

Our New Serial.

THE LAST LOOK.

CHAPTER IX. (Continued.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Who have you got there?" he asked in a calm tone. "A culprit who has long eluded us, but who has been caught at last, as many others who now think themselves safe will be ere long," was the answer.

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

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

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

(To be continued.)

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

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The Australian Record.

SYDNEY, SATURDAY, MAY 9, 1891.

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

The Week.

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

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

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

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

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

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

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

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

The Bishop Suffragan of Hull.

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

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

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

Death of the Archbishop of York.

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

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

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

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

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

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

DIOCESAN.

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

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

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

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

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

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

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

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

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J. ROBERT NEWMAN

Photographer,

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

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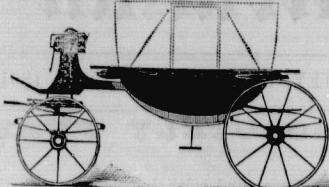
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DIOCESAN SYNOD.

SPECIAL SESSION.

THIRD DAY.

The special session of the eighth synod of the Diocese of
Sydney resumed its sitting at the Chapter House on Thursday
evening the 31st ult. The Synod met at half past four under
the presidency of the Most Reverend the Primate and resolved
itself into Committee of the whole to further consider the Draft
Ordinance.

The Committee took into consideration clause 13 of the Ordinance
which was as follows:—Wherever there is a Church consecrated
or licensed, there shall be a Parochial Council which shall consist
of the Minister, the Churchwardens, and additional Council-
lors four, eight, or twelve in number. Of such additional
Councilors three fourths shall be elected at the Annual Vestry
Meeting hereinafter mentioned, and one fourth shall be ap-
pointed by the Minister within three days of such meeting.

The Rev. H. WALLACE MORT moved the amendment of the
clause by the omission of the words "Wherever there is a Church
consecrated or licensed" and the substitution of the words "In
every parish and missionary district." He wished the amend-
ment to be carried in order that the number of Parochial
Councils would be limited to one in each parish.

The Very Reverend the DEAN said that the system proposed in
the clause as printed had been in existence since 1857 in the
Melbourne diocese and also for some time in the Ballarat
diocese, but in the Melbourne diocese the bodies in question
were known as vestries. The system had worked well in both
the dioceses mentioned.

On the re-assembly of the Committee after tea, and prior to the
resumption of the discussion on the Rev. W. Mort's amendment,
Canon Kemmis moved the following:—

RESOLUTION OF SYMPATHY WITH BISHOP SELWYN.

"That the synod of the diocese of Sydney, now in session
assembled, desires to express its heartfelt sympathy with the
Right Rev. the Bishop of Melanesia and with Mrs. Selwyn, in
consequence of the prolonged and serious illness of the Bishop;
and earnestly prays that the Great Head of the Church may
graciously restore him to health, that he may continue his
important work for the Melanesian mission. That the foregoing
resolution be forwarded to the Bishop of Melanesia by the
president of the synod." He commenced by referring to the
able services which had been rendered to the Church by Bishop
Selwyn, and pointed out that the Bishop had for a considerable
period endured very great agony on a sick bed. Much of the
suffering of their revered friend was due to the Bishop's entire
forgetfulness of self. Even on his last voyage, after he had
been seized by indisposition the Bishop left his couch of suffer-
ing in the cabin in order that he might attend to the native boys
in the vessel who were unwell. In that way the condition of
their friend had been aggravated, and he regretted to say that
now but faint hopes of his recovery were entertained. It would,
doubtless, be consoling to the Bishop to know that this great
and representative body conveyed its deep sympathy to him.

DEAN COWPER seconded the motion. The sufferings, the
anxieties, and the labours of Bishop Selwyn merited, he said,
the sympathy and prayers of every Christian. The Bishop and
his wife had suffered unusually severe trials.
The PRIMATE said he most heartily concurred in the
resolution.

The resolution was carried unanimously, all the members of
the synod indicating their concurrence by rising in their places.
The discussion was resumed.

The Rev. G. E. STILES having spoken in support of the pro-
posed amendment, and the Rev. E. A. COLVIN having opposed it,
The Rev. A. W. PAIX thought it desirable, before putting the
amendment, to refer to the relative position of Churchwardens
and Parochial Councils. He knew of nothing in the Ordinance
which tended to limit the powers of Churchwardens any more
than they were limited at the present time. The Melbourne
Ordinance provided for Vestries (another name for Parochial
Councils) to every Church.

Judge DOCKER advocated the establishment of District Com-
mittees, to be approved of by the Parochial Council, and having
a representative on the Council. This matter of Parochial
Councils had been referred to the Standing Committee 23 years
ago, but the Committee had not been able to find time to attend
to it until now.

The PRIMATE having briefly drawn the attention of the Com-
mittee to the question before them, and the Rev. H.
WALLACE MORT having spoken in reply, the amendment was
put and negatived.

The Rev. Dr. CORLIETTE thought the passing of Clause 13 as
it stood would be a forcing upon some parishes that for which
they were not prepared, and moreover did not want. He there-
fore moved as an amendment the addition of certain words,
which would make the clause read:—"Wherever there is a
church consecrated or licensed, if the annual vestry meeting
shall so determine, there shall be a Parochial Council," &c. He
urged the adoption of the amendment, leaving to the discretion
of a parish whether they elected Parochial Councils or not.

The Rev. A. W. PAIX said the amendment would necessitate a
discussion at the Annual Meeting as to whether there should be
a Council or not, and it might happen that a Parochial Council
had commenced some important work, and the Vestry Meeting
having decided that the Parochial Council shall cease to exist
for the time being, the whole of the work commenced by that
body would be at a standstill, and things would be in a general
state of confusion.

The Rev. C. F. GARNSEY could not see the necessity for such
bodies. When in Victoria he found that these Councils worked
well only when they did not interfere with the Clergyman and
Churchwardens. It seemed to him to be simply a movement to
stir up the Laity, and everyone knew they required something
to stir them up; but for all that he thought the people should
be permitted to decide for themselves.

The Rev. A. W. PAIX, in supporting the amendment, thought
that too much stress had been laid upon the 19th and 20th
clauses. He thought these councils unnecessary, and should
strongly oppose their institution.

Judge DOCKER felt sure that the colony at large desired
parochial councils, and that being the case, he thought they
should be instituted generally. He would vote for the clause as
it stood.

The CHANCELLOR thought Mr. Yarnold entirely under mis-
apprehension. Clause 13 did not take away entirely the idea that
the clause before them was to make parochial councils compul-
sory. He asked the members to read the clause, and felt
sure that after reading it, no one, without torturing the Ordi-
nance, could make parochial councils compulsory.

Mr. J. KENT would vote for the amendment. The learned
Chancellor had stated that the Ordinance did not make parochial
councils compulsory, but it distinctly stated that in every parish
and in every case it was desirable to appoint them.

The Rev. M. ARCHALL said that the Synod had already
decided that these councils were desirable; consequently indi-
vidual opinions as to their undesirability, such as expressed by
the previous speaker, went for naught. He would vote against
the amendment.

The Rev. T. HOLME objected to parochial councils on the
ground that at the commencement of Church work the less there
were in the management of affairs the better.

The Rev. A. W. PAIX could not understand how the theoretical
Churchwarden was such an angel, and the theoretical parochial
councilman such an angel of another kind.

The Rev. F. B. BOYER spoke in favour of parochial councils.
Judge WILKINSON said that testimony had been borne as to
the benefits which had arisen from the system being tried else-
where. Although certain possible dangers had been urged, not a
single member had brought forward a case where that
imaginary friction which had been described had existed. From
what he had heard he felt that the Synod had a great deal of
evidence to show that bodies such as those proposed had worked
well.

The amendment was agreed to.

The Rev. E. A. COLVIN moved the further amendment of the
clause by the addition thereto of the following words:—"Half
the number of the councilors may be females."

This was negatived by a large majority.

Clause 13 as amended was then agreed to, and the Synod ad-
journed until half-past four on Friday.

FOURTH DAY.

The sitting was commenced under the presidency of the
Most Reverend the Primate, and after prayers the proceedings
were conducted in Committee of the Whole, the Hon. G. H. Cox
occupying the chair. The Committee took into consideration
clause 14, which was as follows:—

Annual Vestry Meeting.

