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THE

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SYDNEY, FRIDAY, NOVEMBER 20, 1885.

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MISSIONS TO THE HEATHEN.

We are glad to perceive that the subject of Missions to the heathen is receiving greater attention from the church in other dioceses. An extract elsewhere from the Church paper in Tasmania, will show that our own lately expressed sentiments are re-echoed there, that if the church is to expect even success and prosperity at home, she must show herself alive and stretch out her helping hand to those outside who perish for the lack of the bread of life. The Bishop of Tasmania has, following the lines of the Primate's call, appointed a Mission Sunday throughout his Diocese, so that the church there too, may move as a whole. The call should be universally made throughout Australia. We may suggest in connection with the Australian Church assuming a distinctly Missionary aspect, that the collections of all the dioceses should each year be divided into three portions, one for home Missionary work, one for the islands adjacent, and one for the older heathen countries of India and China. This is the line evidently recommended by the Primate, and would enable an appreciable amount of work being done both here, and elsewhere. The Australian Church Missionaries may work on fields yet unoccupied by the C. M. S. or the S. P. G. in India and China, and there are larger fields there than anywhere else, and help on to gather the world to Christ. There are fields ready for the reaping—white with the harvest—millions of souls who only want light and guidance; and should we rest contentedly here, feeding ourselves? What answer shall we make to the great Master and Husbandman when we have to deliver up our account? And this subject of gathering in the harvest of the world is peculiarly appropriate at this present Advent season, when our thoughts are drawn to the Second Coming of our Lord—to "That Day" which is so emphatically and repeatedly brought before us by our Lord and His Apostles. Our home work of "Missions" ought to aid in the Missionary feeling. Every soul brought to Christ is a pledge of the regeneration of humanity and the conversion of the world. Equip a soul with the love of Christ, and He is a power of good for ever, and may perchance be strengthened to tread in the hallowed steps of a Henry Martyn, a David Brainerd, or a Christian Frederick Swartz, and "Shine as the stars for ever and ever" in God's firmament.

THE EIGHT DAYS' MISSION.

This season ought to be a time of much blessing to the Church in and around the city. If begun and carried on in "the spirit of earnest prayer and faith, as we trust it is, how can it be otherwise? Only let all be done in accord with the true spirit of the Gospel—in the mind of the Divine Master—with a single eye to the glory of God: then we hope the results will be such as to call for much thanksgiving. By the time these lines are in the hands of our readers, the Mission will be drawing to a close.

Nevertheless, we plead with all who are engaged in the Mission, to remember that much depends on the spirit in which the work is carried to its conclusion. And that, when the eight days' is ended, the work which has been begun will have to be carried forward in the same spirit, if the fruit is not to fail.

The special time of devotion, the special addresses, and pleading with souls, the special efforts made, all these will result in nothing saving, unless they are followed up zealously, lovingly, and perseveringly, to build up those who believe, and to preserve them from the temptations to which they will be exposed.

*** CHURCH NEWS. *****SYDNEY.****Diocesan.**

SINCE our last appearance the Right Rev. Dr. Webber has arrived in Sydney, and, after receiving a public welcome at the Young Men's Christian Association Rooms, and taking part at a meeting on Religious Instruction in Public Schools, has gone to Brisbane with the Primate, and been installed there. We trust his episcopate will be full of usefulness and a solid accession to the cause of the Church of Christ and the salvation of souls.

THE Primate of Australia and the Bishop of Brisbane arrived at Brisbane last Monday. They were met at the wharf by Bishop Stanton, of Northern Queensland, Archdeacon Glennie, nearly all the clergy of the diocese, and several prominent laymen. The ceremony of the installation of Dr. Webber took place the next morning. We hope to be able to give an account of it and of the subsequent Synod in our next issue.

THE CHURCH SOCIETY.—The Committee met on the 2nd instant. The Most Rev. the Primate presided. Archdeacon Hales, of Launceston, was present as a visitor. On the recommendation of the Finance Committee the following grants were made:—(1.) £50 per annum towards salary of a catechist for Bankstown; (2.) £50 per annum towards rent of a mission hall, Woolloomooloo; (3.) £35 to the Clergy Supperannation Fund, conditionally that all payments made from the grants are in each case met by an equivalent payment from the parish; (4.) £10 towards travelling expenses of lay readers to Lawson; (5.) £25 per annum increased grant towards stipend parish of Five Dock; (6.) £10 to Clergy Widows' and Orphans' Fund, equivalent of two years' parochial subscription on account of the Organising Secretary, The Venerable Archdeacon King, on behalf of Canon Gunther, absent from the colony, moved, and Mr. Hills seconded, the following resolution, which was unanimously carried: "That this Committee, having heard of the approaching departure of the Hon. Alex. Gordon from the colony, desires to place on record its sense of the loss which the Committee will sustain by his departure, and its recognition of the valuable services rendered by him to the Church Society." It was reported that Mr. W. L. Docker had been elected one of the representatives for St. John's Darlinghurst Auxiliary, Mr. W. H. Hudson for Ashfield, and the Hon. F. M. Darley for All Saints', Woolloomooloo. It was agreed to accept a recommendation from the Endowment Fund Committee that for reasons given their work should now revert to the General Committee, and it was further resolved that the Finance Committee be requested to undertake the duty of winding up the Fund. A report from the Finance and Auxiliaries' Committee was submitted, having reference to parishes in which no Auxiliary existed, which showed that in not a few parishes Auxiliaries were in course of formation. The Report was referred back for further consideration and action. The following Sub-Committee was appointed to take steps for enlisting enlarged support being given to the Society by new or increased subscriptions, Messrs. F. W. Uther, W. Crane, W. B. Campbell, and the Secretaries. The Hon. E. Knox submitted the address to the Rev. Canon King, which was then signed by the President and other of the members present. It was resolved to invite the Canon to attend the next

meeting of the Committee, in order to receive the address. Members of the Committee who have not yet done so are requested to kindly call at the Society's House and sign the address.

HELD over for want of space in this issue:—"The Union of Christendom II." Correspondence from "Stephen," Mr. Shearston, "J. H." and others. Acknowledgment of Publications received. Notices and Reviews of several works. Mission Field, English Letter, and other matter.

Parochial.

FLOWER SERVICE.—On Sunday afternoon last, November 8th, a Flower Service was held for the first time in Holy Trinity Church, Argyle Street. The Church was tastefully decorated, and a large number of children was present, nearly all of them being supplied with flowers. The sermon was preached by Archdeacon King who took for his text—"I am the Rose of Sharon and the Lily of the Valley." Cant. ii. 1. Hymns were sung very heartily by the children who throughout the service showed great interest and attention. There was also present a good congregation of parents and friends of the children. The collection was for the Eight Days' Mission. As flowers are so seldom seen in the homes of the children in this neighbourhood all who liked were allowed to take their bunches home, and the flowers that were left were distributed among the ships.

IN view of the early departure from the neighbourhood of the Rev. David Ruddock, of St. Anne, Stratfield, that gentleman was, on Saturday afternoon last, presented with the sum of £55, together with an address numerously signed by members of the congregation and other friends, in which great regret was expressed at the severance of the connection that has existed for the past six months between himself and members of the congregation, and also containing earnest and best wishes for the future welfare of himself and Mrs. Ruddock.

ST. BARNABAS' SCHOOL CHURCH, GOLDEN GROVE.—On Friday evening last there was a meeting held in the Darlingtown Council Chambers to start building a church on the ground purchased about three years ago. Mr. T. Pepper, Mayor of Darlingtown, took the chair. The meeting was addressed by Rev. J. Barnier, Incumbent and Rev. W. H. Ullmann, Curate of St. Barnabas' and others. The project was fairly launched, a building committee formed and a collection made. The necessity for a church in the locality is very evident, some thousands are now dwelling where less than half a dozen years ago there were only grass paddocks.

ST. MATTHEW'S, MANLY.—Last Wednesday evening the Rev. S. S. Tovey addressed a meeting in the school room on the work of the Church Society. The meeting was fairly attended. On Sunday, 15th instant, Mr. Tovey will preach sermons, morning and evening, in St. Matthew's on behalf of the Church Society, and collections will be made for it. The Incumbent, accompanied by one of his parishioners, on Friday (6th) last, attended a meeting of the Church Army at Plymouth, for the purpose of judging personally of its work. They were satisfied with the operations of this new movement, and have arranged for Captain Briggs and his army to visit Manly on the night of Saturday, 28th November.

SUMMER HILL.—The annual festival of this C. of E. Sunday-school was celebrated on Friday fortnight last. After a short service in St. Andrew's School, the children, numbering over 350, proceeded by a special train to Paramatta Park. Here they were kept busy all day long by a staff of 26 teachers, who were unremitting in their efforts to provide all sorts of innocent games and amusements for them. Through the liberality of the congregation the youngsters were bountifully supplied with refreshments, and each received a present or prize. The whole arrangements were supervised by the Incumbent and Mrs. Vaughan. About 150 of the parents and friends accompanied the excursion.

SHOALHAVEN.—The Sunday Schools of this Parish assembled on the Recreation Ground, Nowra, on Thursday, the 5th of November, for the purpose of celebrating their Annual Festival. The ground was kindly lent by the Mayor, Mr. Green. About 120 children gathered with their Teachers. Ample refreshments of excellent quality were provided by the friends, parents and teachers of the scholars. Dinner was partaken of at 12 noon. At 3 o'clock p.m. the children and visitors assembled in the large shed. Two verses of the hymn "Stand up, Stand up for Jesus" having been sung, and Mr. F. Thorpe (Catechist) having offered prayer—the Rev. C. Jones (Wesleyan) and Rev. W. Dabbie (Presbyterian) delivered short addresses. The Incumbent, after addressing a few words to the children and those parents present, presented about 50 prize books to the successful children. The day was exceptionally hot; and a strong westerly wind prevailed. But notwithstanding these hindrances all the children appeared to find great enjoyment, and the teachers and friends willingly performed their self-imposed duties. Our district of Shoalhaven is greatly in need of rain, wells, creeks and waterholes are emptying fast.

