence or otherwise to be removed." Judge DOCKER moved the amendment of the clause by the insertion of certain words to the effect that one of the causes for removal would be the commission of a criminal offence, of which the offender had been convicted.

The amendment was negatived by a very large majority.

On the motion of Dr. RICHARDS, the latter portion of the clause was amended so as to provide that the removal of a trustee (for the causes specified in the clause) should devolve upon "the remaining trustees, or the greater number of them, with the consent of the Bishop, at a meeting held after 14 days' previous notice."

On the motion of the CHANCELLOR, the clause was further amended by the addition (after "at a meeting held after 14 days' previous notice") of the words, "to all the trustees for the time being in the colony."

The clause as amended was agreed to.

"Clause 4.—"Mode of electing a new trustee" was verbally amended.

Progress was then reported, and leave obtained to sit again on Wednesday.

On the motion of Dean Cowper, it was resolved that the "report of a select committee of the Provincial Synod of the province of New South Wales to the synods of the dioceses within the province on the subject of the formation of a tribunal for the administration of ecclesiastical discipline laid upon the table of the synod of the 11th December, 1888, be referred to a select committee, consisting of the Archbishop of Cumberland, the Archdeacon of Camden, the Rev. Dr. Corlette, the Rev. A. W. Pain, Hon. G. H. Cox, the Chancellor, Mr. F. T. Watkins, and Dean Cowper, to report during the present session."

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"Clause 4.—"Mode of electing a new trustee" was verbally amended.

Progress was then reported, and leave obtained to sit again on Wednesday.

The Synod met at half-past 4 o'clock under the presidency of the Most Reverend the Primate, and, after prayers had been said, resolved to appoint a committee of the whole to further consider in detail the Ordinance.

The committee took into consideration clause 5, which is as follows:—"The approval of the Bishop shall be obtained for the site, plans, and specifications of any building to be erected or used on Church lands prior to erection or use."

The CHANCELLOR (Mr. Gregory Walker) said that there were in existence in the colony some exceptionally ugly ecclesiastical structures. The object in framing that clause, which was a new one, was to give the Bishop some simple general control, so as to guard against the erection of unsightly buildings.

Dean COWPER said that great mistakes were often made in regard to the character of buildings, the materials of which they were composed, and sometimes the foundations. He knew of two or three instances where parsonages had been erected by the local efforts of the very zealous parts of those who were interested in the buildings had become almost uninhabitable, because of the want of proper drainage in one case, and because of the unsuitable nature of the materials of which the building was constructed in the other. He thought there should be a reference to the central authority of the diocese with regard to the purchase of sites and the buildings that were to be erected. Plans of ecclesiastical buildings should, in his opinion, have the sanction of the Bishop before the buildings were erected. A provision of that kind would save much trouble to local committees and to those actuated by local feelings, who might not always be the best judges of what was best for the diocese as a whole. All church property was to be looked upon as the public property of the Church—(hear, hear)—and it was the inheritance of the Church to go down to posterity. Too great care could not be taken in regard to the erection of churches and church buildings.

Mr. Justice FOSTER moved the amendment of the clause by the omission of the word "building," and the substitution of the words "church, parsonage, schoolhouse, or other building for the members of the Church of England."

The amendment was agreed to.

Canon MORETON moved the further amendment of the clause by the addition thereto of the following words:—"And that no church shall be commenced unless it can be shown that the parishioners have a reasonable prospect of paying for the same, or such portion of it as it is proposed to erect."

After some discussion the amendment was negatived.

Clause 6—"Building to be consecrated or licensed as a church" was agreed to.

Clause 7—"Churchwardens to be elected *ad interim* and disposed of seats determined," and 8—"Powers of *ad interim* churchwardens" were postponed.

Clause 9—"No person shall be permitted to celebrate divine service, or to administer the sacraments, or to preach any sermon in any consecrated or licensed church, unless he be first licensed or approved by the Bishop."

Mr. W. H. ROWSELL moved the amendment of the clause by the insertion in it of the words:—"Except in case of sudden emergency to be reported to the Bishop as soon as may be by the incumbent or churchwardens."

The amendment was negatived.

Mr. H. BLOOMFIELD moved the amendment of the clause by the insertion of certain words to make it read:—"No person shall be permitted to celebrate divine service, or to administer the sacraments, or perform all other rights and ordinances of the Church of England, &c."

The amendment was agreed to by a small majority.

Clause 10—"The minister shall have free access and admission into the church at all such times as he shall think fit, and may celebrate divine service, administer the sacraments, and perform all other rites and ordinances of the Church of England therein, without any hindrance from any person whatsoever, and shall for such purposes have keys of the church; and such minister shall during such times as aforesaid freely have, use, possess, and enjoy the parsonage, garden, appurtenances, and, except as hereinafter provided, the glebe, and receive the rents and profits thereof. Provided that in case the licence of such minister be withdrawn in accordance with the sentence of any competent tribunal, he shall thereupon *ipso facto* forfeit and be absolutely deprived of all and singular his rights in or respecting the church, parsonage, school, glebe, and appurtenances."

Mr. Justice FOSTER moved the amendment of the first portion of the clause so as to make it read:—"The minister, subject to the provisions of any ordinance which may be passed by the Synod, shall have free access and admission," &c. The clause as printed gave, he said, a vested right to the clergyman for his lifetime in the parsonage and glebe. In the absence of some amendment such as he proposed, it would not be possible to deprive a clergyman of that vested interest. His amendment would enable the Synod to remove a clergyman who was no longer fit to discharge the duties of his office, and grant him compensation.

The Rev. C. H. GARNSEY said that the effect of the amendment would be to completely change the status and position of a clergyman, and make him, instead of being a clergyman licensed by his bishop, and subject only to any competent tribunal, subject to the authority of the Synod. The amendment involved a most important matter. Who for one moment would submit to his position being changed by a majority of one or two of the Synod, which met, as it did meet, under great difficulties, great impatience being shown when the debating upon any question became in the slightest degree protracted? He thought it was hardly right that certain intricate questions should be dealt with by men who had not had much opportunity for considering some of those questions. The Synod might be asked to determine whether a clergyman was too old or whether he was not; or whether any little tattle that had been raised against him were true or not. All those questions affected the clergyman's bread and butter—affected his character—affected the position of his children—affected his whole position in the world. If the question involved in the amendment were to be settled there in that Synod by a show of hands, or a vote taken down in writing, clergyman, and they alone, would be judged by those who in a spiritual sense were not their equals. Not only were they not to be judged by their equals—if they were their equals why did they not do what clergyman did—if they (laymen) were their equals, why did they not administer what they dare not touch, the sacred blood and body of the Lord? Many of the lay members of the synod were the superiors of clergyman in intellectuality and everything else; but they had not had the hand of our Lord's and Master laid upon them, and they are not our equals. Spiritually they are not our equals. Were clergyman to have their whole position changed? And was this synod alone to be the only branch of the Church of England throughout the world to do what was proposed? There had never been any attempt in any other part of the world to withdraw or otherwise interfere in the manner proposed with the license of a clergyman. The license of a clergyman could not be withdrawn except after cause had been shown, and then by his bishop only, and by no other body whatever. The amendment could not pass, because it was *contra vires*. It was against the law and the whole of the practice of the Church of England, and he believed it never could be acted upon even if it were passed.

He hoped that someone who was better qualified than he was would stand up for the rights of the clergy. The amendment, which would alter the whole status of clergyman, was really and truly an insult to the Bishop. It was an insult to the Bishop to take away from the Bishop the power which he alone possessed, and he alone exercised, of saying to any clergyman, "You shall no longer officiate." (Hear, hear.)

The CHANCELLOR said he thought that Mr. Garnsey misapprehended the object of the amendment. The rev. gentleman seemed to think that some fine day a clergyman might be called before the synod, and then that clergyman's license was going to be taken away from him. All that the amendment proposed was that the minister should hold his office and should exercise his office subject to the power of the synod to pass an ordinance regulating such matters generally—not merely in the case of any individual clergyman. That seemed to him to be a totally different thing from what Mr. Garnsey imagined that the amendment aimed at. It seemed to him that the amendment was unobjectionable if the clergy did not object to it; but it did not seem to him to be really a matter for the clergy. It was thought—and it might be the fact—that they had some vested interests—he (the Chancellor) would not care to define what they were. If the amendment were passed, when the ordinance became law, the effect would be that they would lose those vested interests. If the amendment were introduced clergyman would hold their vested interests subject to losing them in the event of the synod passing at any subsequent date a modifying ordinance. It seemed to him to be a question for the clergy to consider whether they saw any valid objection to the amendment being passed. Acquiescence in the amendment on the part of clergyman amounted to no more than consenting to being placed on the same footing as clergyman coming after them. It was for clergyman to determine whether they were prepared to concede that.

Canon KEMMIS said that the clause, if passed, would very seriously affect the status of every clergyman in the diocese. (Hear, hear.) It could not be otherwise, for it seemed to attempt to give to the laity a right which no body can confer upon them, and to which it was admitted they had no legal claim. In fact, the amendment would reduce them to Congregationalism. It would alter altogether the rights and status of the clergyman, and put him on a new footing. The amendment would interfere with the powers vested in the Bishop. It was an attempt to introduce a new kind of legislation to deal with individuals, and it was legislating for the future instead of conserving their own rights.

The Rev. A. YARWOOD said that the mover of the amendment might just have well have asked him, to Japanese fashion, perform what was known as the happy dispatch. They had no guarantee that the synod would not turn a clergyman out of his church, and leave him to die in the gutter. It might be necessary or desirable to get rid of incompetent clergyman—he would not hazard any opinion upon the subject—but if it was done, special provision should be made for it, and opportunity should be given to all the clergyman of the diocese to take the matter fairly and patiently into consideration.

The Rev. J. D. LANGLEY said that if the amendment were introduced into the Legislature, it would imperil the passage of the bill through the Legislature, because he believed a considerable number of clergyman would petition Parliament against the adoption of the bill, and that, in his opinion, would result in the measure being thrown out.

Mr. Justice FOSTER said he did not believe any Parliament would give a power which it hardly possessed itself—of interfering with a vested interest created by this ordinance now. No Parliament would attempt to interfere, nor would it be allowed to interfere with a vested interest, without referring to Her Majesty for her assent any measure which proposed to do that.