14. The Minister and Churchwardens of each consecrated or licensed
Church shall by at least seven clear days public notice given in such
way as they may deem best, and stating the time and place of meet-
ing, convene a meeting of members of the Church of England, of the
age of twenty-one years and upwards, being occupiers of seats, to be
held in some convenient place on Easter Tuesday in every year or on
any one of the fourteen days following unless s. th. Bishop shall see fit
in any case to extend this period (provided that no such meeting shall
be held until after the thirty-first day of March) for the purpose of
receiving and passing the accounts of the Churchwardens and for
electing Churchwardens and three-fourths of the additional Councilors
for the ensuing year, and for appointing two persons to audit the
accounts of the Churchwardens and for other business connected with
the Church; and such meeting shall be called and known as the
Annual Vestry Meeting, and all persons of the age of twenty-one
years and upwards (who shall if required by the Chairman sign a
declaration to the effect that they are members of the Church of
England and occupiers of seats within the meaning of this Ordinance)
shall be qualified to vote and take part in the proceedings of such
meeting. Provided that in the event of the Minister and Church-
wardens neglecting to convene such meeting the Bishop shall have
power to convene the same.

The Rev. A. YARNOLD said that the Committee were now face
to face with one of the greatest difficulties to be found in the
Ordinance. They were asked to recognise the power of the
parish and the power of party, and to ignore the ecclesiastical
position of Churchmen. One would really have thought that in
connection with the election of a Parochial Council the provision
to be made would be such that parishioners, as such, should at
least have a conspicuous share in the election; but on the con-
trary parishioners, as such, were ignored throughout the clause.
The interpretation clause defined the words "occupier of a seat"
as meaning "any member of the Church of England having
rented a seat in the Church for a period of not less than 12
months (and having paid the rent due upon the same up to the
last quarter day), or having usually attended during the preceding
three months the celebration of Divine Service in the Church."

Now he felt that the common sense of the Committee would
never allow such a clause as that to stand, and he therefore
proposed the following amendment, which would make the first
part of the clause to read:—"The minister and churchwardens
shall convene a meeting of members
of the Church of England in the parish being communicants, or
who are parishioners of the age of 21 years and upwards being
occupiers of seats, or usually attending the services, &c."

The Rev. T. B. THRELL said that he rose to support the amend-
ment. He thought that many of the provisions of the Ordinance
were entirely revolutionary. The clause as it stood would enable
a number of persons living outside the parish to come to the
meeting and entirely rule the Church.

Mr. EDMUND BURTON intended to oppose the amendment, as
he could not understand Mr. Yarnold. It had been suggested
to him by an esteemed friend that the suggestion "that a voter
must be a communicant" was retrogressive and seemed to him
to be a revival of the old Corporation and Test Act. Further,
the suggestion to give a child, and he used the word deliberately,
bequeath anything of value until he is of the full age of 21, a
vote was foolish and ridiculous.

The CHANCELLOR said it was a startling innovation, the pro-
posal to make a boy of not more than 14 competent to take part
in legal business. A child might exhibit the profoundest piety,
but that alone surely could not make him able to transact
business. Mr. Yarnold required that to be done which was
impracticable.

The Rev. C. BAKER supported the amendment, and

Mr. W. H. ROWSELL having spoken briefly,
The Rev. Dr. CORLIETTE said the discretion which permitted
young people to become communicants was entirely different to
that needed to fit them for membership of vestries. The intro-
duction of the word communicant would be feared tend to make
many persons communicants against their own feelings of unfitness,
and that should be carefully guarded against. Moreover, many
excellent members of congregations were non-communicants,
and it would be unfair to exclude them.

The Hon. H. E. KATER, M.L.C., pointed out that if these
young persons were permitted to vote, would it not be the case
that they would also be eligible for the office of members of the
Parochial Council.

The Rev. A. W. PAIX said that although surprise had been
expressed at the clause, he was compelled to tell them that it
specified just exactly what the Committee had drafted in 1888.
Mr. R. THOMPSON having expressed himself as opposed to the
amendment, and the Rev. A. YARNOLD having replied, the
amendment was negatived.

The Rev. C. F. GARNSEY moved the amendment of the clause
by the insertion in it of words which would operate so as to
entitle to be present at the meeting, not only the persons already
indicated by the clause, but "in the case of the church being
free, annual subscribers of the sum of £1."

Judge FOSTER did not think the amendment a wise alteration,
as it enabled persons who had never attended the ministrations
of the Church to walk in at the Annual Meeting and vote. He
would oppose it.

The amendment was negatived, and the clause having been
verbally amended, was agreed to.

Clauses 15, 16, and 17 were agreed to as printed; Clause 18
verbally amended. Clauses 19 and 20 were postponed, and
Clause 21 to 23 inclusive were agreed to.

Clause 26, "Meetings of Parochial Council." Mr. J. KENT moved the amendment of the first portion of the
clause, so that instead of the calling of the first meeting of the
Parochial Council depending alone upon "the minister," it
should depend upon "the minister or churchwardens." He
would not yield to anyone in his respect for ministers, but he
could not forget that he had met with some very eccentric
clergyman—men of dogged determination, who were exceedingly
troublesome at times. He could quite conceive the case of a
minister completely blocking the way by simply saying, "I will
not call a meeting of the Council."

The CHANCELLOR thought the amendment was unobjection-
able, and it was agreed to.

Mr. W. H. ROWSELL moved the further amendment of the
clause by the omission of certain words and the substitution of
others, the effect of which deprived the chairman of a delibera-
tive vote, and limited his powers to a casting vote.

The amendment was agreed to and a verbal amendment
having been introduced, the clause as amended was agreed to.

Powers, &c. of Parochial Council.

27. The rights powers and duties of Parochial Councils shall be:—
To provide moneys for special or general Church purposes.
To control all Parochial Church funds and property not by the
trusts under which they are held or otherwise excluded from
such control.

To fix and (with the consent of the Minister and Bishop or if the
one be vacant from time to time to alter the salaries to be paid to any
lay or clerical officer holding any office in or about the church.
To direct the repair and insurance of the church, its fittings fixtures
and furniture and of the parsonage and school building with the
appurtenances thereof
To direct the expenditure or investment of any surplus funds.
To have power to time to fix the terms of the agreements which the
Churchwardens may make with persons for the letting to them
of seats, and to vary any arrangement existing with regard to seats
being rented or free (provided that at least one-third of the seats
shall always be free) and to increase or reduce the rent which
shall have been previously fixed for such seats. Provided that
three months' notice of such increase or reduction shall not take
effect until the expiration of any then current tenancy. Pro-
vided also that if there is a debt upon the church, parsonage or
school buildings for which any persons are personally liable no
such reduction shall take place nor shall the number of free seats
be increased without the consent in writing of such persons.
To fill up any vacancy in the auditors appointed by the Annual
Vestry Meeting.

The CHANCELLOR stated that the Select Committee had found
this the most difficult portion of their work, and there was a
general consensus of opinion that the different relationship of
Churchwardens and Parochial Councils could not be arranged
on much better lines than they were by the Ordinance. The
Committee felt that these Councils should possess a far more
substantial character under the Ordinance than they possessed
under any private arrangement. It had been said that if the
Ordinance was passed in its present form Churchwardens would
be placed in a humiliating position; but he could not sympathise
with that view. The general idea of the Committee should form the
Executive of the Parochial Council, and he thought it would be
found that that idea had been carried out. Nothing in the
Ordinance could wound any susceptibility on the part of the
Churchwardens or those who wished to see their powers
preserved.

Mr. EDMUND BURTON desired to proceed to practical matters
at once. He thought the first part of the clause threw consider-
able monetary responsibility on the shoulders of the Parochial
Councils.

After some discussion progress was reported, and leave
obtained to sit again on Monday.

The Hon. G. H. COX, M.L.C., informed the Synod that he
could not sit again as Chairman of Committees, and the Hon.
S. A. STEPHEN, M.L.C., was appointed Chairman of Committees
for the remainder of the session, and a vote of thanks was
accorded to Mr. Cox.

The Synod then adjourned until seven o'clock on Monday
evening.

FIFTH DAY.

The Synod met under the presidency of the Most Reverend
the Primate, to further consider the Ordinance. After prayers
the Hon. S. A. STEPHEN, M.L.C., took the chair and the com-
mittee resumed the consideration of clause 27, which is as
follows:—

Powers, &c. of Parochial Council.

27. The rights powers and duties of Parochial Councils shall be:—
1. To provide moneys for special or general Church purposes.