GOULBURN.

On the 19th last, the Bishop of Goulburn visited Tarago, and inducted the Rev. James Aldridge Newth, M.A., as incumbent of St. John's parochial district, and at the same time he confirmed ten young persons presented by the incumbent.

THE Rev. Canon Soares, formerly incumbent of Bungendore, revisited the parish, and under a commission from the Bishop of Goulburn, inducted the Rev. Charles Edward Amos to the incumbency

of the parochial district of St. Philip's, Bungendore, at an afternoon service at four p.m., on Tuesday, the 20th of October. The Rev. Canon preached on the occasion.

THE Bishop of Goulburn preached twice in St. John's Church, Wagga Wagga, on Sunday 8th, on behalf of a scheme for building a school-house for the use of the Sunday school and other parochial purposes. He also confirmed 39 candidates on Sunday afternoon. The congregations were large at the services, and the collections good. On Monday, Dr. Thomas and Archdeacon Pownall attended a meeting at Pine Gully, when the sum of £29 was obtained for the improvement and completion of the church there. Yesterday and to-day, the Bishop and the Archdeacon have been at the parsonage and in the town, and have advocated the scheme for the schoolroom. The sum of £180 has already been secured. Dr. and Mrs. Thomas leave here to-morrow for Junece with Archdeacon Pownall.

At a very large meeting in Albion, an address was presented to the Bishop of Goulburn. After 21 years of arduous episcopal supervision since he took charge of the diocese, he bids it farewell.

GRAFTON AND ARMIDALE.

BINGERA-BARRABA.—A purse of sovereigns was presented lately to the Rev. A. Brown, M.A., the visiting clergyman. It was given by the townspeople, most of whom belong to other denominations. A bazaar has been held in Bingera, as a new church is urgently needed. About £150 is the probable result. The ladies from Barraba, as well as those in the immediate neighbourhood, worked with a will, and the member for the district gives a handsome donation.

BATHURST.

GUYONG.—The Bishop of Bathurst held Confirmation Services in this parish on Sunday the 1st November. His Lordship conducted three services, viz.—at Guyong, the Valley and Millthorpe. The candidates, 56 in all, were presented by the Incumbent, the Rev. F. G. Neild. The Bishop's addresses were excellent, and were listened to with great attention. Church matters have been looking up in this parish during the past few months. The debt on St. Mark's Church, Millthorpe, has been considerably reduced by a Bazaar and Bruce Auction, and an attempt is to be made this month to wipe it out altogether. At the Valley, the School Church has been repaired, and if the congregations continue to increase, it will be necessary to erect a new Church. While the Guyong Parsonage Debt, has been considerably lessened by the proceeds of a Bazaar at Guyong and a Tea-meeting at the Valley, much credit is due to the various workers for the earnestness they have displayed in forwarding these good objects. The Rev. F. G. Neild has been nominated to the parish of Blayney in the stead of Rev. Canon Blacket, B.A., who is leaving for Windsor.

BREWARRINA.—The Right Rev. the Bishop of Bathurst paid a farewell visit to this remote portion of his diocese on the 20th ultimo. His Lordship was driven from Bourke to Brewarrina Station by the Rev. Dr. Black, and thence to Brewarrina, a distance of thirty miles, by the Rev. T. W. Clarke, B.A. When about five miles from town, the clerical party was met by a large company of ladies and gentlemen, including the churchwardens, who had driven out to welcome the bishop. After a hearty shake hands all round, his Lordship again took his seat in the buggy and was driven the remainder of the journey, followed by a long procession of vehicles. On arriving at Brewarrina, the escort accompanied the Bishop to the Parsonage, where the churchwardens and as many more as could be packed in the given space had been invited to dine with Dr. Marsden for the last time ere he resigned the office of Bishop of Bathurst. In the evening there was a very largely-attended tea-meeting, followed by a concert. The programme, though not lengthy, was excellent in the quality both of the instrumental and vocal pieces. About mid-way through the programme the Incumbent introduced the Bishop, who delivered his farewell address, referring, *inter alia*, to the dearth of clergy and churches in the diocese sixteen years ago, and the almost insurmountable difficulties in travelling in comparison with the present number of ministers and places of worship, and the easy modes of transit of to-day. His Lordship also spoke briefly of the great sensation caused in England by our sending troops to the Sudan, showing how it had entirely dispelled the impression which was gaining ground in the mother country that the colonies were becoming disaffected, and increased the willingness on the part of all to help forward by their means the work of the Church in this patriotic land. Mr. Burton (people's warden) on behalf of the members of the Church of England in this district, expressed the deep gratitude to the Bishop existing in the hearts of all for his self-sacrificing labours for their spiritual welfare, and how all the members of the community regretted to hear of his Lordship's resignation. Mr. Bryant (minister's warden) thanked the Bishop for the compliment he had paid Brewarrina in coming so far out of his way to visit us, wishing him God-speed and a rapid return to health and strength; he also thanked all those who had come forward and done so much to make the preparations for the Bishop's welcome a success. On Wednesday his Lordship visited most of the town's people, held a Confirmation service, at which ten candidates were presented, leaving next day for Byrock.

TASMANIA.

A day has been set apart in the present month for intercession on behalf of Foreign Missions. We think that the Church in this diocese is justly chargeable with not having been faithful to her duty in respect to Missions abroad. We know that the plea is often advanced that we have so much difficulty in providing for our own financial wants that we cannot be reasonably expected to contribute

NOTES ON PASSING EVENTS.

THE meeting at the new hall of the Y.M.C.A. to further the work of special religious instruction in public schools was an influential and a hearty one. The great advance in the work during the past year was clearly stated. It was shown to be well organised, and producing good results. The Primate, in the heartiest manner possible, emphasised the importance of the work, testified to its value, and pleaded for increased support. The Bishop of Brisbane was struck with the opportunities afforded for religious instruction by the Public Instruction Act. There is everything to show that, in this matter, a great and glorious opportunity is before the Church. And, surely, the Church will rise to the occasion, and see to it that a large increase of funds is forthcoming, without which the work cannot be done.

WE desire to direct special attention to the election of parochial nominators to take place in the Sydney Diocese very soon. The importance of these elections is very great. If parishioners would take a deep interest in the election of nominators much unpleasantness would often be avoided. In the last three nominations to parishes matters have been complicated by requisitions sent in on behalf of clergymen to whom the nominators were unfavorable. Parties seemed to have forgotten that they had chosen a duly constituted body to settle the matter. Some persons only realise the importance of getting a new minister of the right stamp when a vacancy has actually occurred. Now is the time for action. Parishioners should see that the right men are elected.

THAT the feeling is growing every week in favour of appointing colonial clergymen to the less important bishoprics is very plain. It is unfair to any body of men that they should toil and slave and fight the battles of the Church with ability in the colonies, and be denied the higher offices in the Church, only because they happen to live in the colonies. Do we send to England for our judges and prime ministers? Without being in the least disrespectful, we can say that there are several clergymen out of the 600 in Australia who are in competency above the average colonial bishop. Why should not these men be deemed worthy of promotion? There should be but little more delay in filling up a bishopric than an incumbency. In England but a few weeks elapse before a new bishop is at work. We protest against the long months, and even years, in which dioceses here are sometimes deprived of valuable episcopal administration.

ONE point worthy of notice in connection with the Bishop of Brisbane is his early arrival. Is it only about six months since good Bishop Hale passed through Sydney after his resignation. The delay in the arrival of his successor is unusually short. One or two years often pass here between the departure or death of a bishop and the arrival of a new bishop. That such delay is prejudicial to the Church no one can deny. We fear as long as we get our bishops solely from England these interregnums are likely to exist.

WE think that within the city of Sydney the friends of sobriety should stir themselves about the limited local option vote to be taken on Tuesday the 1st December. There are far too many public houses at present. The requirements of the city are more than met. Every additional public house would prove most probably an institution fraught with danger. We hear that the brewers and spirit merchants are likely to use some energy to make the vote go for an increase of houses. They want markets for what they have to sell. Friends of humanity, of Temperance, of purity, should be on the alert.

IF Sydney had a Barnum we should have heard more of the twin cubs born at the Zoo. How that venerable shopman would have tickled the curiosity of the citizens with nice little paragraphs in the papers about the coming event. Bulletins touching the health of the beautiful

towards the propagation and support of the Gospel in heathen lands. It should be borne in mind, however, that this difficulty does not free us from the duty of assisting to provide for the wants of the millions still sunk in all the degradation of heathenism. The Church in this diocese, apart from the small sums of money Sunday Schools contribute on behalf of the Melanesian Mission, does very little indeed towards the support of Foreign Missions.

As a general rule, it has been found that a parish or diocese which does the most towards supplying its own wants does the most for the support of Missions abroad. We should like to see some agency established in connection with every parish on behalf of Missions to the heathen.

ON Michaelmas Day the Rev. George Wright arrived in the *Pateana*, from Melbourne, having been a passenger to that port by the P. and O. steamer *Clyde*. Mr. Wright had gone to England eighteen months before, in order to undergo an operation on both of his eyes for cataract. The operations were quite successful, and now he is able to see very well with the assistance of glasses.

MELBOURNE.