In regard to an amendment of the kind he had proposed, the clergy ought to have the absolute power of veto which they could exercise by voting by orders. In view of the expression of opinion which had been elicited, he would be very glad, if the synod would allow him to do so,—to withdraw the amendment. (Cheers.)

The amendment was withdrawn.

After further discussion the clause was amended so as to read:—"The minister shall have free access and admission into the church at all such times as he shall think fit, and may celebrate divine service, administer the sacraments, and perform all other rites and ordinances of the Church of England therein, without any hindrance from any person whatsoever, and shall for such purposes have keys of the church; and such minister shall during such times as aforesaid, freely have, use, possess, and enjoy the parsonage, garden, appurtenances, and, except as hereinafter provided, the glebe, and receive the rents and profits thereof. Provided that in case the minister shall cease to hold his license, he shall thereupon *ipso facto* forfeit and be absolutely deprived of all and singular his rights in or respecting the church, parsonage, schoolhouse, garden, glebe, and appurtenances."

Clause 11—"The schoolhouse and other parochial buildings may be freely used by the minister for such parochial purposes as he may deem desirable, and he shall have keys thereof" was agreed to.

Clause 12—"A church after it has been consecrated or licensed shall not be used for any other purpose than the celebration of divine service, the administration of the sacraments, or the performance of the rites and ordinances of the Church of England, or the giving of religious instruction, except with the consent of the minister and of the Bishop, and no person except the Bishop shall be allowed to perform any clerical office in the church, whether consecrated or licensed, except with the consent of the minister, or, in case there shall not be a minister, with the consent of the Bishop."

The PRIMATE said that he should not be disposed to consecrate a church that was not erected on freehold land—was not free from debt—and in relation to which reasonable provision had not been made for the minister.

Progress having been reported, and leave obtained to sit again next day, the Synod adjourned until half-past 4 o'clock on Thursday.

A BOOK that will excite the interest of Churchmen in the late Dean Church's *Our Movement*, in which the principal phases of it are recorded from 1833 to 1845. It also contains character sketches of Newman, Keble, Hurrell, Froude, and other celebrities of those days.

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## Correspondence.

To the Editor of the Australian Record.

SIR,—In answer to "Anxious Inquirer" in your issue of the 11th instant. I refer him to the original Hebrew, translated in the A.V. "bulrushes" in the R.V. "papyrus." Vessels were not built by the ancient, and are certainly not built by the modern nations of bulrushes or papyrus. The translators of the A.V. had no conception of the swift sailing vessels built within the last century, and still less of a steam ship. There was no word in the English language at that time to correspond with the Hebrew text.

The revisers of the A.V. (see preface to R.V.) 1. Were bound to introduce as few alterations as possible into the text of the Authorised Version consistently with faithfulness. 2. To limit as far as possible the expression of such alterations to the language of the Authorised and earlier English version.

We are told on great authority that men do not gather grapes of thorns or figs of thistles, consequently an Island Nation like Britain who must send her ambassadors by sea, has not, up to the present time, sent her ambassadors in vessels of bulrushes or papyrus. And that Britain is the nation referred to in this chapter (Isa. xviii.) is evident, for she has been terrible from her beginning onward; one that metheth out and treadeth down. Consider her acquisition of territory since the Reformation.—I am, etc.,

May 20, 1891. C. S. F. CHAFFED.

### THE C.E.T.S. AND THE CHURCH HOME.

SIR,—I must ask you to grant me space to reply as briefly as possible to two letters which appeared in last Saturday's issue of your paper, on the above subject, one signed "H. Wallace Mort," and the other "Charles H. Rich." Mr. Mort contends that the founders of the Church Home, i.e., the members of the C.E.T.S., intended that other besides members of the Temperance Society should be eligible as members of the Executive Committee of the Church Home. In support of this he quotes from the prospectus which was originally issued in view of the establishment of the Home. The quotation states that "the management of the Home will be vested provisionally in the Central Committee of the N.S.W. Branch of the C.E.T.S., together with such ladies and gentlemen as may be willing to act in concert with them." As I was one of those who drew up the prospectus referred to, I may be permitted to say that the words in italics were not intended to convey the meaning which Mr. Mort attaches to them. The Committee of the C.E.T.S. was composed of gentlemen, and the statement quoted simply meant that the internal management of the Home would not be undertaken permanently by them, but that ladies and gentlemen outside the Committee of the C.E.T.S. should be asked to assist in the work. It was never intended that persons outside the Society should be appointed to the Executive Committee of the Church Home.

Mr. Mort also states that, as a matter of fact, ladies and gentlemen have for years past been on the Committee of the Home, who were not members of the Temperance Society. This is admitted, but that does not settle the question as to the original design with regard to the management of the Home, nor is it sufficient to establish the right of non-members to a seat on the Executive Committee when a constitution is adopted for the government of the Home. It was understood that all members of the Executive Committee should belong to the C.E.T.S., and when ladies or gentlemen expressed themselves willing to join in the work, the Committee of the Temperance Society did not enquire whether they were members of that Society or not, believing that they sufficiently understood the qualification essential in persons serving on the Executive Committee of the Church Home. A resolution which was passed by the Central Committee of the C.E.T.S. on the 13th of April, 1887, clearly establishes my position. It was to the following effect:—"That the attention of the Executive Committee of the Church Home be drawn to the fact that it is desirable that the members of that Committee should join the C.E.T.S. in one or other of the sections." This resolution was passed because the Committee learnt that non-members of the C.E.T.S. were acting on the Committee of the Church Home. This was deemed an irregularity which the C.E.T.S. Committee wished to remove.

I desire also to point out, sir, that the membership of the C.E.T.S. rests upon the broadest possible basis. Besides the well-known dual platform of the Society, provision is made in the constitution of our Society for the election of persons who are desirous of engaging in special work, such as that of the Church Home, the Working and Factory Girls' Club, or the Women's Union, as members of the Society without taking either of the declarations ordinarily required by those who wish to become members. Every one of the Executive Committee of the Home could be so elected by the Council of the C.E.T.S., if they are willing to become members, and I am sure that if anyone expressed a wish to take part in the Society's work, the Council would gladly qualify such a person by electing him or her to be a member of the Society. But this is said by some of the Executive Committee to be objectionable; because in that case they hold their position on sufferance. I maintain that it is not so. Such persons would be bona fide members of that Society, holding that position by virtue of the constitution. Before leaving this point, I may add that the principle of "elected members" is not one introduced by the Society here, but it was taken from the English constitution. It was evidently adopted by our fellow-workers in England for the purpose of throwing

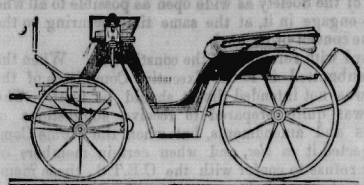
the work of the Society as wide open as possible to all who wished to engage in it, at the same time securing to the Society the control of its work.

One word with reference to the constitution. When the C.E.T.S. submitted it to the Executive Committee of the Home it was not intended that it should be final. The Council was quite prepared to receive suggestions of alterations and amendments, but when the Home Committee rejected it *en bloc*, and when certain members of that body refuse to concur with the C.E.T.S., those members must not complain because the constitution is framed in their absence.

I have only one word to say with reference to the letter of the Rev. C. H. Rich. I quite think with him "that there has been no intention or desire on the part of the Committee, as such, to separate from the C.E.T.S." But that does not alter the fact that one or two prominent spirits were impatient of any connection with the C.E.T.S., that they had arranged to work the Home on their own plan and in their own way, and that they had influenced a majority of the Committee to resist the just claims of the C.E.T.S.

During this controversy it has been asserted more than once that the management of the Home has been satisfactory in the past, and the question has been asked why any attempt should be made to distrust a plan which has acted well. This statement has been challenged, and the satisfactory working of the Home denied by myself and others. In support of this denial I may quote resolutions which were considered by the Committee of the C.E.T.S. in the year 1887. One was, "That this valuable service which has been rendered by the Executive Committee of the Church Home is of opinion that the present mode of management of the Home is cumbersome and unsatisfactory, and that the management should in the future be undertaken directly by the Committee." This was postponed, and at a future meeting the following resolution was moved, "That the Executive Committee of the Church Home be abolished with a view of substituting instead thereof a committee to be composed of twelve ladies, who shall, with a secretary and treasurer appointed by this Committee, superintend the working of the Home. The members of such committee to be members of the C.E.T.S." Eventually





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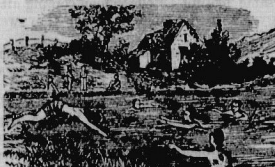


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TO THE MEMBERS OF THE AUSTRALIAN MUTUAL PROVIDENT SOCIETY.

While thanking my friends for their generous support on previous occasions, I desire to intimate that I am again a Candidate for the office of AUDITOR, and respectfully solicit your votes and interest.

THOS. PRATT,  
Public Accountant and Auditor,  
15 Bridge-street.

N.B.—Date of Polling, Thursday, 14th May.

TO THE MEMBERS OF THE AUSTRALIAN MUTUAL PROVIDENT SOCIETY.

Ladies and Gentlemen,—  
I beg to intimate I will be a CANDIDATE for Director at the next election in May, and solicit your votes and kind support.

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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

### MAY, XXXI Days.

5th Sunday after Easter.

MORNING LESSONS.	EVENING LESSONS.
3.S. Deuteronomy 6	Luke 22 v 31 to v 54
4.M. 2 Sam. 3 v 17	2 Samuel 4
5.T. 1 Kings 19 v 1	1 Thess. 1
6.W. 1 Kings 19 v 1	2 Kings 2 v 1 to 16
7.Th. Dan. 7 v 9 to v 15	2 Kings 2 v 16
8.F. 2 Sam. 13 v 1 to 35	1 Thess. 5
9.S. 1 Kings 19 v 1	John 1 v 29
10.S. Deuteronomy 30	John 1 v 29

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MAY 25, 1891.