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2. To control all Parochial Church Funds and property not by the trusts under which they are held or otherwise excluded from such control.
3. To fix and (with the consent of the Minister and Bishop or if the cure be vacant with the consent of the Bishop) from time to time to alter the stipend of a Minister. Provided that where there are two or more churches in a Parish or District the Parochial Councils managing the affairs of such churches shall in consultation with each other and by concurrent majorities fix and (with such consent as aforesaid) alter the amount of the stipend and the proportion to be contributed by each church. Provided also that in the event of the Councils not agreeing upon such proportion by concurrent majorities the matter shall be referred to the Bishop whose decision shall be final.
4. To fix the stipend of a Curate or Curates.
5. To fix, and from time to time to alter, the salaries to be paid to any lay persons holding any office in or about the Church.
6. To direct the repair and insurance of the Church its fittings, fixtures and furniture, and of the parsonage and school buildings with the appurtenances thereof.
7. To direct the expenditure or investment of any surplus funds.
8. From time to time to fix the terms of the agreements which the Churchwardens may make with persons for the letting to them of seats, and to vary any arrangement existing with regard to seats being rented or free (provided that at least one-third of the seats shall always be free), and to increase or reduce the rent which shall have been previously fixed for such seats. Provided that three months' notice of such increase or reduction be given to existing seatholders and that such increase or reduction shall not take effect until the expiration of any then current tenancy. Provided also that if there is a debt upon the Church Parsonage or School buildings for which any persons are personally liable no such reduction shall take place nor shall the number of free seats be increased without the consent in writing of such persons.
9. To fill up any vacancy in the Auditors appointed by the Annual Vestry Meeting.

Mr. EDWARD BURTON said that if the clause was passed in its present form personal liability would be attached to members of Parochial Councils and he felt that the committee should see that there was no possibility of this being the case. He moved that the word "duties" be omitted with the view to inserting the word "objects" in lieu thereof.

The CHANCELLOR expressed the opinion that the words as allowed to stand would not render the members of a Council personally responsible. He had no objection to apt words being introduced but thought the word "objects" was inapt. Mr. BURTON could accomplish the object he had in view by moving the insertion after the word "Councils" of the words "but without imposing upon councillors any legal liability."

Mr. E. BURTON accepted the suggestion and moved the amendment of the first line so that it should read: "The rights, powers, and duties of Parochial Councils, but without imposing upon councillors any legal liability shall be etc."

The Rev. C. F. GARNSEY said that no court in the world could possibly make a councillor legally responsible by the wording of the ordinance.

Mr. CHANE said assuredly ministers must be the motive power for getting in money; and if they were the motive power, and faithfully performed their duties, it was deep down in the hearts of every layman to do the utmost that he could, and see that no clergyman suffered.

The Rev. Dr. CORLETT was afraid that the insertion of these words would do much to upset their work, and he would like to hear the proposal discussed.

The Rev. A. YARNOLD informed the Committee that the Melbourne Ordinance of which they had heard so much had the same introduction as the one proposed in the clause before them. Besides being like that of the Melbourne Ordinance as regards the introduction to this clause was very similar to the Ballarat Ordinance. He thought the addition of the words proposed would make the clause cumbersome, and were in his opinion unnecessary.

Mr. T. J. JACQUES had heard a great deal about the probable difficulty of getting Churchwardens and Councillors. He thought the difficulty arose through the doubts in the minds of parishioners as to their liabilities on taking office. Make this clear and there would be no trouble in obtaining persons prepared to take office. The amendment was carried by a large majority.

The Rev. C. F. GARNSEY said that with regard to Curates stipends the Clergyman was undoubtedly responsible, but apart from that if the Parochial Council had the control of the Curates stipend it might in many cases lead to very serious complications. He moved the addition of words to the 4th Sub-section which would make it read: "To fix, with the consent of the minister, the stipend of a curate or curates. Sub-section 4 as amended agreed to. Sub-sections 5 to 9 were agreed to as printed, and the clause as amended became part of the ordinance.

Powers, etc., of Churchwardens.

28. The rights powers and duties of Churchwardens besides those prescribed in the Book of Common Prayer shall be:—
1. To have the charge and administration of all Parochial Church Funds and Property not by the Trusts under which they are held or otherwise excluded from such charge or administration.
2. To keep order in the Church and Churchyard.
3. To have the superintendence and direction of all matters connected with the arrangement, assignment and letting of seats in the Church.
4. To collect all seat rents and other moneys if any payable to the Churchwardens.
5. To have the care of the Church and its furniture and of other things appertaining to the celebration of Divine Service, and to see that everything is fit and in proper order for the due performance thereof.
6. To provide the Minister with sufficient means for the safe custody of all Parish Registers and records.
7. To provide for the relief of the poor of the parish or district.
8. To keep the Church, parsonage and school and the premises attached thereto in repair.
9. To report to the Bishop any grave irregularities in the performance of Divine Service any wilful neglect of duty or any flagrant misconduct on the part of the Minister.
10. Before every Annual Vestry Meeting to prepare a statement of all moneys received and expended by them during the previous financial year, which shall be duly certified by their own signatures as hereinbefore mentioned and to produce at the Annual Vestry Meeting such statement so certified and to forward a copy thereof to the Diocesan Registry and to deliver to their successors the book or books containing the accounts of such

moneys and likewise all vouchers for payments together with such balance as shall appear by the said accounts to be remaining in their hands. They shall also prepare and submit to the Meeting an account showing any moneys which have been received by them since the termination of the financial year and such moneys shall without any deduction be handed over to their successors, and if the meeting shall be direct the new Churchwardens shall cause the statement of accounts heretofore distributed among the occupiers of seats in the Church, provided that it shall be lawful for any Annual Vestry in direct the printing and distribution of the statement of accounts for the then ensuing financial year to be carried into effect before the next meeting. The financial year shall begin on the first day of April and end on the thirty-first day of March. Provided that the exercise of the Churchwardens of the right powers and duties mentioned in sub-section shall be subject to any directions given by the Parochial Council.

The first part of the clause up to and inclusive of sub-section 6 were agreed to as printed.

Sub-section 7 was amended by the omission of the word "for" and the insertion of words which made the sub-section to read: "To provide the minister with funds towards the relief of the poor of the parish or district."

Sub-section 8 and 9 were agreed to without amendment.

Sub-section 10 was eventually amended.

The proviso was negatived by a large majority.

The clause as amended was agreed to.

Clause 29 was amended by the insertion of the word "Churchwardens" in lieu of "the minister."

Progress was reported and leave obtained to sit next day.

The Synod then adjourned until half-past four next day.

SIXTH DAY.

The Synod met at half-past four and having resolved itself into a Committee, proceeded to consider clause 30 which was as follows:— "The Organist and Choir shall from time to time be appointed and removed by the Minister and all other officers except as herein otherwise provided for by the Churchwardens with the concurrence of the Minister."

After considerable discussion during which several amendments were proposed the clause as printed was agreed to.

Clauses 31 relating to Monuments and 32 relating to "Alterations in the Church" were agreed to without amendment.

Ornaments.

Clause 33. No ornament which would be illegal in England shall be placed or remain in any Church nor shall any ornaments be placed in or removed from the Church except by the authority of the Minister with the concurrence of the Parochial Council, and in case of disagreement, the matter shall be referred to the Bishop, whose decision shall be final.

The Rev. W. HOUGH with the view to enabling the customary Christmas and Easter decorations to be placed in churches without reference being previously made to the Parochial Council, moved the amendment of the clause by the insertion of the word "permanent" before the word "ornaments."

The CHANCELLOR pointed out that the usual Christmas and Easter floral decorations, although of themselves ornamental, were not ornaments within the meaning of the clause.

The amendment was negatived, and the clause agreed to as printed.

Clause 34, "Improvement of Glebe," which provided for a certain portion of the rents and profits being applied in payment to any minister or ministers of annual sums not exceeding one hundred pounds for such minister, or in repairing, improving, or enlarging any church or school or parsonage, &c., was amended on the motion of Mr. J. Kent by the addition after the word "parsonage" of the words "or other building for the use of members of the Church of England."

Burial Ground.

35. Whenever any land shall have been conveyed to Trustees for the purpose of being used as a Burial Ground for a particular Parish application shall be made by such Trustees so soon as conveniently may be to the Bishop to consecrate the same and it shall be placed under the charge of the Minister and Churchwardens of the parish in which it is situated; and thenceforth it shall not be used for any other purpose than for the burial of the dead according to the rights and ceremonies of the Church of England.