APPOINTMENTS.—Mr. A. C. Kellaway to be reader in the parish of St. James', Melbourne; Mr. J. T. Turnbull to be reader at Maude, Steiglitz, &c., in the Archdeaconry of Melbourne and Geelong; Mr. A. Howard, M.A., to be reader in the parochial district of Tarnville.

BALLARAT.

APPOINTMENTS.—September 23rd, Mr. J. Baker as reader at Donald; September 24th, Rev. H. Stanley Mercer, M.A., as surrogate.

RIVERINA.

The Bishop has been with the Church committee at Silverton, who determined at once to put up a temporary church of stone, which may eventually be used as a schoolroom, a portion of a parsonage, and a stable, in order that Church work may be carried on with greater efficiency and comfort. At present the courthouse is used alternate mornings and evenings with another body of Christians.

On Sunday (Sept. 27th) morning service was held in the courthouse. The building holds 100 persons and was nearly filled. Holy Communion was administered. In the evening at Hamlyn's Assembly Hall nearly 400 persons attended service, the greater part of the congregation being of men.

His Lordship the Bishop, having parted with the Rev. E. La Barte at Netley, proceeded on his journey down the River Darling, stopping at Moorna, where he was the guest of Mr. Wreford. In the evening Divine service was held at the wool store, which was well attended by the station hands and wool scourers.

The Bishop of Riverina, who has recently been making an extended tour through the southern portion of his diocese, on Sunday, November 8th, held a confirmation service at St. Paul's Church. He preached in the afternoon of that day at Brassi; and during the following week, accompanied by the Rev. S. B. Holt, His Lordship held Divine Service at the different stations in the parish. On the following Sunday (November 15th), services were held by His Lordship at Wanganella, Pretty Pine and Deniliquin, and he left Deniliquin about the 18th of the month.

NORTHERN QUEENSLAND.

ARCHDEACON PLUME arrived safely at Townsville on Tuesday, the 27th ultimo, after his very long and laborious journey to Normanston and Cloncurry. The Archdeacon has considerably advanced Church work in the Gulf country, and records the cordial welcome that was given him by all whom he met. A visit of an earnest clergyman to a settlement of squatters, or shepherds, or diggers will touch them that they have needs of which heretofore, they were unconscious, and they will take means for supplying themselves and their necessities, but they must not be expected to meet a want of which they are ignorant.

WAIAPU, N.Z.

The Bishop arrived in Gisborne on Sunday, the 13th September, by steamer, having been unable to carry out his original plan of coming overland *via* Wairoa. He managed to preach in the evening, notwithstanding that he was suffering from a rather severe cold. On September 20th the Bishop preached at Trinity Church in the morning, and held a confirmation in the afternoon, at which eight young men and fifteen young women were confirmed. On Monday, the 21st, being St. Matthew's Day, one of the Students in the Maori Theological College (Te Irimana Puna, better known to English Churchmen in other parts of the diocese as Edmund Levison) was ordained Deacon in the Maori Church of St. Mary the Virgin at Te Awapuni.

DUNEDIN, N.Z.

At St. Paul's Pro-Cathedral, Dunedin, on 22nd March last, the Bishop admitted to the diaconate Revs. F. N. Martin, McKensie Gibson (late Wesleyan Ministers), and T. Hodgson (late Free Methodist Minister), and at the ordination service the sermon which was "an extremely clear and forcible statement, and defence of the much-misunderstood and much-abused doctrine of the apostolic succession of the Church's ministry," was preached by Rev. A. Robertson Fitchett, M.A., who was formerly a Wesleyan Minister.

savage would have been issued day by day until, in half the homes of the city, the young folk would have understood that there was a treat in store for them to see the baby tigers at the Zoo. We saw the old man and his truly wonderful show, Jumbo and all, only last year, and when Jumbo fell, and the tragic, almost heroic, incidents of the event came filtering through the press, we recognised the master hand advertising the gigantic show afresh, and preparing for the crowds to be drawn to see Jumbo stuffed. As we hear that Madame and her twins are doing well, we hope that thousands of young and old will soon enjoy the frolics of the big Kittens of the Zoo. Observation of animal life is a thing to be encouraged, and an afternoon amongst the living specimens at Moore Park collection ought to be profitable as well as pleasant to the youngsters.

THE annual conference of the Australasian Secular Association has been sitting in Melbourne. A very long and animated discussion took place upon the question of eliminating from the minutes the record of the fact that the toast of the Queen was not drunk at the banquet held the previous year. We are glad that the press has faithfully recorded the sentiments of the free-thinkers towards our beloved Sovereign. Mr. Frederick Jones, one of the vice-presidents of the Sydney Liberal Association, made the following statement in the course of the debate:—"The omission of the toast was done deliberately, and, as a delegate, he would refuse to stand up and drink it." The secretary of the conference said that "the toast of the Queen was left out for the absolute reason that those at the banquet did not believe in it."

AT the annual meeting of the Sydney Night Refuge and Reformatory, held on the 6th inst., the old cry was heard that the desolation and misery which this and kindred institutions are designed to alleviate are the direct result of strong drink—and that those results are greatly aggravated by the pernicious traffic which is sanctioned and encouraged by our laws. And yet in the face of these well-known facts legislators and others would perpetrate the evil—while some would add to the evil by opening the public house on Sunday, and extending the hours on week days. Our prayer is, Godspeed the local option movement. When the miserable dram shops, which are a disgrace to our city, are closed, the necessity for our night refuges will be almost gone.

ALAYMAN" responding to a letter written by the Rev. M. Archdall upon the subject of "non-episcopal orders," does not expect to convince Mr. Archdall that he is wrong in his position, but he is very "anxious" that the readers of the *Sydney Morning Herald* "should hear the other side." What is the other side? Why, that only those who have been episcopally ordained are true ministers of Christ. We sincerely hope that the great anxiety will not prove to be injurious to the "layman's" health, for neither Church nor State could afford to lose one whose benevolence and charity are so transcendent.

THE Bishop of Brisbane, whose connection with educational matters in England constitutes him an authority upon the subject, passed a very high eulogium upon the "Public Instruction Act" of New South Wales. In the provision for the religious training for the young, he felt that the Act in force in the colony was distinctly a better Act than the one under which he worked in England. This opinion is shared in by many, and confirms the wisdom of the Church in seeking to make the most of the advantages of the 17th clause. We know that Christian people in other colonies would be glad of the privileges which are accorded to us.

THE congratulations of the R.C. bodies to Cardinal Moran on his return have been burdened with a perpetual reiteration of the "old song"—"one faith and one fold." We are reminded of Shakespeare's "Methinks this lady protests too much." Our readers will find it difficult to reconcile this statement of theirs with the late split on the dogma of Papal Infallibility, with the actual state of the R.C. communion in France, which was depicted in a

late issue in *The Union of Christendom*, and with the State of the R.C. communion in Italy, which is revealed in this issue in a second article on the same subject. Also, with the now notable fact that in India at the present moment the R.C. Church has come to a dead-lock, owing to the Pope fighting for the supremacy with the King of Portugal. All these are facts; only it is remarkable how intelligent men can be found to ignore them when the very existence of their church is at stake and rent by innumerable divisions everywhere. The greater the flicker and blaze, the nearer the end.

WE commend Cardinal Moran's reference to St. Charles Borromeo. But we are afraid that the Cardinal must either know Borromeo only by some specimens of his pastoral writings; or have forgotten the history of his life, and the moral conveyed by his actions. It is certain that he did not encourage the Papacy in any of its medieval iniquities or pretensions; nor would he have continued a day in the Church of Rome had he come in contact with its present "development." The talk about the Romish Church being always one in faith, &c., "the same yesterday, to-day, and for ever," is an assumption that imposes on the ignorant. But the amount of ignorance and credulity that prevails is most astonishing.

THE new Parliament has met, and His Excellency the Acting Governor, Sir Alfred Stephen, has opened it in person. It is impossible to foretell how things will go; but our readers will note that the "third party," of which we gave some intimation previously, is now apparent, and will probably have much to say and do before long if well led.

"STEPNIAK," in the *Times*, writes:—"Appointments, promotion, exchanges—all are obtained by bribery. Yet a man who pays for a favour or a place is not necessarily a scoundrel—at any rate, in Russia—for in Russia bribery has become, so to speak, acclimatised; it holds a recognised place among our manners and customs." It has not, however, come to that pass yet in this colony, though we have heard it said that "one cannot become a corporation labourer without having to pay for it, or backstairs influence." There must be some need of an ennobling and purifying Christian sentiment in all public offices and places; and the purity and efficiency of the public services cannot be too strictly guarded.

IN connection with a failure in the Central Police Court in Oriental interpretation reported in an evening paper a short while ago, we are informed that Orientals and others have represented to government that the appointment made by Mr. Cohen—on the last day of his performance of ministerial functions—does not meet with their approval or do them justice. We have also seen a petition against the appointment. There is evidently a necessity of enquiry, and rectification if need be. If the allegations be true, the new Ministry must show some justification of its existence by doing what is needful and right for the efficiency of the public service.

* CORRESPONDENCE *

SUNDAY SCHOOL PICNICS.

(To the Editor of the Church of England Record.)

My dear Sir,—I have read with much attention my friend Mr. Barnier's letter on this subject. The only answer which I could give would be testimony and evidence, and I fear that you would decline to soil your paper with such matters. I have however already placed the subject pretty fully before the Bishop of Sydney, as President of the Church of England Purity Society, and I daresay that when his Lordship has a little time may hear something more about it.

Meanwhile I remain,

Yours very faithfully,

R. L. KING.

Holy Trinity Parsonage,
November 14th, 1885.