### MOORE COLLEGE.

WE are confident the information given to our readers last week respecting the re-opening of this valuable institution has been received with much favour, and further, that the selection of the Rev. B. A. SCHLEICHER, M.A., as Principal-elect will give churchmen great satisfaction. In another column we insert an appeal from the Most Reverend the Primate toward a *Guarantee Fund* of three hundred pounds per year for a period of five years, so that he may be able to open the College without delay and be relieved from any apprehension about its financial stability for the first years of its new life. The Church in the colonies may be sure that the experience and knowledge that the Primate possesses of what leads to success in the theological training of candidates for Holy Orders will be wisely used in connection with our institution, which in years past contributed largely in supplying some of the best and most hard-working of the Australian clergy. The need of resuscitating the College is so apparent that it requires no enforcement by us, and its temporary discontinuance has been a serious loss. The Roman Catholic and Nonconformist bodies have their Theological Colleges from which they obtain a regular supply of trained men for the ministry; and it is absolutely necessary, if the Church of England has to keep pace with the times and meet the growing necessities of Australian life, that she should vigorously and faithfully carry on the work of theological training and encourage candidates to come forward for such training. The reasons which have prompted the appeal of the Primate are forcibly given, and we believe will provoke a liberal response. If that response is not liberal, it will be a disgrace to us as a Church; but of this we have no fear. The friends of Moore College are many; those who have profited by it are to be found in every part of the colonies, and no doubt many will hail the opportunity of contributing as a thank-offering for the blessings they have obtained directly or indirectly by its ministrations. The spirit in which the Primate approaches the work is expressed in the following words: "I am desirous that the work of reviving the College should be begun in humility and earnestness, with the hope of gradual development. A high ideal should be kept in view, but we must be neither rash nor over- sanguine in our endeavours to rise toward it. Patient and hopeful perseverance in doing that which is once seen to be right and requisite will never fail, in God's good time, of larger fruit than was at first contemplated." Carrying the work of the College on in this spirit, and keeping this high ideal in view, will secure God's blessing and supply the Church with strong men. The age needs "strong" men—it is a fast age in which men are inclined to think that the lightning is too slow, and the thunder is

not loud enough; it is an age in which people crave for the stimulus of a spasmodic sensational religion, and are ready to imagine that in religious affairs at any rate the engine is doing most work when in reality she is only blowing off steam. People now-a-days seem to like the man who preaches to the nerves and who (to use a theatrical expression) "fills the house." With telegraph above the waters and cablegraph under the waters, and steam and machinery hissing and clanging, wherever we turn men are driving onward with unprecedented speed. In some cases it is a guilty haste, in others it is the inevitable outcome of the conditions of modern life. All this is a peril to Christian character, and the men who are to minister to this bustling world need the "tested knowledge and intellectual self-development" which theological study stimulates; they should at least have a richer life, a more rounded character, a heavenlier spirit, than the men to whom they minister. The Theological College gives opportunity for the attainment and cultivation of Christliness of life and character. The work of self-culture and discipline must be felt and dealt with as a grave earnest work, built up and constructed on broad and well-marked lines, and carried out with clear head and resolute purpose. If, amid the rise of the educational life, the increasing advance of the scientific spirit, the growth of the aesthetic cravings, the competitions of the Churches, and the ever-deepening complexities of the problems of modern life—our Church recognises the day of its visitation and provides the means for training her candidates to gird themselves up like men to grapple with and overcome the difficulties of the arduous and inspiring work of the ministry, the blessings that will accrue to the Church and the masses outside her pale will be manifold. The laity rightly demand that the men who minister to them should be fully equipped for the work. The opportunity is now given to the laity to show their sincerity by providing the capital and motive power by which men may be trained. The laity cannot set a higher ideal than God has set on the office and work of the ministry. The office cannot be unduly magnified. It may be degraded and vulgarised by partial and perverted conceptions of it, or by a one-sided and unworthy presentation of it. That is easily done; and many are successful in dragging it down to a low level, but the true idea still remains inviolable. Careful training and discipline are needed, whether we consider the themes with which the minister has to deal, or the sphere in which he has to move. The laity demand that the Ministry shall be the one occupation and duty of a clergyman's life, that he shall appeal to all the highest elements of their nature—that he shall occupy himself with their duties and distresses, with the mysteries and problems of existence, with the lessening of the sorrow, sin and moral corruption of the world, and with building up the ruins and healing the sicknesses of humanity. If they consider that these are some of the duties of those who are ambassadors in Christ's stead they ought to sustain institutions where, with patient, large, loving study, Ministers are prepared to discharge with faithfulness their sacred duties. The advantages gained by a theological training are that a man is able to enter upon his ministerial duties fully developed, carefully cultivated, with a rich complex personality—a personality penetrated with light throbbing with life, sweetened and purified by love and overflowing with living forces. If a minister is to interpret God to man, he must touch both God and man. If he is to be a conductor to any soul or any congregation of the quickening restoring influences which have their source in God and their object in man he must transmit them through the medium of a nature that is itself charged with these influences and thrilling with these currents of spiritual vitality. If the ministry is to give light it must first have light. If it would kindle life it must first possess life. Hence the training and self-discipline must be practical not in the lower sense of yielding immediate returns in the false coinage of popularity but in the higher sense of contributing to the great objects of the Divine calling. That condition will exert its pressure on the whole fabric of training. It will lead to the rejection or at least to the setting in the background, of certain elements which might otherwise claim and acquire an undue prominence to the exercise of a large hopeful wise patience which remembers how gradually great results are brought about, and which is content to lay the foundations broadly and to build slowly. The assistance rendered to candidates for Holy Orders by criticism and exegesis enables them to search deeply into that Word of Truth in which there is inexhaustible mines of wealth and by which the morally poor are to be made rich. There is a danger it is true of handling that Word as mere critics and intellectualists. But in the stimulus given to theological study men are continually reminded of the great object they must ever keep in view—The promotion of the life of God in the souls of men. Thus a course of study and preparation in Moore College may be of unpeakable spiritual advantage to students and through them to the Christian men who form our congregations, who can only give the Word of God a few hours attention in the week, or whose minds are so pre-occupied and jaded with secular solicitudes that it is far from easy to fix the thought steadily upon it. If the laity are impressed with the advantages Moore College is likely to secure to the Church they will freely respond to the Primates appeal. We are not timid as to the result. The Primate has been enabled to do much good since his appointment as our Bishop. He has had delicate ground to travel over and some knotty



legacies to unravel. Moore College is one of these legacies, and if he is—as we are confident he will be—successful in getting the old Theological College to work and sends out from it men trained to do effective duty in the pulpit and out of it—men in whose life the Holy Ghost as they publish the Gospel will show that their tale is worth telling, that their holiness is worth having, that their happiness is worth feeling, and that their secret is worth knowing, he will earn the loving gratitude of those whose desire is to see the Work of God prosper, and it shall be that 'much people will be added to the Lord.'

#### IN DARKEST ENGLAND, AND WHAT HAS BEEN DONE IN IT?

WE are in sympathy with every good work. No matter by whom it may be attempted, if it is for the amelioration of the distressed, the salvation of men and the glory of God, we wish them God speed. Yet we cannot close our eyes to the fact that many now-a-days completely ignore the good work which has been quietly yet efficiently carried on by others, and would represent themselves as the saviours of society. Notably among these stands out the Salvation Army, which to our mind is such a mixture of good and evil that it awakens in us feelings of exultation on the one hand and regret and sorrow on the other. In its missionary spirit, in its work among the poor, in its foreign operations, there is much that is magnificent and splendid. If the work commenced and ended here the Army would be a powerful influence for unspokeable good. The Church is sometimes accused of bigotry and self-seeking, but while the charge may in some instances savour of truth, yet we are impelled to say that did its ministers speak of the Army as some of its agents speak of the Church the cry of shame would ring from one end of Christendom to the other. Here is a specimen: "Listen," said an Army captain when preaching on the sands at Weston to a crowd of idlers as the church bells were ringing for Sunday afternoon service, "Listen! There's the devil's bells. They're very beautiful, ain't they? But the devil's bells calling you to hell! to hell! to hell! But you keep away from the accursed sound. Follow the drum to the barracks and to heaven!" Such words embitter Christian unity and degrade religion.

Our object, however, is more particularly to speak about the manner in which Mr. Booth treats the efforts which have been put forth by the Church for many years in helping the poor and seeking to lift the degraded to a higher level. This good work which has been carried on with patient endurance he has not recognised in his book—"Darkest England and the way out." Every Christian from the Prioress of All England down to the parish clerk is interested in the question put forward so prominently by the writer of that book. But it is now beginning to dawn upon men that the scheme propounded for raising the "submerged tenth" does not contain anything that is new—in fact that it is not original as Mr. Booth claims it to be, but that it has been tried over and over again by old and painstaking workers among the poor. No acknowledgment is made of this, and the quiet steady work of many a parish clergyman and his noble band of helpers carried on without advertisement or puff is completely ignored. The Rev. J. F. KITTO in a letter to the *Times* puts an objection to the claim of Mr. Booth in this way, "Because of his unwarrantable disparagement of the efforts of others who have been working in the field of philanthropy for years. It would be ungenerous, to say the least, to throw contempt upon efforts which have been made so patiently, so perseveringly, so heroically, by zealous workers in the cause. But 'General' Booth's statements are worse than ungenerous; they are unfair and untrue. 'Why all this apparatus,' he writes, 'of temples and meeting houses to save men from perdition in a world which is to come, while never a helping hand is stretched out to help them from the inferno of their present life!' 'Never a helping hand stretched out!' It is impossible to conceive of any meaning to these words which is not monstrously untrue. It would be far nearer the truth to say that there is no class, however degraded, to which the influence *love* has not penetrated, and to which the hand of Christian sympathy has not been stretched out."

The Rev. T. TURNER, Vicar of St. Saviour's, London, and Vice-Chairman of the Reformatory and Refuge Union, says—"I venture to assert that anyone living in some remote part of the world, shut out from news of English work and the progress of England's Church, would on reading the book 'Darkest England,' imagine that General Booth was a pioneer, that our prisoners had received no aid, and our poor erring sisters no hope, that he was inaugurating a new era, and establishing for the first time agencies for these philanthropic purposes. Anyone would suppose that no helping hand or loving word or means of escape had been offered those whom, alas, we see in such numbers in London. Take only one branch of our Reformatory and Refuge Union work. I mean the Female Mission. Last year we had twenty-one Christian women at work every night in the London streets. They dealt with 1,118 cases, nearly all of which were aided. Five houses are used as homes for these poor wanderers—62 of them were returned to friends, 317 were placed in homes, and 210 in situations. And this is only

one society, because there are our Church penitentiary societies. I have a list of 21 refugees and homes in London alone, so that Christian workers have been labouring, and with much success for many years among our poor sisters who have 'erred and strayed.'