The Rev. E. EVANS-JONES moved the amendment of the clause by the addition of the words:— "And no service other than that contained in the 'order for the burial of the dead' in the Book of Common Prayer, shall be used for any interment therein."

The amendment was negatived.

The Rev. R. S. WILLIS moved the amendment of the clause by the addition of words which would in effect permit of the transferring of Burial Grounds to the municipal or local authorities.

The amendment was negatived, and the clause agreed to as printed.

Clauses 36, 37, 38, and 39 were agreed to without amendment.

Clause 40: "Interpretation clause," was postponed.

Clause 41: "Date of coming into operation," was, on the motion of the CHANCELLOR, amended by the addition of words to the effect that the synod hereby assents to the repeal of certain statutes mentioned in the clause as printed.

Clause 42: "Short title," was agreed to.

Postponed Clause 7: "Churchwardens to be elected *ad interim*, and disposal of seats determined," was amended by the addition of the following: "Provided also that an *ad interim* churchwarden shall not be required to be an occupier of a seat."

Postponed Clause 8: "Powers of *ad interim* churchwardens. Vacancies how to be filled up," was agreed to.

Postponed clauses 19 and 20 were amended and agreed to.

Postponed clause 40: "Interpretation clause."

Mr. JOHN KENT moved that words should be inserted to the effect that "the Church of England" shall be held to signify the "United Church of England and Ireland within the colony of New South Wales."

The clause, as amended, was agreed to.

The schedules were agreed to as printed.

The ordinance was reported to the Synod with amendments, and the report adopted.

The third reading of the ordinance was made an order for Wednesday.

On the motion of Dean COWPER, seconded by the Chancellor, the Synod expressed by resolution its concurrence in the supplementary report of the select committee of the provincial

Synod on the subject of the repeal of the Church Act, and the provision for the matters contained therein (laid upon the table of the Synod on December 11, 1888).

The Synod then resolved itself into a committee of the whole to consider the report of the select committee to whom was referred the report of a select committee of the Provincial Synod of the Province of New South Wales to the synods of the dioceses within the province, on the subject of the formation of a tribunal for the administration of ecclesiastical discipline (laid upon the table of the Synod on the 11th December, 1888).

The committee approved of the first and second clauses of the ordinance.

Progress was reported, and leave obtained to sit again next day.

The Synod then adjourned until 4 o'clock next day.

SEVENTH DAY.

The special session of the Diocesan Synod was continued at the Chapter House, under the presidency of the Most Reverend the Primate.

Immediately after meeting the synod resolved itself into a committee of the whole to further consider the Tribunal Ordinance, the first and second clauses of which were approved by the committee on Tuesday evening. The remainder of the provisions were accepted as printed, but the preamble was amended by the omission of the word "by" before "office bearers," and the substitution of the word "other" and the striking out of the words "and by trustees," the effect of the alteration being to make the preamble read as follows:— "Whereas it is expedient to establish tribunals for the trial of offences by clergy-men licensed by bishops within the dioceses of the province of New South Wales, and also for the trial of offences by other office-bearers within the diocese of Newcastle and other dioceses other than the diocese of Sydney and Goulburn holding office under any Act of council or ordinance or constitution for the management of the United Church of England within the colony of New South Wales and the property thereof. The provincial synod of the province of New South Wales ordains and rules as follows:—"

The synod having resumed, the measure was adopted with amendments.

On the motion of Dean COWPER the following resolution was agreed to:— "It is the opinion of this synod that, although provision is already made in this diocese, by the tribunal ordinance of 1868, for the administration of ecclesiastical discipline, it is nevertheless desirable that provision should be made for the formation of a tribunal for the administration of ecclesiastical discipline in the dioceses of the province of New South Wales which shall be uniform throughout the province so far as may be in accordance with the constitutions."

A resolution was also agreed to by the synod to the effect that in the opinion of the synod the ordinance (previously reported with amendments) set forth the provision which should be made for the administration of ecclesiastical discipline in the dioceses of the province of New South Wales.

The Sydney Church Ordinance was, on the motion of the Rev. A. W. PAIN, read the third time.

At a later stage the Primate announced that he had assented to the Sydney Church Ordinance.

On the motion of the Rev. A. W. PAIN, seconded by Dean COWPER, it was resolved:— "1. That the Most Rev. the President be respectfully requested to report to the select committee of the provincial synod appointed to consider the subject of the repeal of the Church Act and the provision for the matters provided therein, and the subject of the formation of a tribunal for the administration of ecclesiastical discipline as follows:— (i.) That this synod has taken into consideration the report of the select committee laid upon the table of the synod on the 10th April, 1888, and also the two reports of the said select committee laid upon the table of the synod on the 11th December, 1888. (ii.) That the following resolution was passed on the 11th April, 1888:— 'That this synod concurs in the following portion of a resolution passed by the provincial synod at its last session, viz:— This synod resolves that it is expedient that the Act 8 William IV. No. 5, commonly called the Church Act be repealed, careful provision being made by ordinance or otherwise for the important matters provided for therein regarding the conservation of church property, the discipline and rights of the clergy, the rights and duties of churchwardens. . . . (iii.) That this synod has taken into consideration the Ordinance submitted to the first of the said reports, and having amended it, has made provision for the important matters provided for by the Act 8 William IV. No. 5, commonly called the Church Act, with the exception of the discipline of the clergy, and has assented to the repeal of the said Act by the passing of the Sydney Church Ordinance of 1891. (iv.) That the following resolution was passed on the 5th May, 1891:— 'That the Synod expresses its concurrence in the supplementary report of the select committee of the provincial synod, on the subject of the repeal of the Church Act, and the provision for the matters provided therein, laid upon the table of the synod on the 11th December, 1888.' (v.) That the following resolution was passed on the 6th May, 1891:— 'That this is the opinion of this synod that although provision is already made in this diocese by the tribunal ordinance of 1868, for the administration of ecclesiastical discipline, it is nevertheless desirable that provision should be made for the formation of a tribunal for the administration of ecclesiastical discipline in the dioceses of the province of New South Wales which shall be uniform throughout the province so far as may be in accordance with the constitutions.' (vi.) That the synod having taken into consideration the ordinance for constituting tribunals for the administration of ecclesiastical discipline in the dioceses of the province of New South Wales, submitted to them by the select committee, and having agreed upon a modification thereof, passed the following resolution on May 6, 1891:— 'That the ordinance submitted to the report of the select committee of the provincial synod sets forth the provision which in the opinion of the synod should be made for the administration of ecclesiastical discipline in the dioceses of the province of New South Wales.' (vii.) That a copy of the Sydney Church Ordinance of 1891 accompanying the foregoing report, Mr. E. BURTON moved, Mr. E. CHANE seconded, and the synod carried by acclamation the following resolution:— 'That the members of this synod desire to acknowledge the liberal hospitality and the great courtesy and kindness shown to them throughout the session by his Lordship the Primate and the members of his family.'"

On the motion of the Rev. C. F. GARNSEY, seconded by Dean

COWPER, it was resolved that the thanks of the synod be given to the Hon. S. A. Stephen for his services as chairman of committees.

The PRIMATE said that he concurred very heartily in the motion. He thought they were very much indebted to Mr. Stephen's quickness, promptness, impartiality, and preservation of order throughout their proceedings.

The resolution was carried by acclamation.

Mr. STEPHEN acknowledged the vote with thanks.

The PRIMATE said that he had followed with keen interest, and with what he should like to call careful sympathy, the whole progress of the debate upon that very important ordinance upon a very important matter. He had rejoiced to see that whilst free discussion and frank utterances had characterised the discussion and had led to real feeling, the warmth which had been the outcome of it had been free from excessive heat. He could not help feeling that the ordinance would be very beneficial if it were carried into effect by all the parties concerned in the right spirit. By it they recognised local government and lay control. He did not think that either a clergyman or churchwarden would in any way suffer by the ordinance which they had passed.

The Te Deum having been recited, the Synod was adjourned sine die.

Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

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

To the Editor of the Australian Record.

SIR,—I am sorry my letter was too late for last week, and yet perhaps it was well so, as I am able to notice Mr. Tress' answer to Rev. Wallace Mort and Canon Rich. It was certainly candid of you to state in your leader that you had "no knowledge of the inner working either of the C.E.T.S. or Church Home. Had you been a member of either of these Committees you would not have stated what you did. It is well-known, especially in newspaper life, that "information from available sources" is not always to be relied upon, even when it is felt that its accuracy can be vouched for.