COLONIALY ORDAINED CLERGY IN ENGLAND.

(To the Editor of the Church of England Record.)

SIR—As the supposed refusal of the Archbishop of Canterbury to admit colonialy-ordained clergy to work in England has been much commented upon, I shall be glad if you can find room for the enclosed extracts from a letter recently received from him. I heard the report of the refusal with some incredulity. I am glad to find that my incredulity was justified.—I am, &c.,

ALFRED SYDNEY.

[COPY.]

"Addington Park, Croydon,
September 24, 1885.

"My dear Bishop of Sydney,—There is not the very slightest foundation in fact, of any sort or kind, for the impression which (you tell me) has got abroad that the archbishops and bishops are disposed so to use the enactments of the Colonial Clergy Act of 1874 as practically to debar all colonialy-ordained clergy from ministrations in England under any circumstances.

"Every single case is dealt with as you would suggest 'on its merits.'"

"I need only mention that from June 1, 1884, to June 1, 1885, seventy-nine (79) colonialy-ordained clergy were admitted to licenses in England, as against sixty-three (63) from June 1, 1883, to June 1, 1884.

"What is a serious danger is that men are attempting to use the colonial church as a back-door for orders to the Church of England. They get ordained abroad, and return very speedily on various pretences and claim to be entitled to be licensed and benefited at once.

"This is a question which the colonial church ought to take great heed to.

"After what I have said, you may infer what is the real origin of the rumor that has reached you. You may rest assured that every case is dealt with purely on its own merits, and that there is no difficulty cast in the way of proper men. In fact the figures speak for themselves. The bishops must require that all men whom they license should 'be apt and meet for their learning and godly conversation to exercise their ministry duly.'—Ever yours sincerely,

(Signed) E. W. CANTUAR.

"The Lord Bishop of Sydney."

COMMUNION WINE.

(To the Editor of the Church of England Record.)

SIR—I partook of the Holy Communion recently at the Cathedral and the Sacramental Wine was, or seemed to me almost as hot and strong as brandy. Certainly it was not a natural wine but most strongly fortified.

Accustomed to much weaker wine, the mere sip was enough to make a hot glow rise in my head. The heat and strength of such so-called wines at the Holy Communion cause many persons to cough; and I can easily understand their being suggestive and tempting to one who has fallen by drunkenness.

A sweet red wine may be obtained from many of our own vine growers, which will keep well for a week after being opened, and which is many degrees less alcoholic than such as I tasted. I have some now in a jar that has improved by keeping for more than two months since it was first used, and its price is I am sure much less than that paid for the strongly brandied Cathedral "Port." Such liquor is no more a genuine wine than is the unfertilized syrup which some would have us use: it is half brandy.

How much better it would be surely if, for whatever reasons, whether a return to the original institution, or symbolism, or even merely to weaken the strong wines used in the Sacrament, we were all allowed to mix water with the cup. Edersheim says, "Red wine alone was to be used at the Paschal Supper, and always mixed with water." So we may know what the Lord Himself used.

I am Sir, yours &c.,
PRESBYTER.

THE NEW SYNOD.

(To the Editor of the Church of England Record.)

SIR—The natural life of the present Synod is just expiring, and within a few weeks must be re-elected. I would, through your columns, ask leave to draw the earnest attention of the Church in the several parishes to the importance, on this special occasion, of selecting representatives who are true to the fundamental principles of the Protestant Reformed Church. To this Church we must by law belong, so long as we own the property of the United Church of England and Ireland in this Colony. To this Church the very large majority of our church people in their hearts belong, and if they are only true to themselves, and to their convictions, and alive to the necessity of action, there is no human power that can shake their position. But no one who has been taking notice of the several parishes

and districts can have failed to observe that in some of them there is a movement attempted in a, to us, new direction. So far as there is simply an indication of increased activity in Christian life we must all hail it with thankfulness and joy; but we also hear it said by some that the church in this Diocese requires raising—that we are quite too low;—and it is in this direction that the movement I have alluded to tends.

Now, Sir, I believe that our church is and always has been, high enough to reach to Heaven, and I think those are fastidious who would ask for more. While the foot of the ladder rests on the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone, the topmost step has always been high enough to land the faithful, by thousands and tens of thousands, in the realms of bliss; and, Sir, I fear that those who would raise the Church, for some ornamental purpose which might please them, can only do so by lifting her off her resting place, by putting a platform of ornate rituals, forms, and ceremonies, between the Church and her solid foundation; unless indeed they would propose to raise the foundation also. The thing is not safe, Sir! It has been tried elsewhere, and it has been found that all the many church members who have gone over to that Church from which we were forced to separate because she had erred from the truth, have gone through the High Church. Why then try this risky experiment which has led so many astray? If they would promise to take us higher than Heaven at the last, there might be reason in it; but it is proved to have been just an approach to the Church of Rome, by which thousands have already found their way thither, and naturally those who object to the end, object, also to the means."

These High Church innovations are not what we in this Diocese have been accustomed to, they are not directed by our Church Prayer Book, and they are objectionable to a large majority of our Church people, and surely it is not unreasonable to protest against all innovations upon what is laid down for our guidance in the Church Prayer Book except such as are made by general consent.

Already many members of our Church have been so offended at these innovations that they have taken refuge in other Protestant denominations, and many more declare that they will have to go. Can it be right that any persons, clerical or lay, should have authority to make changes, without the general consent, which shall have such an effect? Then, indeed, the Church must be for them and not for the people.

It is because such a movement is already commencing that I earnestly appeal to all true members of our Protestant Church to see that they send to the Synod, not violent party men, not men who would disturb our peace, but true men, true churchmen, who will stand by our rights faithfully. There will be no need of disturbance, no need of contention: all we want is firmness, faithfulness, and loyalty to our Church; and, under the happy auspices under which God has now placed our Church, we may humbly expect a grand increase of religious activity, and a happy general co-operation in the extension of the work of the Church and the promotion of true Christianity in our land.

I am, Sir,

Yours faithfully,

W. J. FOSTER.

THE REV. M. ARCHDALL *versus* THE BISHOP OF MELBOURNE.

(To the Editor of the Church of England Record.)

SIR—In the opening words of his reply to the Bishop of Melbourne Mr. Archdall, if I remember rightly, spoke of the "deep humility" in which he entered upon such a task; and in the face of the fact that in the passage on which he lays such stress 2 Cor., v. 21, the word "sin" has been taken to mean

* In the *Leisure Hour* for 1873, I find this subjoined passage, and extract from a Roman Catholic paper.

The following statement appears in the "Catholic Register":—"In England the work of conversion has continued during the past year with steady and not very slow steps. To name, or even indicate, individuals who have been received during the past twelve months would be foreign to our purpose. This much we may say, that the number of converts in London alone has been upwards of two thousand during the past year. Many, as we are informed, have joined us who are all but Catholics, and who had little need of instruction before they made up their minds to take the final, the long-deferred, but the all-needed, step. From every Ritualistic congregation in London there is a continual stream of converts drifting towards us, and the number would be increased had we priests sufficient to look after those who are hesitating as to this future step into the right direction. In various parts of the country different Anglican Clergymen have been received into the Church, to the number of some ten or a dozen, and at least as many ladies connected with the various Anglican Sisterhoods have followed in the same direction. Out of every twenty Anglicans who joined the Catholic Church, not less than seventeen have been prepared for the step by the teaching they have heard from Ritualistic pulpits, and by the practices they have got accustomed to in Ritualistic Churches."

"a sin offering" by many commentators and also that, if this be incorrect, it is surely capable of the sense given to it by such a writer as R. W. Sale, who takes "he made him to be sin for us" to mean "not that by a divine fiction the sins of the world were imputed to Christ, but that God withdrew from Him as he must otherwise have withdrawn from us had we become sin, and that this withdrawal brought with it the death which atoned for sin;" in the face again of the fact that Bishop Lightfoot notes on "Galatians iii 13, that "our Lord was in no literal sense accursed by God," and that "S. Paul instinctively omits those words which do not strictly apply, and which if added would require some qualifications." It seems to me that Mr. Archdall in speaking as he does of his own views of the meaning of Scripture, as if no others were tenable, and saying "let Scripture awe into silence every 'I cannot believe' before the Father's voice" cannot lay claim to the "deep humility" which he professes.

Apart from this, what reply has Mr. A. made to the Bishop of Melbourne? The Bishop of Melbourne's position seems to have been that the difficulties involved in the idea of our Lord's sufferings for sin being literally penal are of so serious a nature as to show that any passages of Scripture that might seem to imply this are not to be pressed. To this Mr. A. appears to reply that the Scriptures seeming to him to say that our Lord's sufferings were really penal, he can take no account of the difficulties into which, in that case, the Scriptures would lead us. Or in other words, even if the Scriptures seem to teach the most improbable and apparently contradictory things, we are still bound to accept such teaching and not to suspect for a moment that, if so, either the Scripture itself, or our interpretation of Scripture, is *ipso facto* discredited. He seems to me indeed to deal with the Scriptures which speak of the Atonement very much as Romish controversialists do of those which speak of the Lord's Supper. Christ, say the latter, said "This is my Body" *ergo* the Protestant, who is opposed to substantiation a account of the difficulties involved in such a view, is like the Jews of old who said "How can this man give us his flesh to eat?" The Protestant on the other hand says of our Lord's words, what the Bishop of Melbourne seems to say of S. Paul's, that the literal interpretation leads him into such grave, intellectual and moral difficulties that he won't believe that they were meant to be so understood. The Bishop of Melbourne may not be right in his reading of Scripture, but it seems to me that Mr. Archdall must do a good deal more to prove him wrong.