There is the work of Dr. BARNADO, who is now Educating, Maintaining, and Training 4,000 boys and girls. Let Dr. BARNADO tell his own tale as he writes in the most recent number of *Night and Day*: as he commemorates his silver wedding in *Rescue work*:—

A vast procession passes: a procession of twenty-five years and over 18,000 individuals. Let us stand by and watch it. First come *two thousand* babies, mostly too young to walk, carried in the arms of nurses. Then, *nine thousand* lads and lasses, none of whom is as yet ten years of age. Next come *seven thousand* others, most of them older, but all of them, with few exceptions, yet in their teens.

The cheeks of *ten thousand* are tear-stained, and their young feet drag heavily, for each has lost one parent or both, and theirs is the sorrow of the orphan. *Six thousand* march with drooping heads and faces of shame, for their parents, one or both, are such as no child could honor or regret. *Two thousand* of these young people bear sore bruises or recent scars: theirs have been the 'habitations of cruelty,' and their earliest experiences have been among the tormentors. The serried ranks are closed by *thirty hundred* processionists, who can scarcely be said to march, for some can only hobble. Some of these are led by the hand, others grope their way in blindness; others, again, are pushed by the kindly hands of helpers, and some, though old and big, have to be carried with the tenderness of a mother for her babe. These are the maimed, the halt, the blind, those who entered upon life heavily and hopelessly burdened by their physical defects.

Listen! For a sound, distinct as the swarming of bees, and plaintive as the bleating of lambs, murmurs along the ranks of the processionists. They are telling their troubles each to his fellow. Every little heart has already known its own bitterness. They look so wan, ill-fed, thin-skinned, and wretched, that as we gaze we cannot restrain our own hot tears. At length the last of them has passed, and the number has been counted. It is eighteen thousand one hundred and three.

But who are they? They are the homeless, destitute waif and stray children, little and big, of either sex, of all ages, of every nationality, of any religion or of none, who for five-and-twenty years have been entering in by the ever-open doors of our Homes, and it is this quarter century of rescue work, carried on by the help and blessing of God, that we have proposed to commemorate.

In addition to this, there is Dr. STEPHENSON's work and the thousands of children he has gathered together, cared for, educated, and saved to society. Then with reference to emigration, the Rev. J. F. KITTO, to whom we have already referred while he was in East London, was instrumental in sending out several thousand emigrants; the Boys' Home, the oldest industrial school, has for years been sending out well-trained lads to Canada; and last month, Dr. BARNADO sent out as emigrants two hundred trained lads. The value of the freehold property in England and Jersey in connection with Dr. BARNADO's organizations, amounts to £189,000; in Canada to £14,000, and the furniture, clothing, household utensils, farm stock, etc., belonging to his institutions is estimated as worth £20,000 also—or a total of £223,000. There is a debt of £36,000, but the difference between these sums *i.e.*, £187,000 has been provided year by year out of the annual income.

Or take another illustration of what has been done by "Self-help Emigration to the Colonies." This society originated about eight years ago, when there was great distress in London, and the Rev. ANDREW MEARS, after careful investigation into the condition and circumstances of the London poor, published the result in a pamphlet entitled "The Bitter Cry of Outcast London." The Society is one branch of the many off-shoots of the measure, which was then set going, such as providing clothing, and boots and shoes, and breakfasts, for poor children. 10,000 breakfasts having been provided every week during the winter months, and continued until now. About £18,000 has been expended on the emigration scheme from first to last, and more than half the amount has been contributed by the emigrants themselves or their friends. Nearly 4000 emigrants have been helped, the majority of whom have gone to Canada. In the year 1889, 900 people were sent to Canada, and 93 to Australasia. One of the most important parts of the scheme is finding work for men in the colonies. In Canada, the Society has over 50 honorary correspondents. These live in different parts of the dominion, from Halifax on the Atlantic, to Vancouver and Victoria on the Pacific. Correspondents have now been appointed in every colony in Australasia, except Western Australia, and yet we are told that the poor have not held out to them a helping hand. Where is there, in the face of such facts, the warrant to say that to the degraded—the waifs and strays of society there is "never a helping hand stretched out."

Many of our London clergy have lived and laboured for years, before even a Salvation Army officer was known, in the midst of the poorest and most degraded—in the very parts described as "slums." Agencies in connection with "prison gate" work have existed for years, and there are in London, eighteen homes for discharged prisoners, and fifty-one scattered throughout Great Britain, and yet it is said to these, there is "never a helping hand stretched out." By all means multiply the agencies, if such multiplication is needed, and we doubt not that it is, but do not ignore what earnest Christian folk have been doing in this direction for years past. Let Mr. Booth send his agents into the dark places of England and of the world, and we will give him our warmest sympathy and prayers, but he ought not to ignore those religious and evangeliz-

ing agencies which have been for years at work, and which to-day are carrying on their mission with vigour and success. The scheme of Mr. Booth is not new—it has been tried and tested by the Church—and passing over this work in silence, and not acknowledging the good others have done and are doing, leads men to ask, can it be that this scheme is only a cleverly arranged plan, thrown upon the consideration of a generous public to support and extend the work of the Army, which is forming itself into a sect, neglecting the Sacraments of Holy Baptism and of the Lord's Supper, and forbidding its converts to attend any other place or form of worship, as vehemently as the most virulent popish priest anathematizes his heretical flock.

#### DIOCESE OF NORTH QUEENSLAND.

THE election of the Rev. Canon Barlow to the bishopric of North Queensland has been confirmed under the hand and seal of the Most Reverend the Primate. The following extract from *Church Bells*, of March 20, will be of interest in this matter:—"It might be imagined from the comments of the daily press that a Bishop who is not a graduate of one of the great Universities is unique. This is, however, far from being the case. The new bishop of North Queensland will have many colleagues who have not had a University career. Among them the names of the following occur to us, and there are probably some others: Bishop Bransby-Key, of St. John's, Kaffraria; Bishop Pinkham, of Saskatchewan and Calgary; Bishop Bompas, of Mackenzie River; Bishop Ridley, of Caledonia; Bishop Branch, the coadjutor-Bishop of Antigua. There is also the venerable Bishop Crowther—the black Bishop of the Niger—although, of course, it might fairly be alleged that his appointment stands alone and does not constitute a precedent."

### Australian Church News.

#### Diocese of Sydney.

St. Paul's College.—A special meeting of the council of St. Paul's College, in the University of Sydney, was held on Thursday, 23rd ult., for the purpose of electing a representative to the synod of the Diocese of Sydney in the room of the late Mr. J. R. Street. There were present: The Rev. Canon Sharp, warden, Ven. Archdeacon King, Rev. H. L. Jackson, Judge Backhouse, and Mr. A. H. Simpson. The Hon. S. A. Stephen, M.L.C., was unanimously elected to fill the vacancy in the representation of the college in the synod.

Castle Hill.—Saturday, April 11th, was the 30th anniversary of the consecration of St. Paul's Church, Castle Hill. Special reference was made to the anniversary at the Saturday evening prayer meeting, and on the following Sunday the services were of a special character. The annual harvest thanksgiving was united with the anniversary commemoration; the Church was tastefully and beautifully decorated with vegetables, fruit, and flowers, and sermons appropriate to the occasion were preached morning and evening by the Venerable Archdeacon King, who more than thirty years ago, while Incumbent of St. John's, Parramatta, had the district under his charge. The congregations were good, the Church being well filled in the morning and about 130 persons being present in the evening. Further, to mark the occasion a tea and public meeting was held in the Schoolroom on Tuesday, 21st inst. The heavy rains of the previous week had made the roads almost impassable for vehicles, and the attendance was not so large as it would have been if the weather had been fine; but in spite of the mud about 125 persons were present at the tea, and in the evening there were a good many more. Mr. J. W. Foster occupied the chair, and addresses were delivered by the Rev. W. Lumsdaine who, 30 years ago, was Curate-in-charge of the district, Mr. E. W. Moleworth, M.P., and the Incumbent of the Parish. It was resolved that as a permanent memorial of the occasion, the Church be enlarged so as to accommodate about 300 people. At present there are only 230 seats, and additional room is much needed. The meeting, which was enthusiastic and unanimous, was then closed with the Benediction.

Wollongong.—The Primate kindly favoured us with another visit last Sunday for the special purpose of confirmation. He held a confirmation service in St. Michael's, Wollongong, at 11, when twenty young persons received the imposition of episcopal hands, and apparently dedicated themselves afresh to God and to a Christian life. The Bishop went to Dapto in the afternoon and held a confirmation, and returned to Wollongong and preached in the evening. The congregations were large, the church being filled to excess, and in the evening many persons were unable to gain entrance. The Bishop's address to the young people in the morning and his sermon in the evening were most appropriate, lucid, and

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impressive, and will no doubt be productive of some lasting good. Our Primate has made a most favourable impression upon all who have either heard or met him. There is but one opinion held respecting him, and that is that he has been chosen by God, to fill his present exalted and important position in the Church of Christ, and that he will prove a faithful and successful bishop.

St. Matthias', Paddington.—On Friday last a most successful lime-light entertainment was held in St. Matthias' School-hall, when the Rev. J. Gley gave a lecture, in which he described the 46 views from London to Niagara and also showed 22 views to the children from Cinderella.

Gladesville.—A meeting was held in the C. E. T. Hall, on the 23rd ult., to confer as to what steps should be taken to increase the efficiency and usefulness of the Sunday School. The incumbent stated the object for which the meeting had been convened. After some gentlemen had spoken, the following resolutions were passed:—(1) "That the clergyman of the parish—the Rev. Wm. Lumsdaine—be asked to obtain the aid and encouragement offered by the Sunday School Institute, under the sanction of the Diocesan Synod, and to invite the Inspector of Religious Instruction appointed by the most Rev. the Primate, viz., the Rev. J. Chaffers-Welsh, to visit and inspect Christ Church Sunday School, Gladesville, for the purpose of relieving such suggestions from him as may be considered of value, with the view of steps being taken to increase its efficiency and usefulness." (2) "That a Committee of ladies be now appointed, to act in conjunction with the clergyman of the parish to endeavour to secure the services of additional teachers for Christ Church Sunday School, Gladesville." The meeting was numerously attended, and much interest was evinced.