As to the origin of the present dispute, when I stated that it was due to a certain letter written by Mr. Tress to the Church Home Committee, you said you were "amazed at the audacity" of my statements; that it was "a gross misrepresentation of facts, and the flimsiest of flimsy subterfuges." In referring to this, Mr. Tress says: "I give this statement my unqualified denial." And Canon Rich in his letter writes: "I must also state that the origin of the present difficulty was in an intimation—which I received with surprise and regret—that the time had arrived, it was thought, for the C.E.T.S. to take over the management of the Home, or that it should work independently."

Mr. Mort and several members of the Committee, if asked, will state the same thing. I leave your readers to judge whether I deserved the strong language used in this respect. And it should be noted that Mr. Tress, in referring to Canon Rich's letter, did not call his statement into question. If I have been guilty of an untruth, then all I can say is, I am in good company. Both you and Mr. Tress seem to ignore the words in the letter which speak of the C.E.T.S. taking over the work of the Home altogether, or allowing it to act independently. Words to this effect are undoubtedly in Mr. Tress' letter, and Canon Rich mentions them. I cannot understand how, in fairness, you can repudiate them. Under these circumstances, can anyone blame the Church Home for passing resolutions to the intent that in the event of any alteration being made by the C.E.T.S., they prefer independence. In fact, the very words were placed in their mouths by Mr. Tress himself. Again, with reference to the loyalty of the Committee of the Church Home, I said it was untrue that it desired to sever its connection with the C.E.T.S. In answer to this you say that a small majority would do so if it could. Mr. Tress also says the cause I have allied myself to "is the cause of a small majority of the Executive Committee of the Church Home who, upon the principle that possession is nine points of the law, wish to take to themselves an institution which was established by the C.E.T.S."

And yet Mr. Mort denies the attempt to break away from the C.E.T.S., and in confirmation of this refers to the two resolutions passed, which say, only in the event of any alteration being made, would the Committee desire separation. Again, Canon Rich, who has been for seven years connected with the Home, writes: "I assert that there has been no intention or desire on the part of the Committee, as such, to separate from the C.E.T.S. Now, Mr. Tress in his last letter admits that the Committee, *as such*, had no desire to separate, and goes on to say that one or two prominent spirits had influenced a majority of the Committee to resist the just claims of the C.E.T.S. After all, then, my statement was quite correct. Mr. Tress says "that certain irregularities have crept in, in the working of the Home during the last year or two." If so, it was his duty to bring them before the Home, and if no remedy was found there, to bring them before the C.E.T.S.—Was this done in either case? During the time I have been on the Committee of the C.E.T.S. I do not remember any case of irregularity

being brought before it to warrant such a statement. Mr. Tress speaks of a considerable minority of the Committee of the Home being in sympathy with the C.E.T.S. in this matter, and mentions the fact that the rejection of the Constitution was only carried by 6 to 4. Canon Rich and Mr. Mort will bear me out when I say, that had all the members been present there would have been a three-fourths majority opposed to the Constitution as it is. That Constitution was rejected *en bloc*, not because the several clauses were not mentioned and spoken of, but because nearly the whole of it was objected to by a majority of the Committee.

Mr. Tress charges me with disloyalty to the C.E.T.S. At one of the recent Committee meetings he was referring to the disloyalty of some of the Committee of the Church Home. He was asked if he included me among the number and he emphatically replied, No. How does he account for this discrepancy? And yet he says, "Every word Mr. Stoddart has uttered, and every act in which he has taken part, shows that he is false to the C.E.T.S." The motion he refers to was a natural consequence of the first resolution passed by the Church Home Committee. That resolution stated that in the event of any alteration the Committee preferred to act independently, and this was the very alternative contained in Mr. Tress' letter. If I were disloyal in my action then Mr. Tress was disloyal in even barely mentioning a possible alternative.

The way in which Mr. Tress has spoken of my work in connection with the C.E.T.S., is unworthy of him, either as a man or a Christian. Without the slightest exaggeration I can state that during the last two years I have been one of the most active members on that Committee, and I am sure of this, that if the regular members were asked they would say the same. It may be the custom of some to cry down the work of those who cannot always see eye to eye with them, but I for one, and there are several others who, whilst they have a warm regard for the work, will simply retire rather than have their motives and actions misconstrued.

In conclusion, I beg to thank "Colin Clout" very heartily for the kind sentiments contained in his article in your last issue. Looking at the matter as an outsider and without prejudice, he has happily taken in at a glance, the full bearings of the case. We only wish your readers will do us the same justice as he has done.

Yours truly,
A. G. STODDART.

SUPERANNUATION OF AGED AND INFIRM CLERGYMEN.

SIR,—I hear that it is the intention of the Synod of the Diocese of Newcastle to make some provision for the superannuation of aged and infirm clergymen. This is evidently to be of a diocesan character only, and therefore I hope our Newcastle friends will pause before they commit themselves to any such scheme. Nothing short of a provincial measure can satisfy our requirements with respect to superannuation, and a provision for widows and orphans of clergy. Suppose a provision should be made in the Diocese of Newcastle which provides for a part payment of premium from a parochial or diocesan fund, or both, and that after a time a clergyman removes to another diocese where no such provision exists, is it not possible, yea very probable, that his policy will lapse through his inability to pay the whole amount of the annual premium? At the present time a clergyman in this diocese holds an endowment policy, the annual premium on which is about £31. Of this sum he pays about one-half, and his parish and a special fund the remainder. Should this clergyman leave this diocese for Sydney or elsewhere he will have to pay the whole, and may find it to be a burden greater than he can bear. For this and other similar reasons an attempt made in this direction in the Diocese of Bathurst has practically failed. The Diocese of Sydney has a foundation both in organization and funds, which could be equitably expanded so as to embrace the whole province. In fact in these matters there ought never to have been separation. Some years ago the Sydney Diocese made a laudable attempt in Provincial Synod to promote reunion, and I regret to say that it met with little favour from those who now most need it. Let the Metropolitan Diocese again manifest her maternal regard, and sense of duty, by attempting without delay to promote a provincial organization for the benefit of the Church in this respect. Our present diocesan isolation is a reproach and a danger which the Sydney Diocese can do much to remove.

Yours, etc.,

JOHN T. MARRIOTT.

Deanery, Bathurst,

May 5th.

HOSPITAL SUNDAY.

SIR,—Permit me through the medium of your valuable paper to express an opinion on the above, as I consider it a very important subject for the churches and churchmen to deal with, more especially as it is intended by the friendly societies to make it an annual demonstration. No one can deny that it is a most laudable object, and one to which the poorest in our land should contribute their mite, but should such demonstrations be held on Sunday? "Does the object justify the means?" For many reasons I think not, more especially when meetings almost devoid of religion are held—such as last Sunday's. It also mars

the sanctity of the Day of rest. Besides, looking at it from a worldly point of view, as Sunday demonstrations increase so will public traffic, and many workers who enjoy the seventh or first day in the week in rest will then have to work to suit public convenience. I think our Governor showed great firmness in declining to preside owing to it being held on Sunday, and suggesting that it be held on Saturday. All of the clergy but one who were invited to speak declined, besides other leading citizens, showing clearly that our Christian leaders are not in favour. If the Demonstration Committee were encouraged to know that by holding the demonstration on the Saturday previous or on some other evening, and that the churches would give one or two collections, I am certain they would raise ten times the amount received last Sunday. Before closing I wish to deny a statement I heard that the movement was started by the Labour party.

Yours, etc.,
D. W.

Darlington.

Notices to Correspondents.

Delta.—Next week.
New Orange, Redfern,—Too late.

OLD DAYS at OXFORD.—A correspondent of the *Oxford Magazine* gives, on the authority of Dr. Bloxam, an account of a remarkable breakfast party in Magdalen College at which Keble and Wordsworth met. Keble, as Professor of Poetry, had the day before, in his Latin lecture in the theatre, occasion to mention and eulogise Wordsworth. Wordsworth asked him for a copy of the passage about himself and a translation of it. "I want," he said, "to take it home and show my wife, for she will never believe that I am anybody."