I am, etc.,

J. A. N.

GIRLS' FRIENDLY SOCIETY.

The usual monthly meeting of the Sydney Diocesan Council of the Girls' Friendly Society was held on Wednesday, Nov. 4th. The following associates were present:—Mrs. Barry, Diocesan President, in the chair; of elected members, Mrs. Broad, Mrs. Langley, Mrs. Zollner; of branch and parish secretaries, Miss Bradley, Miss Cottingham, Mrs. Docker, Miss Garrett, Miss Garney, Mrs. Holme, Miss Levy, Mrs. Mulholland.

The nominations for fifteen associates to be elected on the Diocesan Council for 1886 were made. The voting will take place at the next Diocesan Council meeting. The festival accounts showed a balance in hand of £5 8s. 6d., which was very satisfactory.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

WELCOME TO THE BISHOP OF BRISBANE.

The annual meeting of members of the Church of England and others interested in the work of the Church of England Synod committee, appointed in connection with special religious instruction in public schools, was held last night in the hall of the Y.M.C. Association. The Primate presided.

The Chairman said that the first business of the evening in regard to religious instruction in public schools was that he should wish the honorary secretary, the Rev. A. W. Pain, to whose untiring energies their cause was more than to any other person in Sydney indebted, to read such extracts of the annual report as he thought necessary.

Mr. Pain explained that the report was presented to the Synod at its last session, and he believed it would be only needful now to read the most important portions of it.

These were as follows:—
"Since the last report the sum of £985 17s. 9d. has been received by the committee, which is £522 10s. 9d. more than the income of the previous year. Of this amount £290 9s. 10d. has been received from offertories, or from grants made out of parochial funds in lieu of offertories. The new development in this direction arose out of a special appeal to the clergy by the Primate, who has also on several occasions advocated the claims of the committee from the pulpit. The number of salaried teachers employed by the committee has increased from seven

to eleven. Of these teachers, three are engaged in the rural deaneries of Camden, Berrima and Parramatta respectively; while the work of the remaining eight lies in city and suburban schools. The committee has thus incurred an expenditure at the rate of at least £1000 per annum; and if this amount cannot be had, the work which they are now doing must, of course, be restricted, instead of being further extended, as it ought to be. Voluntary teachers do not as a rule come in contact with the committee; but there are at present three such teachers who have placed their services, and very valuable services they are at the disposal of the committee. One of these voluntary teachers undertakes seven classes weekly.

There are now 317 schools in the diocese. Ninety-eight of these have less than 20 Church of England children on the roll. Special religious instruction is given in 160 out of the remaining 219. Seventy-two of the clergy take part in this work and report that they give about 181 lessons every week. The salaried teachers instruct 159 classes weekly, which comprise 7500 children in ordinary attendance. In accordance with the scheme for examinations and prizes, an examination was held in the latter part of 1884. The examination extended to all schools which had expressed their desire to join in it, and in which the special religious instruction had been regularly given for a period of not less than six months immediately preceding the date of examination. Under these conditions pupils were examined and prizes awarded in the case of 21 city and suburban schools, comprising 52 classes. The prizes, 122 in number, were distributed at the Church Society's House by the Primate, whose address on the occasion, together with a list of the names and schools of the prize-winners, was reported in the public press. Examinations were also held in fifteen country schools, and thirty-five prizes were given. It will be seen from the above report that the work of the committee for the past year shows a marked and substantial advance upon the work effected in any previous year. If this advance is not quite all that its most sanguine supporters might have wished it to be, it is at any rate sufficient to encourage the committee in their confident hope that in the coming year they will be enabled to effect still more; and to justify them in a strong appeal to the members of the Church for an increased support to their work, the importance of which cannot be over-estimated. They ought to have at their disposal at least £1500 per annum.

Dr. Barry said he had so often addressed audiences of his fellow-churchmen on the very important subject of religious instruction in public schools that he could not hope to bring before them anything which had about it the stamp of novelty or originality. They had never had the slightest difficulty in fitting their work into the ordinary work of the schools; and the public school teachers, with exceptions so few as to be conspicuous by their very rarity, had welcomed the work of the committee and had more than once given them this important testimony, that their work had helped them in respect to the moral tone and highest discipline of the schools. (Applause.) He would also announce that which the report could not mention. Their exertions in this respect had had the effect of provoking to good work other Christian bodies. (Hear, hear.) He heard on all sides that these Christian bodies were taking up this important work, and he was quite sure that in this matter there would be no rivalry among them, but the full spirit of Christian fellowship. (Hear, hear.) The last 12 months, since he spoke to them, had only deepened in his mind the sense of the unspeakable importance of this work.

In carrying out this work, they considered what Christianity really was and they saw that it had two great characteristics. It was firm because it was based on definite truth—on eternal fact, and it was living because it depended on the inspiration of high and definite principle. They strive to carry out those great characteristics in the work they endeavoured to achieve. They considered that work was to be a work of definite and systematic teaching—not a work simply of religious exhortation—not a work of religious influence, but a work of definite religious teaching. If Christianity was true at all, it was based on definite truth and fact, and those truths and facts must be learned and studied by their children with at least as much systematic attention as was given to other branches of their education. (Hear, hear.) Nay, even intellectually the simplest Bible lesson stood far higher than any other lesson that could possibly be given within the curriculum of their elementary schools. It was in fact almost the only medium through which they might in the highest sense ideas make their way into their minds—into the minds of the great mass of men, and therefore their work, while it endeavoured to help religious tone and strove for a moral influence, nevertheless more distinctly recognised need of systematic study and teaching. That very examination, of which they had heard, for the prize fund of which it would be his duty to ask their contributions—that examination went upon the principle that what they taught was capable of a definite test, because it was based on a definite system, and nothing could be more delusive than the dream that they could separate Christian doctrine—and that was Christian truth—from Christian morality that was Christian life. He knew that in individual cases there might be those who, with

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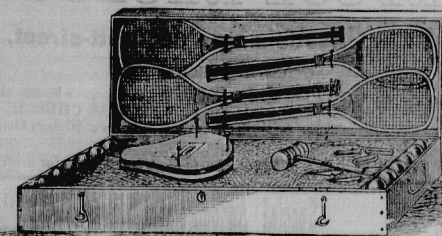
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Rossalie, Lloyd & Co.,**GEORGE STREET, SYDNEY,**

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very little grasp of the truth, nevertheless almost unconsciously grew into Christian life; but for a community and for a church it could never be so. And there was no greater delusion, as it seemed to him, than that which was sometimes held up to them of what men were pleased to call a religion without theology; in other words, a morality and sentiment without a definite basis of truth. (Hear, hear.)

No one who studies humanity with any thought would doubt the truth of that maxim which Thomas Carlyle had proclaimed in a voice of thunder to this generation, "That the only real progress of humanity is moral progress." They were quite certain that upon this depended the ultimate future, the ultimate welfare, of this race. If the work of moral influence was ever to be done, it must be done on the young mind. They were prepared to strain every nerve to bring to bear on the growing minds of their children that which theory would suggest and history declared to have been, after all, the great moral and spiritual influence which had raised humanity. Those who occupied, in any degree, religiously, the position of leadership, and who felt the almost overwhelming pressure of responsibility that lay upon them, must make their appeal to the laity. What was the use of a leader if he were not followed and supported by those who had placed him, in some degree, at their head? (Applause.) The clergy, while working up to their power, and, as many recent examples had shown, almost beyond their power, could do nothing without the cordial, unhesitating and self-sacrificing support of the laity in this matter, as in respect of all other great works for the advancement of the Kingdom of our Master.

The Bishop of Brisbane stated that he believed that the N.S.W. Act was superior to the one under which he had worked at home.

The Hon. A. Gordon, Q.C., wished to press on them the two points of this resolution. First of all they should record, with the intention of acting upon the record, their sense of the importance of imparting religious instruction to children in the public schools. Let them at once resolve to utilise the privileges afforded by the 17th clause of the Act. Don't let them be scared from doing that by any mistaken representation that that clause at all nullifies or interferes with the general object of the Act, but rely on it as part of the Act which was intended to be carried out, and they would act most loyally by the legislature and by the country—as true churchmen and as friends of the children, by making the very best use they could of the opportunities which had been placed in their way. (Applause.)

At this stage the chairman stated he had received excuses for absence and expressions of sympathy from Sir Alfred Stephen, the Dean of Sydney, Rev. R. Taylor, Mr. J. Wiltshire, and Mr. J. R. Fairfax, who enclosed a donation of two guineas to their funds.

Sir A. Stuart said that they had not such a good Act in New Zealand.

The collection at the meeting to make the prizes amounted to only about a third of what was required.

THE BATHURST SYNOD.

The first session of the fifth Synod of the diocese of Bathurst was opened on Tuesday, 29th September, afternoon, at 3 o'clock, having been preceded by the usual service at All Saints' Cathedral in the morning. After the usual formalities, the roll of clerical and lay representatives was read.

BISHOP'S ADDRESS.

The PRESIDENT then read his opening address, as follows:—
TO THE MEMBERS OF THE SYNOD OF THE DIOCESE OF BATHURST.