Appin.—People's wardens, Messrs. Charles Welsh and Archer Eagles; clergyman's warden, Mr. Harry Wenton.

Parramatta.—A lecture which was historically interesting was delivered by Archdeacon Günther at Parramatta on Thursday evening, the 23rd ult., on "Some Notes in the History of New South Wales from 1828 to 1838." The Archdeacon expressed a regret that there was no historical society in New South Wales, and went on to say that if they looked into the year books of to-day they would find information that the wildest visionary never dreamt of, telling of progress in art, literature, science, music, the drama and many another subject. Our last great movement, federation—a consummation devoutly to be desired—indicated our wonderful progress, and was an earnest, he believed, of great prosperity and development in future days. In 1821 a noticeable development was the press. In 1822 the export of wool was 637 bales and in 1826, 2304 bales. In 1829 the wool produce of the Australian colonies was 535,435,633lb., valued at £21,887,574. In 1831 there were three newspapers in New South Wales. In concluding the Archdeacon said:—"Let each play his own part well. Let each, whether this be the land of his birth or adoption, seek to promote all that makes for rightness and righteousness. So may we hope in some humble way to help forward the time when Federated Australia shall take her place among the nations of the earth, promoting in every way the cause of God and humanity."

Croydon.—The Rev. Canon Kennis gave an entertaining lecture on "Charles Dickens" in St. James' Schoolroom on Friday evening, the 24th ult., in aid of the parsonage fund. The Rev. S. Fox presided. The reverend lecturer showed a keen appreciation of the inimitable humour and pathos which characterised all that flowed from the pen of the delineator of the immortal Pickwick and of his irrepressible groom Sam Weller. Canon Kennis's rendering of some of the more humorous passages caused great merriment. The lecturer was frequently applauded, and at the close was accorded a cordial vote of thanks.

C. E. T. S.—Mr. Courtenay Smith is giving excellent lantern entertainments at some of the suburban and country branches. It is hoped by this means a revival in temperance work may result. Mr. Smith is having a number of special slides prepared for the purpose of illustrating his subjects.

The Church Society.—The following matters will appear on the agenda paper of the Committee meeting, to be held on Monday afternoon next:—Applications: (1) grant towards new church at Bankham Hill, (2) grant towards repairs of parsonage, Bankham; Adjourned debate on a resolution "To amend By-law VII by adding the words 'carried by the votes of not less than two-thirds of the members present'"; Resolution: "That this Committee respectfully requests the Standing Committee to consider the desirability or otherwise of providing in some way for increased supervision of Church Extension by material agencies in its initial stages."

#### Diocese of Newcastle.

Gosford.—A general meeting of the members of the Church of England was held at Christchurch on Tuesday, the 21st instant, the Rev. J. King Brown, incumbent, being in the chair. It was stated that at the Easter meeting Mr. T. C. Battley, J.P., had been appointed bishop's churchwarden, Mr. J. F. Farr the people's warden, and Mr. A. Power minister's warden. Mr. T. C. Battley being the only surviving trustee of church property in the district, the following gentlemen were nominated trustees: The Rev. J. King Brown, Messrs. T. C. Battley, M. Ward, James Spears, and H. C. Wheeler. It was decided to have the necessary painting and repairs carried on at the church

parsonage. Attention was called to the neglected state of the Church of England portion of the new cemetery, and it was decided, as soon as trustees were appointed, to take steps to have it placed in good order.

Gresford.—A Sale of Wood is announced for Friday and Saturday next on behalf of the new church at Lostock. Singleton.—The Rev. E. La Barte, Curate of All Saints, brought home his bride to Singleton on Thursday the 17th, and has since received the congratulations and visits of numerous friends and well-wishers.

Synod.—The following circular, dated April 25, 1891, has been issued by the Vicar-General:—"I hereby summon you to attend the third session of the Ninth Synod of our Diocese at Newcastle, on Tuesday the 12th day of May. Divine Service will be held at 10.30 on that day, when the Right Reverend Dr. Stanton, Bishop-Elect of Newcastle, will be installed in office in the Pro-Cathedral, and the Holy Communion will be administered; and as soon as possible after the conclusion of Divine Service the Synod will meet in the Hall adjoining the Pro-Cathedral. The Clergy are particularly requested to bring with them their licenses. There will be Evening Service (choral) in the Pro-Cathedral at 7.30 p.m."

Wingham.—Easter meeting, large and enthusiastic, and the following gentlemen were elected, viz.: Parish-ioner's warden, Mr. Charles Hand; trustee's warden, Mr. James Lyon, J.P.; clergyman's warden, Mr. F. J. Naylor.

Wiseman's Ferry.—A "Query by an Enquirer" in the *Australian Guardian* of April 18, asks as follows:—"Does the grant by the Sydney Church Society to a clergyman of the Newcastle Diocese for services at Wiseman's Ferry imply a reversal of the policy pursued by Bishop Barry?" The ex-Bishop found that the Church there was being ministered to by a clergyman of another Diocese, and he took steps to alter the arrangement. This is succeeded on the 25th by a paragraph headed "Wiseman's Ferry," under "Australian Church News," which runs thus:—"The Rev. M. Cockerill, of St. Albans, Diocese of Newcastle, has made an appeal to Churchmen of the Sydney Diocese, through the medium of the local newspapers, for money to complete the church here. The roof is now being put on, but money is required for flooring, doors, windows, and furniture. He also asks for gifts of altar, communion vessels, chairs, pulpit, prayer-desk, lectern, lamps, seats, &c. How a clergyman of another diocese can thus take church building in hand in Sydney diocese your correspondent cannot tell, but there is the appeal, and help is much needed." Perhaps your correspondent can explain. Wiseman's Ferry church is just across the Hawkesbury from Mr. Cockerill's district (St. Albans, Macdonald River) and we imagine he is licensed to the care of souls there by the Bishop of Sydney in whose diocese it is situated, the Hawkesbury being the boundary between it and the Newcastle diocese. If Mr. Cockerill's proceedings are a reversal of Bishop Barry's policy, they would seem to be a happy reversal, as it does not say much for that policy that the Church was left without roof, flooring, doors, windows, and a long list of other requirements. This is the church in which, or near which Mr. Anthony Trollope picknicked with his party during an excursion up the river in 1873. A very handsome subscription was made by them on the spot, which, if I recollect rightly, was expended in protecting the church from utter ruin and downfall. Any traveller along the old Northern road will remember this church, one of the oldest out of Sydney, and no doubt has heard the legend of its ghost, and of the treasure supposed to be buried there in the olden days. Wiseman's Ferry is perhaps the most out-of-the-way corner of the Sydney diocese. Traffic has drifted away from the finely-engineered road made there by Sir Thomas Mitchell, and going first by steam to Newcastle, now by rail from Sydney; and so it is left high and dry. Only a few bullocks cross now and then by the ferry which is still open. But there are, or used to be, settlers there on the St. Albans side, who might use the church, and it is a commendable thing to endeavour once more to make divine service possible by re-building 'the old waste places.' The parish of St. Albans, to which Wiseman's Ferry would appear to be again attached, is more accessible from Sydney than from Newcastle. It is represented in the Newcastle Synod by a Sydney resident, if I do not mistake, and as Mr. Cockerill is doing good work in the cure of St. Albans, the arrangement is probably the best that could have been arrived at for the present.

#### Diocese of Goulburn.

Cooma.—The four memorial stones of the new spire of St. Paul's Church were laid on 21st ult., by the trustees. £120 was placed upon the stones, and a further sum of £20 was promised at the evening meeting. Rev. J. D. Langley was present on both occasions, and delivered interesting addresses, as did also Rev. F. Bevan and others. The contract includes a neat slate roof, and when finished, the church will be one of the prettiest country churches in the colony; the situation is particularly fine.

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## Diocese of Bathurst.

**Millthorpe.**—At the annual vestry meeting recently held at Millthorpe the annual statement of accounts was read by the Secretary, found satisfactory, and passed. The election of officers for the year was then proceeded with, when Mr. H. Webb was elected trustee's warden; Mr. E. W. Evans people's warden; and Mr. H. Elkington clergyman's warden.

**Parkes.**—The adjourned Easter meeting was held on Tuesday last. The financial affairs of the parish are in a healthy condition. The following gentlemen were elected wardens: Trustees, Mr. S. E. Close; People's, Mr. A. Pholeros. The Incumbent appointed Mr. St. Croix as his warden.

**Trinity Church, Kelso.**—The annual harvest festival in connection with this historic old Church was recently held. Archdeacon Campbell was active in welcoming the visitors and looking after their comfort. The Bishop and the Revs. J. T. Evans (organising secretary of the Bathurst Church Society), J. A. Cooper, P. Presswell, R. M. Brett, and C. H. Shelden were also present. The Church, as on former occasions, was profusely decorated with flowers, fruit, cereals, and vegetables, and gave unmistakable signs of a bountiful and luxurious harvest. The walls were literally concealed by flowers, and presented a beautiful appearance. Over the communion table were the words, "Joy in harvest," artistically worked in grains of corn. After the tea an adjournment was made to the Church. Thoroughly congregational singing was a special feature of the service, only hymns and chants being rendered. Psalms appropriate to the festive occasion were chosen. The Bishop preached the sermon, and took for his text Psalm xxxviii. 7. He pointed out that among the important lessons to be derived from a harvest festival was that suggested by the text. It was much the same as that taught to the Israelites by the marching seven times round the walls of Jericho; by the parable of the secret growth; and by the injunction given to the new Church in Acts i. 14. But this kind of teaching was not in accordance with nineteenth century notions. Men thought themselves too clever with all their schemes and discoveries; they were too full of activity, with restless temper and busy minds. They were, these nineteenth century men, too independent—they liked to stand alone; and, besides, to many persons there seemed to be something of cowardice, unworthy the suggestion of the Slayer of Goliath, in the text. These words might suit another generation, and men in other circumstances, but they at best could only be remotely applicable to these days, and yet the Bishop said the text contained suggestions valuable in themselves and suitable to every age and every condition of life. He proceeded then to examine the text in its several expressions, and showed what it implied, viz., realising God's presence, and, quoting the words of St. Augustine, pointed out that it indicated the true condition of man in the highest sense of the term. He showed that by the carrying out of the text's teaching men would get rid of that dissatisfaction with the present and sense of uncertainty about the future, and would, by practical experience, get at the meaning of the grand word patience, and thus make religion a reality and be gradually prepared for the rest of Paradise, which still implies a waiting, but a waiting in which there is no sense of weariness and pain, a waiting for that time when the soul and body glorified will be united, and those who have been incorporated into the body of Christ will take part in the resurrection to eternal life.