THE REV. OSBORNE JAY, who has been taking part in the "Darkest England" controversy, is the incumbent of Holy Trinity Church, in Old Nicholl street, behind Shoreditch Church. It is a terribly poverty-stricken neighbourhood. Mr. Jay is the life of the social club for boys, which is attached to the church, in a building built since his residence in the slums. He is a tall, strong man of some forty-five years of age, and, if need be, can deal a knock-down blow straight from the shoulder. Many years ago he abandoned a rich living to spend his time among the poor, and he himself sleeps in a small room adjoining one where waifs of the streets are lodged for the night.

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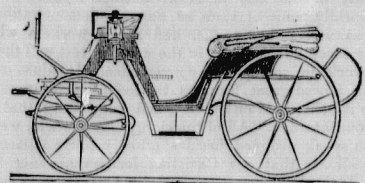
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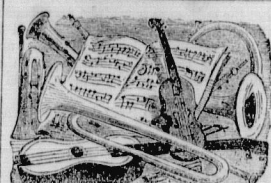
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Socialism & Christianity.

A LECTURE on the above subject, by the Rev. Dr. HARRIS,
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The 35th ANNUAL MEETING of the Society will be held on
MONDAY EVENING NEXT, the 11th inst., in the Hall of the
Y.M.C.A., at 7.45 p.m. His Excellency the Governor will
preside.

COMPARATIVE STATEMENT OF INCOME.
The Free Fund Receipts from January 1 to 30th April in five con-
secutive years compare as follows: 1887, £1715 15s 7d; 1888,
£1446 7s 10d; 1889, £1350 13s 1d; 1890, £784 16s 11d; 1891,
£1075 10s 2d.

Receipts for the Month ending 30th April, 1891.

DONATION. £ s. d.

Mrs. J. G. Ewer .. 5 0 0
Offerings—Advent, 1890.
Mr. H. A. Cape .. 2 2 0
Mr. R. S. Cape .. 2 2 0
S. Savours', Redfern .. 2 3 10
Bowral .. 11 10 0
After Confirmation, 1891.
£ s. d.

Castle Hill .. 5 0 0
Rouse Hill and River-
stone .. 3 2 9
Windsor .. 3 8 1
Bali .. 1 3 6
Daplo .. 4 7 0
Wollongong .. 6 2 3
Picton .. 2 12 3
Seven Hills .. 2 14 5
Auxiliaries, 1890.
£ s. d.

Enfield .. 1 10 0
St. Philip's .. 3 18 0
Randwick .. 3 17 0
St. John's, Darling-
hurst (per Mr. W. L.
Ducker) .. 10 10 0
Mr. W. E. Spark .. 5 5 0
Mr. and Mrs. Herbert
Douglas .. 2 2 0

Mr. R. Holdsworth .. £ s. d.
Dr. G. Bennett .. 1 1 0
Mr. H. A. Cape .. 2 2 0
Mr. R. S. Cape .. 2 2 0
Mrs. Denne .. 1 1 0
Hon. C. J. Roberts,
C.M.G. .. 2 2 0

Berry .. 2 12 0
Randwick .. 3 5 0
Ashfield .. 3 9 6
Sutton Forest .. 3 14 0
St. Luke's, Burwood .. 1 18 0
Shadlun .. 6 8 0
St. Paul's, Burwood .. 0 2 0
Woolahra .. 2 2 0
Pymont .. 2 15 0
Campbelltown .. 2 0 0
St. Mary's, Balmain .. 10 5 3
Glenfield .. 2 1 0
St. John's, Darling-
hurst (per Mr. W. L.
Ducker) .. 10 10 0
Mr. C. Parbury .. 10 10 0
Mr. H. A. Burnell .. 10 10 0
Ladies Auxiliary .. 24 2 11

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

MAY, XXXI Days.
Sunday after Ascension.

MORNING LESSONS. EVENING LESSONS.

10 S. Deuteronomy 30 John 1 v 29 Deut. 34 or Josh. 12 Thess. 2
11 M. 2 Sam. 18 v 18 2 Sam. 19 v 24 2 Sam. 19 v 24 1 Timothy 1 v 18
12 W. 19 v 24 19 v 24 19 v 24 19 v 24 19 v 24 19 v 24
13 W. 22 v 21 22 v 21 22 v 21 22 v 21 22 v 21 22 v 21
14 Th. 1 Kings 1 v 28 1 Kings 1 v 28 1 Kings 1 v 28 1 Kings 1 v 28 1 Kings 1 v 28 1 Kings 1 v 28
15 P. 1 Chron. 29 v 10 1 Chron. 29 v 10 1 Chron. 29 v 10 1 Chron. 29 v 10 1 Chron. 29 v 10 1 Chron. 29 v 10
16 S. 1 Kings 4 v 20 1 Kings 4 v 20 1 Kings 4 v 20 1 Kings 4 v 20 1 Kings 4 v 20 1 Kings 4 v 20
17 S. Deuter 10 v 18 Roman 8 v 19 Is. 11 or Ez. 36 v 27 Gal. 5 v 16 or Acts 18 v 24 or 1 Cor. 13 v 1

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

[SATURDAY, MAY 9, 1891.]

**SPIRITUAL GREATNESS: IS ITS STAND-
ARD PERSONAL HOLINESS OR
OFFICIAL POSITION?**

A QUESTION of considerable importance was incident-
ally raised during a debate in the Synod last week.

What is the standard of spiritual greatness—personal
holiness or official position? The Rev. C. F. GARNSEY is
reported to have said: "Clergymen, and they alone, would
be judged by those who, in a spiritual sense, were not their
equals." "If they (laymen) were their equals, why did
they not administer that which they dare not touch—the sacred
Blood and Body of the Lord?" Here it is distinctly asserted
that laymen are not "in a spiritual sense" the equals of
ministers, because the latter administer the Lord's Supper
and the former do not! If this be so, the standard of
spiritual greatness is official position, and not personal
holiness. Was, then, we ask, JUDAS, who was a devil,
greater in a spiritual sense than the penitent and believing
woman, who was a sinner saved by grace, whose sins,
which were many, were forgiven her, as was proved by the
fact that she loved much? Were the popes, bishops, and
priests of the spiritual Babylon in a spiritual sense greater
than "the martyrs of Jesus" whom they slew? Is the
drunkard or the fornicator, the liar or the hypocrite, who,
as a minister, constantly administers the Lord's Supper,
in a spiritual sense greater than the humble Christian man
or woman, who—though holding no official position—lives
and walks in the Spirit? To ask such questions is to
answer them. Man looks upon the official position;—God
looketh upon the heart. A man is good or otherwise
according as he is filled with the Spirit, and not according

to the official position which he holds. To declare that
godly men and women, who are faithfully serving God in
their vocation, are not "in a spiritual sense the equals" of
ministers because ministers administer the Lord's Supper,
is to manifest a well-nigh incredible ignorance of the most
elementary and fundamental principles of the Holy Scrip-
ture. We are familiar with the saying of the confessor of
LOUIS XIV. It is an epitome of the claim to spiritual,
and therefore to worldly, greatness, under which Christen-
dom groaned so long, and is still to a large extent
groaning:—"With my God in my hand, and my King at
my knee, I am greater than any monarch on earth." And,
in the *Catéchisme de la Persévérance* of the Abbé GAUME, we
read:—"Quelle langue pourrait dire la dignité du sacerdoce et
la grandeur du prêtre?" He then, after noting the confes-
sion of ADAM, of MOSES, of JOSHUA, &c., proceeds thus:—
"There is a man greater still. There is a man who,
every day when it pleaseth him, opens the gates of heaven,
and addressing the Son of the Eternal, the Monarch of the
world, saith,—Descend from Thy throne! Come,
Obedient to the voice of a man, the Word of God, by
Whom all things were made, leaves that moment the
mansions of glory, and is made flesh in the hands of that
man more mighty than kings, than angels, than the august
MARY; and that man saith to Him, 'Thou art my Son,
this day have I begotten Thee,' 'Thou art my Victim';
and He suffereth Himself to be immolated by that man, to be
laid where he will be given to whom it will. That
man is the priest."