MY DEAR FRIENDS,—Many years have elapsed since I first invited you to assemble here for mutual consultation as to how we could make our grand old historical Church an efficient instrument for the extension of the Redeemer's kingdom in the Western districts of New South Wales, over which I had been called to preside as Bishop. I hoped I should have been permitted to remain many years longer at the head of the diocese of Bathurst. I have felt the deepest interest in it; its administration has absorbed my time, my energies, and a considerable proportion of my means; it has ever been in my thoughts. But the physical difficulties incident to every pioneer, and the anxieties to find clergymen for districts with little to attract in them (for geographical and climatic reasons), and then to attract incomes for them, have rendered me unable to discharge the duties of my office, either to my own or any person else's satisfaction. It grieves me much to have to terminate my connection with men for whom I have a father's affection, and with churchmen generally from whom I have received invaluable assistance, cordial co-operation, and many hospitable receptions. I have a lively and grateful remembrance of the heartiness of my welcome here, and to other towns on my first arrival. I shall always retain agreeable associations connected with my visits to various parts of the diocese, and regret to think that the last will soon be paid, and that then there will only remain for me to say farewell. I have ever felt very grateful for the evidence of appreciation of my humble efforts to administer the affairs of the diocese that has been afforded, and that much allowance has been made for the difficulties I have had to encounter, though I am certain no one knows their extent, or their peculiar character, or the distress which they have caused me. Statistics seldom interest, but a reference to a few connected with our diocese may be

regarded as allowable on such an occasion as the present. It seems but right that I should give some account of my stewardship; also of the past and present condition of the Church, and what remains to be accomplished before our organisation is complete, and the social, moral, and religious welfare of our people ensured. At the time of the formation of the Bishopric there were but 15 clergymen at work within its limits, and, as they were stationed in the then settled districts, the inhabitants of the "regions beyond" had to be content with a ministerial visit at rare intervals. Fifty-two men were introduced into the diocese by me, an average of three per annum during my episcopate. Of the sixty-seven at one period or other at work under me thirty still remain, so I leave double the number I found, and these will have a greatly diminished area under their care, by the formation of the See of Riverina. The clergy I found here on my arrival—Gunter, Sharpe, Lisle, Innes, Uzzell—now entered into their rest, will be held in affectionate remembrance by their former parishioners; as well as others removed from us by death since then. We have also been deprived of many laymen who have taken, in former years, a prominent part in our deliberations, and in church work generally; we recall at this moment the familiar faces of W. H. Suttor, T. J. McCarthy, and J. F. Clements. I have always felt it an honour to be at the head of the clergy we have in our diocese. There may be few who possess high culture; yet I am certain no other Bishop in the Anglican communion has under him more devoted or zealous men than I have, and I am confident the success in their work has been great, although its external manifestations cannot be as conspicuous as in the case of a parish in a town. It has been a subject of sorrow to me that their incomes have been, and still are, in many instances, so inadequate. I would urge the laymen of the diocese, for their own sake, and for that of their families, to make better provision for the maintenance of their pastors, so that they may be able to obtain the services of clergymen not only of piety and activity, but be able to discuss with them the difficult problems which the relations of religion and science press upon our attention, and to be their guides "to a right judgment in all things." It has ever been my desire to have men of culture for your pastors, and I have often appealed for funds to enable me to send our candidates for the ministry to some collegiate institution, where they might acquire general knowledge before commencing a theological course of studies. But little has resulted. Two legacies of £50 each—one by R. Gunning cab proprietor, another by Jane C. Marsden—form the nucleus of a students' education fund, which I trust will assume such dimension, as to relieve my successor from the difficulties I have to overcome to educate candidates for the ministry with little, if any, means. With regard to churches 76 have been erected since my arrival, and though some of them cannot claim to be built in any style except that known as "Early Australian," yet there are a considerable number which would be regarded as a credit to architect, builder, and church members by persons familiar with the grand old churches to be seen all over England. All Saints' Cathedral and the churches at Mudgee and Wellington have been restored in a manner to afford satisfaction to every one acquainted with what they were and know what they are. It has been my desire that no church should be erected without the plans being previously submitted for the approval of the Bishop. Too little regard has been paid in the past to the future, and the present requirements of the people alone considered, and the demand that will be made for accommodation in a few years not taken into account at all. There seems a general desire to make our services as attractive as possible by increased attention to the musical part, and to possess organs of a character corresponding with the importance of our respective churches. We are under great obligations to two gentlemen—to Mr. R. H. D. White, M.L.A., for a splendid organ at Mudgee, and to Mr. W. Kite for a first-class one at Kelso. I trust their example will be imitated throughout the diocese. With regard to the residences for the clergy 25 have been provided since 1870. I think there are but two without vicarages. We trust they will soon have them, and that in cases where those already built are too small, efforts will be made to enlarge them, that wives, and children may live in reasonable comfort. A General Stipend Fund was inaugurated, which had for its object the regular and punctual payment of the stipends of the clergy. To my great regret, it has collapsed; but why I cannot say, as the data in my possession are too meagre to enable me to express any opinion upon it. I am confident if it were organised it would be a success, and much appreciated by the clergy when they fully and practically realised the advantages derivable. And here a reference to the Church Society is appropriate. I had hoped every member of the church would have been a contributor to its funds, even if the amount were the smallest coin of the realm. The success of our church depends upon it. Demands are made upon its committee for increased grants for places, already in receipt of them, and for new ones to take possession of ground (in a spiritual sense) in all directions; but it is impossible to attend to the appeals made. Would that each could be stirred up to do something for the Church Society which he has never done before; would that each would reflect upon the solemn question I put in the name of God, "How much owest thou unto my Lord?" and pay into His treasury all arrears due. There is too much localism, accounted for by a "struggle for existence," so to say, of which only church officials have any knowledge. I had given up all thoughts of selling my house for an episcopal residence, but, at the request of some influential members of the Synod, I have consented to do so. If it be conveyed to the corporation known as the "Church of England Property Trust, Diocese of Bathurst, it can be sold, and the proceeds used to erect one of greater dimensions upon land granted for the purpose whenever it is deemed desirable to do so. If you can put my successor in possession of a residence he will be better able to afford to be your Bishop. With regard to the appointment of a Bishop for this diocese, there was a desire expressed that the subject should

be brought before the Synod in such a manner as to ensure full discussion; a canon for this purpose will be presented to you; it is a matter that demands, and I am sure will meet with your serious consideration. It will be a pleasure to me if I can be of any use to you; my services are at your disposal. In order to remove doubts as to the powers of an administrator of the diocese during the interval between the resignation of one Bishop and the arrival of his successor, a canon will be submitted to you; there is embodied in it a clause to empower the trustees of the Episcopal Endowment Fund to pay him at the rate of £300 per annum until the installation of a new Bishop. This amount will but suffice to enable him to engage an assistant in his parochial work, and affords slender remuneration for very onerous and responsible duties. It is with much regret that I have again to invite your attention to the Cathedral constitution. In attempting to convert a parish church over which the Bishop has no more control than he has over any other in the diocese. And if the interpretation put upon the constitution be correct, that it is only by virtue of it a cathedral when used in the afternoon of the Lord's Day, and that all the right the Bishop has then is to suggest how the services shall be conducted on such occasions, it would be ridiculous to apply to Parliament to legalise it. My own recommendation would be to reserve the rank and status of the present Dean and Canons, and to retain the title of cathedral, as it is the church in which the Bishop's official seat is, with power to him to hold confirmations, ordinations, and to officiate when he pleases. I must not omit to make grateful mention of the liberality of the Hon. John Campbell in the erection of the Bishopric of Riverina. He has relieved us of a large area, which it was almost impossible for the Bishop of Bathurst to do anything for; whereas now the people in it are under the care of a zealous and energetic prelate, who has already manifested in the most practical manner that he possesses great administrative abilities. There can be no doubt our Church will have a widely extended influence under his guidance. Many years ago, at the request of influential persons in this city and neighbourhood, I established All Saints' College, with a view to supply a superior education, and was induced to do this by assurances that cordial co-operation would be extended. I regret, however, to say in this I have been disappointed. Although the college has an able principal and a most efficient staff of teachers, and its pupils have passed the annual public examination with credit, yet there is not that practical interest taken in the institution which I hoped for. I anticipated valuable scholarships would have been formed, so as to attract students from all parts of our colony, which would result, as in the case of Clifton College, England (in which my son is), in a large increase in the number of residents, consisting of parents, who would spend a considerable sum in our city. The more attractive we can make Bathurst, the better will our own interests be served; but I would ask for co-operation on higher grounds. We consider a man who has not received a religious education as one of imperfect culture. He may be able to discharge his duty to a great extent as a citizen; but he will be wanting in the highest motives for his actions. There will not be a recognition of the relation he stands in to God, and that it is His work he is to be engaged in on earth. I would hear gratefully acknowledge the zeal many of the clergy manifest in giving religious instruction in Public schools, although, in consequence of the great size of their parishes, they cannot visit them as often as is desirable. The effort was made not long ago to induce the Minister for Education to allow a master to commence the day's work with a form of prayer. That this is not impracticable is evident from the fact that the practice is general in the district of Bristol, from which I have recently come. It was compiled by a board of which the members of the Church of England were in a minority. No objections have been urged against its use. A canon relating to the Provincial Synod will be laid before you. Our constitutions do not empower the present Synod to initiate measures, but only to deal with such as are referred to it; and as I believe no joint reference has ever been made to it, no enactment has been passed by it. I have often brought forward the subject of provision for the widows and orphans of the clergy. With a view now to some practical result, a canon framed on the model of one successfully tried in the diocese of Grafton and Armidale will be laid before you. Before I conclude, I must refer to two members of our Synod, though to do so is somewhat invidious, where all have rendered service. The first is the Ven. Archdeacon Campbell, Vicar General, who, during my absence, ably and efficiently discharged the duties of administrator to my entire satisfaction. The administration of a diocese such as ours is no sinecure. It involves many anxieties, perplexities, and much work. It is a post in which it is impossible to please every one. Archdeacon Campbell has given great attention to diocesan affairs, and involved us in no difficulties but in many instances developed the resources of our church. The other member of our Synod to whom I must refer is the Hon. G. H. Cox, who for many years has been our Chairman of Committees, and who has rendered us invaluable service. It would have been impossible for me to have presided over this Synod if I had not had the benefit of his Parliamentary experience to assist me, but, in addition to these services, with which you are familiar, he has co-operated with me in various other ways, and has been the first to offer financial assistance when it has been required. I trust the new Bishop will find him as good a friend as I have, and that he will long continue to take a practical interest in church affairs in the Western districts of the colony. It is not without deep emotion that I now say farewell. My actions have been before you for many years. I have lived in a glass house, and though it would be too much to hope that all I have done has met with your approval, yet I trust you will accept my assurance that I am warmly attached to you, and that I shall always entertain an affectionate remembrance of you, and shall look back with plea-

sure to my connection with you. I trust you will always have kindly feelings towards me as a man who tried to do his duty, though he may have accomplished but little, and whose earnest prayer for you and yours is that God would bless and keep you and yours now, and finally grant you "an abundant entrance into His Heavenly Kingdom," through Jesus Christ our Lord.