## Diocese of Riverina.

The Rev. J. B. Holt has been appointed Archdeacon. Meeting of Synod.—The second session of the second Synod of the Diocese of Riverina commenced at Hay on Tuesday, April 21, at 8 p.m. After prayers and the calling of the roll, the Bishop delivered his address. In the course of it his Lordship announced the appointment of the Rev. S. B. Holt. His Lordship made the announcement in terms that must have been very gratifying to Mr. Holt, and it was received by the Synod with great cordiality. In creating this office for the diocese, the Bishop gives the requisite *locus standi* to one who will be a valuable coadjutor—one whose ability is widely recognised, whose advice is always sound, and whose tact in offering it is remarkable. Mr. Holt had a long and honourable record in the dioceses of Melbourne and Goulburn, and has been nine years in the parish of Deniliquin. The institution took place at a special celebration of the Synod on the morning of Wednesday, the 22nd inst. There were present seven of the clergy and 10 laymen. Next morning the members of the Synod and others joined in the Holy Communion. After the Nicene Creed the Bishop instituted the Rev. S. B. Holt, of St. Paul's, Deniliquin, to the office of archdeacon of the diocese. The business of the Synod included the passing of a Parochial Council and District Committee Ordinance, and those for providing for the administration of the diocese in the case of the death, resignation, incapacity, or temporary absence of the Bishop, for amending the Clergy Superannuation Ordinance, for mortgaging property at Urana. A resolution, agreeing to an alteration of the eastern boundary of the diocese, proposed by the Goulburn Synod, was passed, on the condition that the Bishops in Council were satisfied that a curate in charge, within the territory, would be satisfactorily provided for. A further resolution, that a Diocesan Branch of the Girls' Friendly

Society should be formed, was agreed to, of which there are organisations at Deniliquin and Hay. The Synod finished its work on Thursday afternoon, when the "Te Deum" was recited and the blessing pronounced.

## Diocese of Melbourne.

The Rev. W. C. Marsh will hold a mission at St. James's, Melbourne, commencing on Sunday next.

The first portion of the new hostel for ladies at Trinity College was opened last week by His Excellency the Governor. The whole cost of the building, for erection and fittings, amounted to £7000. Almost the whole of this amount has been given by Lady Clarke, Sir Matthew and Lady Davies giving £2000 towards the endowment of the college. Among the speakers at the opening were Miss Hensley (the principal), Sir Wm. Clarke, Dr. Pearson, Sir M. H. Davies, and Professor Morris.

Recent cablegrams from Calcutta have confirmed the report of the cruel deaths to which Mr. Quinton, British Commissioner for Assam, and other officers were the victims. The Commissioner referred to was brother to the Rev. Thomas Quinton, Incumbent of Drysdale and Portarlington, in this diocese, who speaks of him as "one of the best of sons, and best of brothers." The heartfelt sympathies of all who know Mr. Quinton will readily be extended to him in the midst of his grief, a feeling considerably alleviated by the fact that his brother died manfully, as a British official, in the execution of his duty.

On Tuesday evening a meeting was held in St. Peter's Schoolroom, East Melbourne, to inaugurate the Church of England Working Men's Society. The Bishop presided, and spoke of the necessity of removing the misconception that existed in some quarters that the Church of England was the Church of the rich, whereas, in reality, it was the Church of the people. The Church was socialistic in the true meaning of the word. It was, and must ever be, opposed to selfishness and individualism on the one hand, and to revolution and anarchy on the other. A constitution and rules for the society were agreed to, and officers elected for the current year.

The Clerical Union, recently formed among the six or seven parishes of Carlton, Fitzroy, and Collingwood, has proved so beneficial that the clergy of those parishes have formed a similar union among their Sunday-school teachers upon a social basis. Monthly social meetings of teachers will be held in the various schoolrooms in rotation during the winter, and less frequently during the warmer season.

It is by no means a pleasant task, says the Victorian *Churchman*, to call attention to the failings of those engaged in Christian work of any kind, more especially is it so when the work is in connection with our own Church; but though we are quite willing to allow that those who have initiated and carried out the People's Palace have been actuated by the best of motives, we must enter our earnest protest against this and like efforts to raise means for the purpose of meeting the expenses of Church work. It seems to us that such incongruities as "The Old Hundredth," followed by an exhibition of fancy dancing, does not add to the dignity of the Church; nor do we think that the Church of England, not to say the Church of Christ, will be raised in the estimation of the public by clowns' costume races, donkey races, and theatricals, amateur or otherwise. We, like our Bishop, own to a feeling of shame and sorrow when we see the Church's work so lowered as to make it said, "The whole thing is simply a matter of pounds, shillings, and pence." We trust this will not only be the first, but the last People's Palace.

## Diocese of Ballarat.

Our C.E.T.S. friends at Ballarat are working diligently in drawing up rules and suggestions for the working of the society.

The Rev. A. Priest was inducted into the Incumbency of Nhill, by the Lord Bishop of Ballarat, on the 25th of last month.

In the Ballarat diocese the number of Sunday-school teachers has increased from 846 in 1890 to 909 in 1891, scholars enrolled from 9511 to 9940, and the average attendance from 6770 to 7078.

The Ballarat Star states that the Incumbency of Beaufort has been offered to and accepted by the Rev. R. Hosken, of Talbot, and that he entered on his new sphere of labour on the 15th ult. The Rev. M. D. Williams will take charge of Talbot, and the Rev. E. J. M. Davies of Kingston.

The Bishop of Ballarat visited the Wimmera Archdeaconry at the end of last month, preaching, lecturing, and confirming in various centres of population. Among the places visited were Horsham, Miram Piram, Glenorchy, Kaniva, Sheep Hills, Kallalac, Warracknabeel, Natimuk, and Nhill. He is at present on a tour through the Loddon Archdeaconry, but will return to Ballarat for a "quiet day" on May 1st.

## Diocese of Adelaide.

On Saturday evening, the 25th ult., a new porch in St. Peter's Cathedral was dedicated by the Bishop. Special services were held to commemorate that event and the consecration of the Bishops of Rochester and Peterborough, which was proceeding in Westminster Abbey at the same time.

## Religious Life and Work.

## A Word Fifty Spoken.

Every servant of the loving Master has his or her own opportunities for unobtrusive but faithful service. They come with the seasons of the rolling year. There are times when hearts are strangely soft, ready to sound back the note of response to a word of admonition fitly spoken. It once happened that Dr. Theodore Cuyler, so long the earnest pastor of Lafayette-Avenue Church, Brooklyn, was riding on the last day of the year in a street car. For a part of the journey he had as companion a gentleman he knew well, and whose entire indifference to the highest of all concerns he had often remarked with secret sorrow. His friend was of the world widely. The two came to a point where their roads divided, and the business man wished the preacher "A Happy New Year." Said Dr. Cuyler, very gently, "Let you and I determine to begin the new year-to-morrow with a better life." The simple word sped to his mark. An atmosphere that made for serious thought had come with the ebbs and flows of another portion of time. That evening the careless one was found in a prayer-meeting. A new and higher life did, indeed, date from the brave, God blessed wish spoken so quietly at the right juncture. When kindly greetings are on all lips, surely there may be more soft, sweet counsels of wisdom. It need not be a jarring word. Yet there may be impetus in it to carry a life to loftier levels.

## As It Ought Not To Be.

The late Head of Trinity College, Oxford, once said of a friend, "I have frequently known him change his course when he was right, but never when he was wrong."

## A Word of Encouragement for Temperance Workers.

Most persons who have been engaged in temperance work for any length of time have suffered grievous disappointments. The sad effect of the drink habit is seen in the weakening and degenerating of the will-power, which both makes it hard for the victim to fight against and free himself from it, and makes his friends and helpers, even when he is freed, regard him as enjoying but a precarious salvation. The cases are many in which men and women have for a time—and, in some cases, even for a long time—shaken off the tyranny of their sin, and then, under some unexpected temptation, have again come within its influence, and have fallen—perhaps lower than before; and many an earnest temperance worker has been led to say, "This attempt to restore the fallen is hopeless; it is better to concentrate all available power upon the more hopeful endeavour to preserve the unfallen. With adult victims we can do no sure work; let us give all our service to saving the children from becoming as their parents. Prevention is better than cure." Such discouraged workers in the temperance cause ought to take heart again from the words of "General" Booth in his recent remarkable book. He has had an experience both long and wide, and he does not hesitate to say: "Some of the bravest, most devoted and successful workers in our ranks are men who were once the most abject slaves of the intoxicating cup."

## An Object in Life.

Everyone ought to have a worthy object in life, and to be dissatisfied with himself till he finds one. It was the daily examination of one of the most eminent of saints, "Bernard, ad quid venisti?" (Bernard, for what purpose art thou here?)

"What are we sent on earth for? Say, to toil;  
Nor seek to leave the tending of the vines,  
For all the heat of the day, till it declines,  
And Death's mild curfew shall from work recall?"

## Obedience unto Death.

Bishop Tucker, in a letter describing his journey from the Zanzibar coast to the shore of the Victoria Nyanza, puts on record a touching instance of obedience unto death. The caravan, perhaps the largest which had ever marched inland, was in serious danger of attack from the natives. The guard of German soldiers was a very small one, and safety depended rather on the hope of conciliation than upon the strength of the escort. At this time a German soldier was sent into one of the adjacent villages to buy food. He was strictly enjoined not to use his rifle, in order that no breach of the peace might be provoked. Within the village he was surrounded by natives, who disregarded his attempts to explain his peaceful mission, and menaced him with their spears. It was soon evident that they were very much in earnest, and that his life was in danger. But he does not seem to have hesitated for one moment. He had been forbidden to fire, and fire he would not, even to save his life. He was stabbed to death as he stood, obedient to the last. If we only found the same readiness to obey implicitly the commands of the Master, the cause of foreign missions would progress at a vastly greater speed than anything we have as yet witnessed. So far as the workers are concerned, they are quite ready to die at their posts; but their devotion is very imperfectly supported by the Christian public at home. There is, on the whole, a certain increase in the sums devoted to foreign missions; but an examination of accounts will show that the advance comes from the larger gifts of the inner circle rather than from the wider spread of missionary interest. When is this inequality to be redressed?