But, alas! the "Manuel des Confesseurs" of the author of
this pernicious and blasphemous nonsense has been
"adapted" for men who call themselves Anglo-Catholics,
and who plainly tell us: "We are teaching men to believe
that God is to be worshipped under the form of Bread, and
they are learning the lesson from us which they have re-
fused to learn from the Roman teachers who have been
amongst us for the last 300 years" (Essays on the Re-
union of Christendom, pp. 180). Are worshippers of God
under the form of Bread, if they happen to be ministers,
necessarily spiritually superior to worshippers of God in
spirit and in truth, such as the Father seeketh to worship

do not let us fall into the mistake of supposing that we cannot "all attain to the measure of the stature of the fulness of Christ"—that only those can do so who have been officially appointed to administer the Lord's supper! "What is AROLOS and what is PAUL? Ministers through whom ye believed; and each as the Lord gave to him. I planted, AROLOS watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Wherefore, let no man glory in men. For all things are yours; whether PAUL, AROLOS, or CEPHAS. . . . all are yours; and ye are CHRIST'S; and CHRIST in God's." "And ye have an anointing from the Holy One and know all things." "He that is spiritual judgeth all things, and he himself is judged of no man." The true standard of spiritual greatness is personal holiness, not official position.

VITALITY OF THE CHURCH.

ONE of the most striking things about the Church of England is its capacity for renewing its youth. It often seems to be getting old, and to have lost its old spirit and power; but these are the very times when a new manifestation of life and vigor bursts out from some unexpected quarter. Nothing seemed older than the Church before the Reformation; nothing younger than the Church of LUTHER and his co-workers. Nothing could have been stiffer than the English Church of the eighteenth century, nothing more full of life than the movement of the nineteenth. Some of the similar features have marked its history in the Colonies. A year has scarcely passed away since the advent of the Primate amongst us, and on Tuesday next the third Bishop of Newcastle will be installed in his See. These may be regarded as memorable periods when the Church renews her youth. Every candid and unprejudiced person will admit that the PRIMATE is gaining the affection and enlisting the sympathy of hearty and true members of the Church. And this in spite of the fiercer opposition, unfair criticism, and the anonymous scribbling of a few whose ears are closed to any good report, and whose vision is obscured by the mists of self-satisfaction and self-conceited ignorance. The good work done by the PRIMATE is already bringing forth rich results, and churchmen and citizens begin to feel that under his administration fresh air and daylight is being let in, and a sense of reality is the result. That he possesses calmness and wisdom, that he has the power of gaining the confidence of all classes of the community is evident from the matter and manner of his addresses. He speaks with frankness, he asks for candour, he is wise enough to be fair to each and friendly with all. From one possessing such broad sympathies and quick discernment, whose associates have been some of England's most gifted sons, the Diocese and Province hoped—and in that hope they have not yet been disappointed—to receive a quickening impulse and obtain enlarged views. Despite the grumbling of miserable croakers and the vindictive utterances of a few whose professions of loyalty to catholic order and usage is so loud, yet so hollow, it is evident that the Church has taken a new lease of power, and it is to be hoped a permanent elevation of the community—including the disaffected ones—may be happily secured.

The installation of Bishop STANTON on Tuesday next is a matter of great importance to the Diocese of Newcastle, and also to the Province of New South Wales. The Diocese of Newcastle has passed through a severe trial, and it is hoped that there is now before it brighter days and happier times. The work of its first Bishop in consolidation has rudely shaken by the many vicissitudes which have been marked its history. Bishop TYRRELL laboured hard and long to place the finances of the Diocese upon a sound basis. Those who knew him intimately remember him as the pioneer of our holy religion in the far north, when his vast diocese included those of Brisbane and Grafton and Armidale, since separated from it; the long and weary rides over an almost inaccessible country, his journeys extending over thousands of miles and the consequent privations necessarily incident to them, and all for the purposes of planting the Church in desolate places, or encouraging with his counsel and advice those whom he had previously placed in positions of sacred trust. All these circumstances so trying to the physical and mental and spiritual organization are to the many utterly unknown, and to the few almost forgotten, but they are for all that none the less true, and redound to the praise of him who accomplished them by the exercise of indomitable energy and stern perseverance. He never left his post of duty during a long and weary episcopate, but having severed the ties of home and kindred, devoted all his best energies to the welfare, both temporal and spiritual, of the Church of his ardent affection, which he always believed to be in all ages "the pillar and ground of the truth." His successor (Bishop PEARSON) had difficult work to do. The prevalence of droughts and combination of other circumstances endangered the endowments. This difficulty was aggravated by the fact that according to the first Bishop's scheme every parish was to be provided with one hundred pounds per year. This was to be accomplished by the equalization of State aid, supplemented by interest from funds invested in station property, and a prospective endowment which startled the religious world by its munificence, and caused the newspaper press to labour in expressing its admiration. The elaborately prepared scheme of endowment has not yielded up to the present, one penny, and Bishop PEARSON

had to devise means to provide for the pressing needs which called for immediate action. He was one of the ablest of the bishops of Australia, kind, tender-hearted, firm and fair. It was a sad loss to the Church when his work was brought to an abrupt termination by affliction, and his goodness lingers as a pleasant memory with both clergy and laity. For upwards of four years the diocese has been without a bishop, and we understand that it needs a vigorous organizer to recover the position it has necessarily lost. The happy selection of Bishop STANTON is a subject of congratulation, and from Tuesday next, when he will be installed and invested with the Temporalities of the See, every loyal and earnest Churchman will hope and pray that his episcopate will be fruitful in blessing and in the promotion, of peace, unity, and the advancement of Christ's kingdom. The Church needs in these days of unrest wise and able bishops, whose teaching will not be characterized by smoothness and equivocation, and leave the hearer in doubt as to the practical conclusion. There are social problems which in the course of a few years must be solved. Earnest and thoughtful men look into the future with grave and anxious fears. Adventurous leaders and bold talkers have prepared and carried schemes which involve us with perplexity, and will involve our children in misty doubt and unbelief. In the midst of it many Christians have failed to do their duty. Our Bishops, as wise leaders, must continue to remind the flocks over which they are overseers, that the colony, like an individual, must ever cherish the courage to do what is just and right. If wrong steps have been taken we must not be afraid to retrace and start anew. It has been the blessing of England that from time to time in her history, when emergencies have arisen, noble leaders have been raised up; so we believe that the changes which have taken place in the Episcopal bench in the colony during the past year, have resulted in the appointment of a Primate and in the selection of a Bishop for Newcastle, and thus giving the Church those who will see their way amid conflicting counsels to do what is right, and go on saying, "Be just, be true, and fear not."

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

OUR valued contributor "COLIN CLOUT," seems in common with many others to misunderstand the connection between the Church Home and the Church of England Temperance Society. The case quoted in illustration, viz., Great Britain and her colonies, is by no means parallel to that of the C.E.T.S. and the Church Home. The Church Home Committee is an executive body charged with the management of a work organized and carried on by the C.E.T.S. It has no affairs of its own to manage, and therefore is in no respect like a colony in its relation to the mother country. "COLIN CLOUT's" illustration would hold good with reference to the branches of the C.E.T.S. They would have liberty of action limited only by the principles of Society. The Church Home is not a branch of the C.E.T.S., but the C.E.T.S. itself in its effort to rescue and bless the intemperate. Viewed in this light we think that C.C. himself will recognise the right and duty of the C.E.T.S. to step in and assert its authority when it believes its executive to be acting either in error as to its true position, or with the design of separating from it.

ANONYMOUS SLANDER.

OUR attention has been directed to a letter published in a Sydney print and sought to be circulated at the recent Session of Synod. We read it with sorrow and it only proves that there is a certain class of persons which infest society, who deserve a merciless trouncing. Any man who is outspoken, or who is looked upon as a public man, or is a leader in either Church or State, knows that his utterances may provoke adverse criticism, and his education teaches him to expect a fair critic and an honest foe. But there are certain persons—it seems a degradation of language to call them men—the vipers and hornets of society—who are always awaiting an opportunity to spit forth their venom. There are members of this loathsome family who make dastardly attacks upon character through the medium of anonymous slander. They dare not put their name to what they write, and they seek to protect themselves by attempting to make people believe they are "Watchmen." The assassin of character who assails another with a direct charge or even an insinuation, and covers himself anonymously, is one of the most contemptible of the human species. In almost every case the slanderer is a liar. The anonymous slanderer and liar cannot hope for charity. In connection with such a creature charity would be misplaced. He has done an infinitely baser thing than if he had committed a theft. A burglar is a "gentleman" compared with such a murderer. There is a chance of catching the one, the other covers himself and you only see the "cloven foot." Among honorable men there can be but one opinion concerning such agents of evil—it is, they are very much like their father—the devil, who was spoken of as "the father of lies."