His lordship resumed his seat amidst loud applause.

The Hon. G. H. Cox said he had a resolution to propose, but before doing so, he had much pleasure in stating that the Ecclesiastical Residence Committee had met that morning and decided to accept his lordship's offer in regard to the present residence, so that the drawback suffered by his lordship would no longer be experienced. His lordship had said there were only two clergymen in the diocese without residences. It would appear, therefore, that while residences had been provided for nearly the whole of the clergy, the Bishop was without one, except that which belonged to himself. He was sorry to find that the Bishop had been treated in such a scurvy manner. However, the committee had decided to accept his lordship's very liberal offer. The speaker observed that he was grateful to his lordship for the reference to himself (the speaker), and then moved—*That the thanks of the Synod be accorded to the Bishop for his excellent address, and that, with his permission, it be printed for circulation.*

Dr. Black seconded the resolution, which was carried unanimously. The Hon. W. H. Sutor moved—*That this Synod desire to place on record the sincere regret it feels at having heard of the intended resignation of the Bishop after more than 10 years of episcopal labour. It wishes also to express its gratitude to the retiring Prelate for the manner in which he has administered the affairs of the diocese, and for the very generous support he has contributed on all occasions towards its best interests.*

The Hon. John Smith seconded the motion. The motion was passed with acclamation; his lordship stating that he would reserve his remarks in reply to another time.

ELECTION OF OFFICERS AND COMMITTEES.

After the standing orders of last Synod had been adopted, the election of officers and committees was proceeded with. The Rev. J. Young was elected clerical secretary, Mr. F. C. Davis lay secretary, Mr. C. H. Beaver treasurer, and the Hon. G. H. Cox chairman of committees.

The committees, etc., elected were as follows:—The Election Committee (three clerical, and three lay), Diocesan Council (six clerical, and eight lay), Panel of Triers (six clerical, six lay), representatives to Provincial Synod (six clerical, six lay), Synod nominators (one clerical, one lay); Bishop nominators (two), Diocesan Wardens (three lay), Trustee for corporate trust.

CANONS.

After certain reports had been formally received, several canons were brought forward, read a first and second time, and considered in committee, the standing orders being suspended for that purpose. The second reading of "the Archdeacon's Canon, 1885," which was moved by Archdeacon Campbell, was carried, and after it had been discussed in committee, its third reading was made an order of the day for Wednesday. It enacted—"That Archdeacons shall remain in office as long as they hold the license of the Bishop of Bathurst to officiate within the limits of their respective Archdeaconries. The Bishop explained that he had caused this bill to be filed, not because he was uncertain about the right of the Archdeacon remaining in office so long as he held the license of the bishop to officiate, but to settle any doubt that might exist on the subject.

Archdeacon Campbell introduced the Widow and Orphans Fund Canon, the object of which was to make some authorised provision for the widows and orphans of the clergy of the diocese. The canon, which was almost identical with one now in successful operation in the diocese of Grafton and Armidale, proposed that the funds should be derived from annual collections in church, the annual payment of six guineas by each parish or ecclesiastical district in the diocese, the annual payment of six guineas by each licensed curate in the diocese, private donations, subscriptions and legacies. The general principles of the measure were approved of, but it was thought that some amendment was necessary in several of the clauses, and upon the motion of the Hon. W. H. Sutor, the canon was referred to a select committee for report—such committee consisting of Archdeacon Campbell, Dean Marriott, C. H. Beaver, T. M. Sloman, and the mover.

"A canon to provide for the appointment of a Bishop for the Diocese of Bathurst, in the colony of New South Wales" was introduced by the Hon. G. H. Cox, who explained that it was desirable to substitute a new measure for that now in existence. The clause of the bill which created much discussion were the third and fourth, the former of which provided that a committee of eight, consisting of four clergymen and four laymen, should be formed to elect a person duly qualified to be bishop. The fourth clause enacted—"That the committee (seven of whom, including the President of the Synod, shall form a quorum) shall elect a bishop themselves, or, failing such election, shall delegate the election to (a) any prelate or prelates of the Church of England in New South Wales (not more than three in number), or (b) any prelate or prelates of the Church of England in England (not more than three in number), or (c) any retired colonial prelate or prelates of the Church of England (not more than three in number) subject in this case to the approval of the Archbishop of Canterbury." The Hon. Gentlemen objected to this clause, and was in favour of the committee meeting and consulting with the Primate and two provincial bishops, and thereafter electing a bishop. Thereupon the second reading was carried, and the canon went into committee, when a discussion ensued which lasted till midnight. The utmost interest was manifested on the subject. The members who took part in the debate were the Rev. J. P. Ollis, Dr. Black, Mr. A. Tucker, Mr. W. C. Greville, Mr. C. V. Naylor, Canon Bentzen, Canon

TEMPERANCE SCRAPS FROM ENGLAND.

An unintentional compliment. A certain person who signs himself "A brewer first and a churchman after" writes to the Bishop of Rochester that he has at length resolved to transfer his subscription of three guineas per annum from the Church to the Liberation Society, on the ground that the Church of England has now become little better than a great temperance society.

Thirty-eight barmaids have joined the Temperance branch of the Young Women's Christian Association, London.

Mr. Herbert Herkimer, Mr. Ruskin's successor as Slade Professor of Art, Oxford University, is an earnest total abstainer.

Dr. Kirtou's popular temperance story, *Buy your own Cherries*, has been translated and published in Danish by the Rev. Carl E. Etzholtz, of Veile, Denmark.

Mr. Reginald Wilberforce, eldest brother of Canon Wilberforce, is a candidate for the representation of South Hants, and is in favour of the direct vote on the drink traffic.

Among the petitions presented to Parliament during last session, there were 996, with 75,057 signatures in favor of the Sunday Closing Bill, and two petitions, with 236 signatures, against the Bill.

General Middleton, who commanded the Canadian expedition against Riel, attributes the cheerfulness of his men and "the total absence of crime" to the total absence of stimulating liquors.

Among the regulations of a newly-formed Church among the Zulus in South Africa was the following: "No member of this Church shall be permitted to drink the white man's grog, or native beer, nor touch it with his lips."

ENGLISH + MAIL.

THE CONTINENTAL SUNDAY.

While the advocates of a so-called free Sunday are doing their utmost to destroy the sacred character of our English day of rest, the International Federation of Lord's Day Societies has been diligently at work on the Continent for eight years past, endeavouring to recover for the working classes the blessings that accompany the due observance of that day. Continental nations have made the Sunday a day for amusement, and have seen it develop into a day of toil, and their experience warns us that if we follow the same course we shall be brought to the same end. The Federation, which we regret to learn is seriously crippled for want of funds, has not laboured in vain. In many parts of the German Empire, in Switzerland, and in Belgium, considerable relaxation has been effected in the Postal and Railway services, and thousands of men have been freed from the Sunday toil that ground them down and deprived them of their domestic enjoyments. Some progress has also been made in Italy, Holland, Sweden, Norway, and Russia. In the German Reichstag last month the Working Men's Protection Committee brought in a Bill to forbid Sunday labour, except in urgent cases to be determined by the Government. For some unexplained reason Prince Bismarck took an active part against it, and succeeded in securing its rejection; but soon finding that he had to deal with an awakened and instructed public opinion, a Commission was appointed to receive evidence and to report to the Government, and he has promised to support the movement should the mass of workmen desire it. A like spirit has shown itself in Austria. In February last the blacksmiths and carriage-builders of Vienna struck, and demanded, among other points, that Sundays should be days of rest. The Reichsrath passed a law regulating the hours of labour in shops, factories, and mines, and ordering that Sundays and certain festivals should be days of rest, some trades being wholly or partially exempted from its operation. On Sunday last the law was for the first time enforced, with the full approval of the working classes, who made their first Sunday of liberty an occasion of great rejoicing. Printers and compositors are not exempted, and the publication of Sunday afternoon and Monday morning newspapers has ceased; but two Viennese papers have arranged for having these issues printed in Hungary. The passing of this law is a step in the right direction, and should be a stimulus to Evangelistic effort, that the people may be taught to keep the day holy.

The success of the labours of the Federation, achieved with but slender resources and in the face of grave difficulties, is surely most encouraging. But it is easier to defend existing rights than to recover them when lost, and our working classes in England will do well to guard jealously that Sunday rest which the toilers of other lands have lost, and are now seeking to win back by severe struggles and at great sacrifices.—*London Record.*

It is vouched for by a Straits settlement correspondent that in the Malacca jungles tigers are showing unusual signs of tameness, not molesting man or beast even when near. Is this the beginning of a literal fulfilment of the prophecy that "the lion shall lie down with the lamb"?—all wild animals gradually losing their ferocity with the progress of man upwards in the scale of being? Or does it portend a coming severe physical catastrophe, which animals generally foresee.