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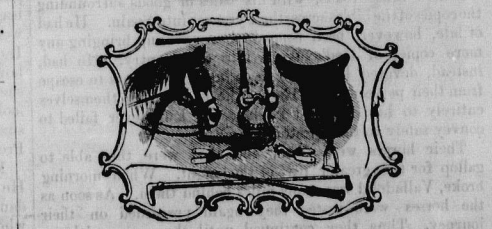
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## Our New Serial.

## THE LAST LOOK.

## CHAPTER IX. (Continued.)

"Do you expect to move her, Don Francisco?" asked the Archbishop, eyeing him narrowly.

"My lord, I do not," answered Don Francisco, firmly; "yet I warn you that severe treatment will not effect your purpose. For myself, I would beg that I might not be again requested to visit her; but I yet entreat that her chains may be removed, and that she may be placed in a room where the light of day is allowed to enter, and be supplied with food such as her delicate nature requires."

"Don Francisco, you ask what it may be impossible for me to grant," answered the Archbishop, again casting a penetrating look towards him; "but I will make known your request to my coadjutors, and, should they see fit, it may be granted."

Don Francisco was glad when the interview with the Archbishop came to a close. He well knew the character of the man with whom he had to deal, and he dreaded lest any word he might incautiously drop should betray him. He hurried home. Already he had made every preparation which was possible for his journey. As the shades of evening drew on he left his house, and all the comforts and luxuries it contained, feeling that he should never return. Keeping his countenance concealed with his cloak, he passed unquestioned through the gates. Now he hurried on at a rapid pace for a league or more from the city. Then, turning on one side, he entered a small wood. He had not gone far when he found, standing under the trees, two horses, held by a short man, in the costume of a muleteer.

"Ah! my friend Julianillo, I knew that I could trust you, and I am thankful that you have not failed me. It is time, if you would save my life, that I should have Valladolid. Already the savage Munebrega suspects me, and I have bidden farewell to him for whose sake alone I should desire to remain in Spain. I could not bear to see her die; and yet, knowing the savage hearts of her persecutors, and her own firm resolve, I feel sure that, ere long, she will add another to the glorious list of martyrs. She has bidden farewell to the world and her fellow-creatures, and places her trust in One who alone can give her strength to undergo the trials she may be called upon to endure."

"True, Don Francisco, true," answered Julianillo; "but we must not delay. A few minutes may make the difference between life and safety, and imprisonment and death. When our brother Don Domingo de Roxas attempted to escape, from a short delay caused by his visit to the noble De Seso, he fell into the power of the inquisitors. But you, I trust, are not suspected, and we may in safety gain the borders of Spain without impediment. It will be necessary, however, to use caution, and above all things to trust to no one. There are guards on all the roads, and spies at every inn, ready to trap the unwary."

Saying this Julianillo held the stirrup while Don Francisco threw himself into the saddle. He then mounted his own horse, and together they rode out of the wood, and took the road towards the frontier.

Julianillo knew every part of the country. Each highway and every by-path was as familiar to him as if he had mapped down before his eyes. Often and often he had travelled those roads, with his bag of goods surrounding the copies of the Bible across the Pyrenees into Spain. He had of late, however, been compelled to give up bringing any more copies of God's Word into the country. He had, instead, devoted himself to assisting Protestants to escape from their persecutors. Those who had trusted themselves entirely to his care and guidance he had never failed to convey safely to their destination.

Their horses were fresh, and they were thus able to gallop for the greater part of the night. When morning broke, Valladolid was many miles behind them. As soon as the horses were rested they again proceeded on their journey. Thus they continued until they were within a half-day's journey of the frontier.

"We are now approaching the most dangerous part of the road," observed Julianillo to Don Francisco. "It would be safer for you not to appear to be under my guidance. I may possibly be suspected, and as I am well known, I should certainly be seized, while you might be allowed to continue your journey. But whatever happens,

take no notice of me, and let us appear to be total strangers to each other."

These remarks were made when the travellers were yet some distance from the inn where they intended to stop. Julianillo rode on ahead, Don Francisco following at a distance, so as just to keep him in view.

When Don Francisco entered the common room of the inn, Julianillo was already there, seated among a number of muleteers and other persons, laughing and joking with them. Don Francisco, on entering, took no notice of him, but placed himself at an unoccupied part of the long table, at the other end of the room. The guests were waiting for dinner, and in a short time large dishes of fried beans and pork were laid on the table. Don Francisco could with difficulty partake of the rough fare put before him. He ordered, however, a flagon of wine, and requested the host to partake of it, who, nothing loth, accepted its offer.

The guests had only just seated themselves when a party of mounted alguazils arrived at the inn, and, having stabled their horses, walked in to partake of the dinner going forward. Julianillo appeared in no way to be disconcerted. It was an anxious time for Don Francisco, for he could not help fearing that the alguazils were pursuit in of suspected persons.

Having allowed time for the horses to rest, Julianillo started up, and beginning to sing a well-known comic air, sauntered out of the inn towards the stables. Don Francisco waited till he supposed his companion was on the road, and then, paying his reckoning to the landlord, begged that his horse might be brought round. Just as he was mounting the landlord whispered in his ear,—

"Stop not till you have gained the other side of the border, and then be not content till you are many leagues from it."

"I know not what you mean," answered Don Francisco, carelessly; "but supposing the advice to be of value, I should be truly grateful to you for it." Saying this he rode quietly through the street of the village.

He had not gone far when he heard the mounted guards who had entered the inn, following close behind. Instead of attempting to escape then he drew in his rein to allow them to come up with him. It was a moment to try the nerves of most men. They however, rode by, saluting him as he passed, when they continued at a rapid rate. Fearing should he show any inclination to push on, he might be stopped, he continued at a leisurely pace in the direction taken by Julianillo.

In a short time the sound of horses approaching him reached his ears, and he saw the very same party he had met before, returning with someone among them. As he drew near, great was his grief to recognise Julianillo. Following the advice given him by that brave man, he approached the troop with as unconcerned a countenance as he could assume.

"Who have you got there?" he asked in a calm tone.

"A culprit who has long eluded us, but who has been caught at last, as many others who now think themselves safe will be ere long," was the answer.

Anxious as he felt to assist Julianillo, he was well aware of the uselessness of making the attempt; the words he had just heard making him more anxious than ever to escape from the country. He therefore rode forward with the same unconcerned air which he had assumed on approaching the emissaries of the Inquisition. Following the advice of the inkeeper, as soon as he was out of sight of the party he put spurs to his horse, and ere night closed in he was many leagues within the territory of France. His adventures were like those of others who made their escape from the Inquisition. Being well supplied with money, he had, however, less difficulty than many others. He ultimately succeeded in reaching Genoa. There, though he was first looked upon with suspicion, he was soon able to prove the sincerity of his conversion, and was received as a faithful Protestant among the brethren assembled in that city.

Meantime Julianillo was led by his captors to Seville. He was brought there before the inquisitors. With undaunted eye and firm countenance he confronted his judges, who were at the same time his accusers. He denied nothing. He was accused of having been one of the chief instruments in disseminating the Gospel throughout Spain. He smiled calmly at the words addressed to him.

"I should indeed be proud to have performed so excellent a work," he answered; "but those who have far more influence than I possess have had that honour. If I brought the Word of Life to those perishing for lack of it, I merely performed the part of the baker's boy, who brings the loaves to the door. It depended upon the people whether they would take the Bread of Life; and if they took it, whether they would feed on it. Hear me, ye ministers of tyranny and falsehood; I glory in declaring that I believe the only knowledge we possess of the perfect and all-sufficient sacrifice which Christ offered up once for all on Calvary, is that revealed to us in the Bible, and applied to our hearts by the Holy Spirit. I believe that the Pope and the priests of Rome are ignorant of this great and glorious truth, that 'the just shall live by faith,' and faith alone. In this belief I have now for many years lived, rejoicing also."

(To be continued.)

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A CONVERT OF THE SALVATION ARMY.—"We're going to have a variety meeting," said General Booth, and promptly called on a grey-bearded old man clad in convict dress, who told how the child of drunken dissolute parents, he had gone to the bad in his earliest boyhood days, had spent thirty-eight years behind prison bars, and had been eight times flogged whilst doing penal servitude. Then, in earnest but cheerful, happy tones, he told how, an out-cast of society, whom the Government had utterly failed to cure and save by prison and the lash, he had gone to the Clerkenwell Shelter of the Salvation Army, and with a shout of triumph, declared that what the Government had failed to do in forty years, "Jesus did in a moment." Certainly the old man seemed a changed being, happy, serene and contented, and eager, as he said, to devote the remainder of his days to seeking and saving others.

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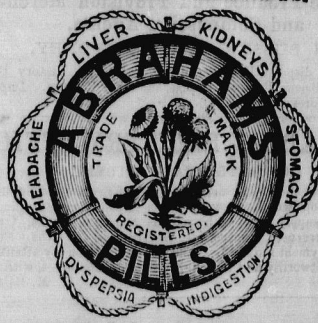
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## The Australian Record.

SYDNEY, SATURDAY, MAY 9, 1891.

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

## The Week.

No Time Lost. The locum tenens of St. John's, Wellington, appears to have lost no time in informing his congregation that by request of the Bishop *Hymns, Ancient and Modern*, would be used, and the chief argument relied upon was that the books of the choir were worn out. The congregation do not appear to have been consulted, and when many are known to hold the strongest objections against the book in question, can such high-handed proceedings be permitted? In straining after a foolish uniformity, the wedge may be driven in which will split the Church into pieces.

A Dark Outlook. The motion accepted by the Diocesan Synod of Bathurst in that the Bishop should select the hymn-book, and that it is desirable to have uniformity in this respect, has led, has might have been expected, to the official recognition of *Hymns Ancient and Modern*. The wrongful tendencies of this widely-circulated book have been exhaustively exposed in our columns, and it cannot be supposed that the authorities of the diocese can be ignorant of its Romanizing tendencies. The pretences of some few and special tunes appears to be the sole commendation of the book, whilst on the other hand doctrines antagonistic to the very foundation of our English Protestantism prevail in the doctrinal hymns. The un-wisdom of this action is unhappily liable to speedy proof.