TEMPERANCE.

We would remind our readers that the local option vote will be taken in Sydney on the first of December, and we earnestly urge all the friends of sobriety, order, purity, and domestic happiness to use their privilege, and by their vote help to abate the public house nuisance.

Always excepting St. John's, Darlinghurst, we see or hear but little of the C.E.T.S. lately. Is it that there is nothing being done, or that the local secretaries are too busy or modest to send us short reports of their meetings? We should feel grateful for their favours, and the good cause would be helped by publicity.

The *Times* announced that the defaulter sheet of the Royal Horse Guards division of the Camel Corps, from the day they left England to the day they returned to re-join their regiment, did not show a single entry. Probably this was largely due to the fact stated by Lord Wolseley when speaking at the ministerial banquet at the Mansion House, he said, "Our men enjoyed splendid health in the Sudan, and that was probably due to the fact that from the time they entered the Sudan to the time they quitted it they were not supplied with spirits."

ST. DAVID'S, SURREY HILLS.—The usual monthly concert in connection with the adult branch of the Church of England Temperance Society was held in the church on Monday evening, 2nd November. Rev. J. Hargrave presided, and there was a good attendance of ladies and gentlemen, in addition to a number of the young folks. A very interesting programme was well rendered and much appreciated. Among the pieces of vocal music were the following:—"There's a silver lining to every cloud," "Low at Thy feet," "Father, don't you hear the angels?" and "The little hero." Rev. W. A. Charlton gave an interesting address, full of wise counsels and entertaining anecdote. Mr. Henry Rule recited with great skill and earnestness an intensely interesting piece, "Christmas Day in the work-house." Mr. Wood gave an "Original poem" as a recitation, which created much interest and pleasure. After a hearty vote of thanks to the ladies and gentlemen who had so kindly assisted to make the evening an enjoyable one, a very successful meeting was brought to a close by the doxology and benediction.

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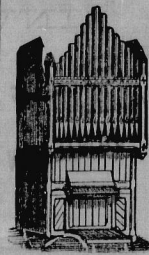
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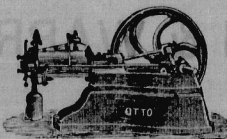
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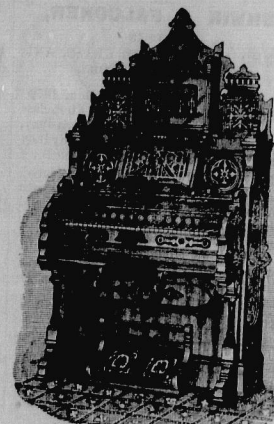
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I, William Andrews, 28, Cumberland-street do hereby solemnly and sincerely declare as follows:—That for many years I have been suffering from Bladder and Kidney Diseases. My medical man told me it was brought on by taking too much spirits. At the time I applied to you I was suffering great agony, and I was almost pure blood whenever I made water. I became much reduced in consequence, when you persuaded me to take BARON BEZELERSE'S BICHU BITTERS.

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Declared at Sydney this 24th day of July, 1882 before me.

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Three Pounds worth sent free to nearly all parts of the Colony, and to any port in Queensland, New Zealand, Tasmania and Victoria; and Five Pounds worth to Western Australia or Fiji—Carriage Free.

THE

Church of England Record.

VOL. VI.—No. 95.

SYDNEY, FRIDAY, DECEMBER 4, 1885.

4s. PER COPY or 7s. 6d. per annum in advance.

THE BISHOP BARKER MEMORIAL.

Churchmen generally will be highly pleased that at last a building has commenced which will be a memorial to the late beloved Bishop of Sydney. In another column we give particulars of the ceremony of laying the foundation stone by His Excellency Sir Alfred Stephen, the Lieutenant Governor. The new Chapter House will be a valuable addition. A more suitable and dignified place for synodical and other gatherings was greatly needed, and we trust that when the General Synod meets in the latter part of next year it will be ready for occupation.

A Chapter House to be a Synod Hall will be indeed a fitting memorial of Bishop Barker. He was the one who piloted the church with a skilful hand through the different difficult stages by which our synodical organization has been reached. When he arrived in 1855 we had no Synods—no Church Parliaments—no rights or privileges for churchmen now secured by our constitutions. He grasped the situation and saw the necessity that existed. The General, Diocesan, and Provincial Synods are due chiefly to his energy and foresight.

Federation! The Church has already federated. She was leading the age. At the General Synods may be seen twelve Bishops as well as other representatives from all parts of Australia. This is indeed unity. Thus the fitness of the memorial. To Bishop Barker is mainly due the splendid and compact organization of the church in these colonies.

When he reached the colony society was disorganized by the thousands who had arrived through the discovery of gold. To meet the spiritual wants of a population which increased so enormously was indeed a problem. He met it victoriously. The withdrawal of State Aid soon after, and the piloting the church into voluntarism needed no small skill. But he was a prince among church financiers. His faculty for raising money for all purposes was remarkable. The endowment of the Diocese of Bathurst, and the Church Buildings Loan Funds, are but examples. Mainly to his efforts we have a Cathedral with probably £40,000 or £50,000 of the cost raised during his episcopate. These matters were accomplished when the colony was much less populated and less wealthy than now.

We have little doubt that the work of the good and great Bishop will remain green in the annals of the Australian Church. His self denial, his liberality, his never-failing charity alone will ever cause his name to be held dear. His very able successor in the See readily recognized his many virtues in his opening address to the Synod. We trust churchmen will ever honor him not only by revering his memory, or helping to build the Chapter House, but by following in their age those doctrines he loved and preached, the practice of which made his life so conspicuously useful.

CHURCH NEWS.**SYDNEY.****Diocesan.**

LAST Sunday being the Feast of St. Andrew the Apostle, it was made the occasion of a dedication festival, which was carried out in a most impressive manner at St. Andrew's Cathedral.

THE Church of England Religious Instruction in Public Schools Committee find that a person in the garb of a clergyman has been soliciting contributions in aid of the object they have in view, and as this person does not in any way represent the committee, and is not authorised to receive money on their account, the public would do well to give their subscriptions only to the secretaries or treasurer, or others bearing authority from them.—*S. M. Herald.*

A SALE of useful and fancy articles has been held in aid of the Mission to the Aborigines at Warengoda, and in aid of the Zenana Mission in India in the Town Hall vestibule and was opened with an appropriate speech by his Excellency Sir Alfred Stephen, Lieutenant-Governor. The sale was organised by a number of charitable and industrious ladies.

DURING THE period of Advent four lectures are to be delivered in St. Andrew's Cathedral, on the first four Tuesdays in December, by the Primate at the afternoon services. The subject of the lectures will be: "Apostolic Witnesses of Christ," St. James "Christ the Lord of Glory" (the Messiah of prophecy); St. Peter (the Apostle of Hope), "Christ Risen and Ascended," St. Paul (the Apostle of Faith), "Christ Crucified," and St. John (the Apostle of Love), "Christ the Incarnate Son of God." The Bishop also intends to preach a course of three sermons at the evening services on the next three Sundays, the subjects being: "The Message of Thought," "The Message of Work" and "The Message of Faith."

WITHIN THE last few months the sum of £3350 has been given for the foundation of scholarships at St. Paul's College within the University of Sydney. Of this amount £600 was contributed by the Rev. C. F. D. Priddle, Incumbent of Liverpool and a Fellow of the College, for a Memorial Scholarship; £750 was raised in memory of the late Canon Stephen, and is subject to a life interest; £1000 has been paid as a legacy under the will of the late Mr. T. K. Abbott; and £1000 has been paid through the Rev. C. Baber, of Petersham, by a donor who desires to remain anonymous. In addition to these new foundations, the college will shortly have the advantage of a larger amount of accommodation for students. The provisional arrangements under which a number of rooms intended ultimately for the use of students were assigned as a temporary residence for the warden is about to be superseded by the erection of the warden's lodge. Moore College has been hardly less fortunate, £1000 having been given by Mrs. Barker to found a "Barker Scholarship," in memory of the late Bishop of Sydney; another £1000 for an "Abbott Scholarship," under the will of the late Mr. T. K. Abbott; and a special scholarship of £50 for three years by a donor who desires to remain unknown. All these scholarships, and some of those at St. Paul's College, are devoted to the advancement of the higher education of the clergy, on which so much stress has been laid by the Primate.

A MEETING, presided over by the Primate, was held last night in Christ Church, Enmore, for the purpose of taking steps to form an auxiliary of the Church Society of the diocese of Sydney. The meeting was opened with devotional exercises. Dr. Barry delivered a lengthy address upon the work and objects of the Church Society. In the course of his remarks he said if only one-tenth or one-eighth of the recognised members of their Church in the diocese contributed the minimum sum required for membership of the Church Society, viz., the sum of 1s. per month, their resources would be more than doubled, in fact would be between two and three times what they were at present. The following resolution, moved by Mr. Fielder, seconded by Mr. Maitland, and supported by the Rev. S. S. Lovey, was unanimously carried:—"This meeting recognises the necessity and importance of forming an auxiliary of the Church Society in this parish." Mr. Duff moved the following resolution:—"That this meeting pledges itself to maintain and extend the interest already existing in this parish in the work and objects of the Church Society." Mr. Senior seconded the resolution, which was carried. The following resolution, moved by Mr. Perry, and seconded by the Rev. Mr.