The Party-Boys. The proceedings of the Diocesan Synod were more than once enlivened by speakers shuddering at the party-spectre. In the first place can any man be said to belong to no party, and was the Church ever free from divergence of opinions? If men honestly believe, and are open and above board in their action, what right has Synod to be troubled with these appeals to prejudice? The majority of those present, when an unfortunate transgression of good taste was exhibited, showed by their applause of Mr. Rowsell's words how uncalled for were the allusions.

Woman's Work. The Rev. Mark Guy Pearse states that the sisters who labour in connection with the West End Mission in London are the mainstay of the work there. There are few who will differ from us when we say that our parish organisation in Sydney will not be complete until women are employed in the pressing Evangelistic work of the Church. It is time that the Church was aroused to its duty and opportunity. We counsel prompt action in the direction of the employment of Christian women to aid in the alleviation of the sorrows and trials of the poor, and in the effort to save them from the guilt, power, and misery of sin.

Lay Readers. The Lay Readers' Association of the Diocese of Sydney fills an important field of usefulness, yet public attention is scarcely ever directed to the steady, continuous work that its agents undertake from year's end to year's end. The 10 lay readers conducted last year 478 services, but the annual report does not state the thousands of miles they have in the aggregate journeyed. Strange to say, for the first time official recognition was given to these devoted Church workers at the recent enthronement of the Primate. In the Diocese of London the Bishop last March formally instituted 18 laymen to act as Lay Readers under the new regulations which have recently come into force in the diocese. What is a novelty at home is an established success in Australia.

Competition. The working classes have a strong objection to the hitherto received dictum of commerce that competition is the life of trade. From their practical experience the reduction of wages is its result, and capitalists are themselves beginning to find out that competition annihilates profits. At a recent meeting of friends of Mr. Langley's Relief Movement some working men present expressed the hope that in finding occupation for the unemployed competition with existing industries would not be undertaken. The most suitable field of operation is, apparently, a farm, but how is the enterprise to be begun without adequate capital?

Conference for the Promotion of the Spiritual Life. A number of clergy, at a meeting held for prayer and fellowship on Monday last, determined to organise a Conference for the promotion of the spiritual life. The need of closer communion in prayer and the study of the Word is much felt, and it is greatly hoped that such a Conference will be helpful both to the clergy and the laity of the Church. A small Executive Committee was appointed to make all the necessary arrangements, and we trust that the season will be one of great blessing to all. The time suggested for the Conference is the first week in August.

Buildings or Endowments. Ornate and palatial buildings are too frequently regarded as the essentials of some deserving charity, but is not the endowment fund reduced by lavish expenditure in providing that which is pleasing to the eye? Economy in the erection and management of charitable institutions may be, in some instances, more studied. At Strathfield, for instance, a Home for Blind Women is being built. Could not these poor people have been more economically provided for by renting a few houses rather than by building a large institution?

## The Bishop Suffragan of Hull.

LONDON, May 1.—The Ven. Richard Frederick Lefevre Blunt, D.D., Vicar of Scarborough, Canon of York, and Archdeacon of the East Riding of Yorkshire, has been appointed Bishop Suffragan of Hull. He is not a graduate of any of the Universities.

The Ven. Richard Frederick Lefevre Blunt, D.D., the Vicar of Scarborough, is also Canon of York, Archdeacon of the East Riding of Yorkshire, Rural Dean, and Honorary Chaplain to the Queen. His father, Samuel Jasper Blunt, held for half-a-century a responsible post in the office of the Secretary of State for the Colonies. His uncle, the Rev. Henry Blunt, Rector of Chelsea, and afterwards of Streatham, was well known as an eminent evangelical preacher, and as the author of numerous published sermons. The new Bishop is connected with a good Church stock, for not only was his uncle in Holy Orders, but his brothers and cousins are well-known clergymen also: the Rev. Arthur Blunt, Principal of Hockerill Training College, in the Diocese of Rochester, who died in 1871; the Rev. William Octavius Blunt, now Rector of the parish of Chester-le-Street, and Rural Dean in the county of Durham; the Rev. Henry G. S. Blunt, Rector of St. Andrew's, Holborn; and the Rev. A. Gerald Blunt, the present Rector of Chelsea. Archdeacon Blunt is a representative of the old Sussex family of Blunts, of Crabbitt Park, Worth, and Springfield-place, Horsham. Born in the old suburban parish of Chelsea in 1833, he received his early education at Merchant Taylors' School under Dr. Hessey, the present Archdeacon of Middlesex.

At first he worked as a law student in the Temple, Lincoln's Inn, but prompted by a long-felt desire to devote himself to the service of the Church, he, in 1856, entered as a theological student at King's College, London, where he worked hard for two years under Dr. Jelf, Archbishop Trench, Professor Plumtree, Dr. McCaul and the present Bishop of Worcester. In December, 1857, he became a theological student of the first class in King's College, having in fact taken a first class in every subject at each terminal examination. The degree of M.A. was conferred upon him by Archbishop Longley in 1864, on the application of Dr. Tait (then Bishop of London) and the professors of King's College, whose lectures he had attended. He was also, in 1869, elected an Honorary Fellow of King's College, being the first theological student who had been chosen for that distinction, and in 1881 he had the honour of the degree of D.D. conferred upon him by the Archbishop of Canterbury, on the recommendation of the Archbishop of York. He was ordained deacon at the end of the year 1857, by the late Bishop Baring, and was licensed to a curacy at St. Paul's, Cheltenham, under the Rev. C. H. Bromby, formerly Bishop of Tasmania. During his service in this curacy he was appointed Honorary Lecturer on Divinity to the two Cheltenham Training Colleges, and after serving in the diaconate for a year he received priest's orders from Bishop Baring. In the examinations for both the diaconate and the priesthood he came out first. When his cousin became Rector of Chelsea in 1860, Dr. Blunt accepted his curacy, and worked as senior curate of the parish until 1864. In that year the important living of Scarborough fell vacant through the death of the Rev. Dr. Whiteside, and more than sixty applications for the appointment were sent to the Rector, Lord Hotham. Although Dr. Blunt was a perfect stranger to that nobleman, Lord Hotham asked him to accept the living, which he did, at the early age of thirty-one. Archdeacon Blunt is the author of various publications.

## Death of the Archbishop of York.

His Grace the Most Reverend W. Connor Magee, D.D., Archbishop of York, who was recently reported to be suffering from a severe attack of the prevailing influenza epidemic, died at an early hour on Tuesday morning last.

Many of the Russian Jews who are removing from the assigned districts are dying in indescribable misery. It is said 50,000 have joined the Greek and Lutheran Churches.

An organ recital was given on Wednesday last by Mr. W. T. Sharp at St. Paul's, Burwood, on the occasion of the opening of the new organ.

## 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 10.—11 a.m., The Precentor: 3.15 p.m., Ven. Archdeacon King, B.A.; 7 p.m., The Primate.

Antem.—Morning: "Leave us not, neither forsake us, O God of our Salvation" (*Stainer*). Evening: "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in" (*Messiah Handel*).

## DIOCESAN.

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

Mon., May 11.—Annual Meeting Church Society will be held in the Y.M.C.A. Hall. His Excellency the Governor will preside. Speakers:—The Primate, Revs. Canon Kemmis, A. W. Pain, and Mr. Gregory Walker, Chancellor of the Diocese.

Tues., 12.—Installation of the Bishop of Newcastle, Christ Church, pro Cathedral, 11 a.m.

Mon., 18.—Annual Meeting of the Centennial Fund, Chapter House, 8 p.m.

The Annual Meeting of the Church Society.—Your readers are aware this annual gathering of the churchwardens of the diocese has been fixed for Monday evening next, in the Y.M.C.A. His Excellency the Governor will take the chair, and we can only express our earnest hope that he will find himself in the presence of a large and representative gathering, and that on this, the first occasion of his presiding over a meeting of members of the Church of England in the colony, he will form the impression, and one which we hope he will never have reason to alter, that the Church of his fathers is alive, vigorous and enthusiastic in this diocese. Whether or not, this desirable end will be obtained, much depends, we would remind friends of the Society very largely on their efforts to make the meeting a success by attending it themselves, and bringing others with them. Amongst the speakers at the annual meeting of the Church Society, which is to be held on Monday evening next, in the hall of the Y.M.C.A., under the presidency of the Earl of Jersey, will be the most Rev. the Primate, the Revs. Canon Kemmis, A. W. Pain, and Mr. Gregory Walker, Chancellor of the Diocese. The secretaries ask us to state that they hope clergymen and officers of parochial auxiliaries who may attend will kindly take seats on the platform.

The Church Society.—The Committee met in the Chapter House, on Monday last, under the presidency of the Most Rev. the Primate. On the recommendation of the finance committee, the following grants in aid of buildings were made, (1) St. Mary's, £10, (2) Penrith Parsonage, £20; (3) Mission Church, Petersham, £20; (4) Temple School Church, £20; (5) New Church, Bankham Hills, £15. The debate on the proposed alteration of By-law vii was continued, and after a long discussion, it was agreed that the matter should be postponed till next month, to enable the Finance and General Purposes Committee to consider the subject and bring up a report. It was reported that the council meeting of the Society was fixed for the evening of Monday next, in the hall of the Y.M.C.A., and that His Excellency the Governor would preside on the occasion. An application for the continuation of a grant towards the salary of a catechist, parish of Prospect and Seven Hills, was referred to the Finance Committee for report. Notice of motion was given to amend By-law xvi, by omitting the words "at the February meeting," and to insert in place thereof the words "at the meeting following the publication of the annual report."

The Wesleyan ministers of Sydney have forwarded a resolution to the Colonial Secretary and the Inspector General of Police, expressing alarm at the existence in the city of so called athletic clubs, and asking that such exhibitions as that held on the 25th ultimo may be stopped.

The Rev. Mark Guy Pearse has held several meetings during the week. They have been largely attended. The Archbishop of York died on Tuesday morning in his 70th year.

J. ROBERT NEWMAN  
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