LADIES.—Why waste hours preparing for the weekly wash, or at the wash tub till your bodies ache and your hands get ruined, when a piece of EASY CHAIR MAGIC SOAP will do the work in 20 minutes better than all your hard rubbing, turn out whiter linen, and save wear and tear. No sleeping beforehand, no soda, no fuss, no worry. Simple directions on each bar. Soothers irritable or tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.

Australian Church News.

Diocese of Sydney.

Woolloomooloo.—The annual meeting of the Excelsior Musical Union was held on the 30th ultimo at St. Peter's Parsonage. The reports of the treasurer and secretary were read and adopted, and officers were elected for the ensuing year.

Wollongong.—We learn that the Rev. M. Gray, who for nearly two years past has acted as curate of St. Michael's has been offered by the Primate and accepted the incumbency of Kurrangong. During Mr. Gray's residence here he has been an earnest worker, and has made himself most acceptable to those with whom he has come in contact, both members of his own church as well as of other denominations. His friends will be pleased to hear of his advancement, though they will be sorry to lose the services of a clergyman whose services have been highly appreciated.

St. John's, Balmain.—The usual flower service for children was held on Sunday afternoon last, when an interesting address was given by the Rev. P. N. Hunter, of St. Thomas, Balmain. The Church was tastefully decorated, and, notwithstanding the uncertain state of the weather, there was a large attendance.

St. Andrews, Summer Hill.—At the close of the devotional meeting on Friday last, the Rev. Thomas Jenkyn, M.A., was the recipient of a purse of sovereigns from the members of the congregation. The Rev. John Vaughan, in making the presentation, referred to the satisfactory service rendered by Mr. Jenkyn, his ministrations having been characterised by fidelity to God, faithfulness to the church and congregation, and loyalty to the incumbent. Mr. Jenkyn has accepted the curacy of St. Stephen's, Newtown, and many good wishes and prayers will follow him. On Sunday next, May 10th, will be celebrated the 10th anniversary of the first public religious service held at Summer Hill. The Most Rev. the Primate will preach in the morning. The tenth Easter report, just published, tells of much progress in church work—upwards of £20,000 having been received—and hopes are entertained that the balance of the debt yet remaining—some £3,000, will soon be cleared.

St. Paul's, Burwood.—The opening of the new organ in St. Paul's, Burwood, took place on Thursday night, the 30th ult., the event being celebrated by an organ recital given by Mr. Montague Younger, organist of St. Andrew's Cathedral. The Church was well filled, and the service was commenced by the singing of the hymn, "Hark, hark, the organ loudly peals," and the offertory hymn, "O Lord of heaven and earth and sea." The following varied programme was then gone through:—"O Rest in the Lord" (Elijah), for displaying the diapasons; "With Verdure Glad" (Creation), for displaying the flute stops; "Santa Maria" and "Marcia Religiosa" (Meyerbeer), and "Quies est Homo!" (Rossini), for displaying the reeds; a sacred song, sung by Miss Shipway, accompanied on the organ, "Les Rameaux," by J. Faure; "Larghetto" and "Gloria in Excelsis" (Pergolesi), and "Chorus of Angels" (S. Clark), for displaying stop diapason androhr flute; "The Heavens are Telling" (Creation), for displaying the full power of the organ; and a concluding Voluntary, Largo in G, by Handel. The following is a description of the instrument, which is probably the largest yet manufactured in New South Wales. The original contract entered into with Mr. W. Davidson provided for an enlargement of the old organ by the addition of one stop on the great, three on the swell, three on the pedals, and a complete choir organ of five stops. The contractor, however, finding it would be a matter of great difficulty to secure satisfactory results by making these extensive additions, remodelled his plans, and entirely removed the old organ, erecting an instrument embodying the improvements above mentioned, and retaining merely the old pipes. The organ has three manuals, C C to F, 56 notes; and pedals, C C C to F, 30 notes. The stops on the great organ are:—Double diapason (56 pipes), open diapason (ditto), hohl flute (ditto), principal (ditto), harmonic flute (44), fifteenth (56), mixture (168), and trumpet (56). The swell organ has nine stops—Bourbon (56 pipes), open diapason (44), lieblich gedacht (56), gamba (44), vox celeste (44), principal (56), mixture (2 ranks, 112 pipes), horn (56), and obos (56). The choir organ has five stops—Lieblich gedacht (55), viola (56), dulciana (44), lieblich flute (56), and clarinet (44). The pedal organ has four stops—open bass, bourdon, flute, and violoncello (each 30 pipes). There are six couplers—great to pedals, swell to pedals, choir to pedals, swell to great, choir to great, and swell to choir. There are five composition pedals—three on the great organ, and two on the swell. The pedals are provided with the tubular pneumatic action, and the keyboard is constructed on the new concave pattern, as authorised by the College of Organists. Mr. Montague Younger expresses himself as being highly satisfied with the capabilities of the instrument, which, he says, is as nearly perfect as could be desired.

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May 9, 1891.

THE AUSTRALIAN RECORD.

11

Parramatta.—On Thursday evening, the 30th ult., a musical and dramatic entertainment was given in St. John's schoolroom, Parramatta, by the members of St. John's Institute, assisted by friends. In the musical portion of the programme, Miss Barker and Mr. Arthur Massy contributed instrumental items, and Miss Foulcher, Dr. Garrett, and Mr. L. Proudlock were successful in their vocal efforts. The entertainment was brought to a close with the performance of "The Spitalfields Weaver," in which Messrs. Skelton, Swane, Morgan, Noller, and Miss Granger took part.

Dapto.—The Primate held a Confirmation Service here on the 26th ult., when 31 candidates were presented and confirmed. The congregation was a large one of persons from all parts of the district, among whom were members of all denominations. The Primate's addresses, both to the candidates and the congregation, were very practical, and listened to with deep attention.

Windsor.—The Church workers in connection with St. Matthew's, consisting of Sunday school teachers, officers, and choir, met together with the Rev. G. D'Arcy-Irvine, in the schoolroom, to spend a social evening, on Thursday, the 23rd ult. The origination of the gathering sprang from a feeling of approval and confidence in the Incumbent's efforts to carry on his work amongst them.—Mr. Ward conveyed to Mr. and Mrs. Irvine the feeling of love and confidence that existed between pastor and workers.—Mr. Irvine feelingly responded. He thanked them kindly for their affection and tokens of approval of his work. He referred to his first week or so at Windsor, about 14 months ago, when he felt a little strange among them; but now that all the preliminaries were past, and they understood one another, Mrs. Irvine and himself felt quite at home. He was encouraged by the staff of workers who had been a great help to him in his work. He referred to the kindly welcome and cheerful atmosphere that surrounded the proceedings upon his entering the room. He again thanked all his kind friends in the Gospel: that assemblage went to show that the Gospel of Christ can be carried into gatherings like the present one. He concluded by saying that with a noble band of workers like those in connection with the parish, he felt proud indeed.

St. Michael's, Surry Hills.—On Tuesday afternoon, a bazaar in aid of the funds of St. Michael's, was opened in the schoolroom connected with the church. Miss Snowden Smith, sister of the Primate, performed the opening ceremony before a large number of visitors. She was introduced by the incumbent, the Rev. E. D. Madgwick, and after declaring the bazaar open, was presented by Miss Williams with a beautiful basket of flowers. The Primate arrived soon afterwards, and delivered a short address, which he concluded by wishing the promoters of the affair success in their undertaking. During the evening, an enjoyable concert was given, under the direction of the organist, Mr. Randolph Arndell, who was assisted by ladies and gentlemen of the congregation and visitors. The bazaar will be open each day during the week.

Diocese of Goulburn.

Adelong.—On the 23rd ult., a picnic was held in connection with the Grahamestown Sunday-school. A large number of Children and their friends assembled. This Sunday-school, though only in existence about five months, has made considerable progress under Mrs. Gribble who drives every Sunday from Adelong to attend to the spiritual instruction of the children.

The village of Mundarlo was all astir on Friday the 24th ult., the occasion being a public tea and concert in aid of the Sunday-school and Parish fund. A large number of friends gathered together. After the tea the room was crowded by eager auditors. The Rev. Jos. Gribble occupied the chair. A good programme was discussed. The financial result was gratifying.

Diocese of Grafton and Armidale.

Inverell.—Service for the consecration of the Church of England began on Sunday, 26th ult., at 10.30 a.m. The Bishop was met at the western door by the Rev. R. K. Ewing, minister of the Church, and Messrs. Hindmarsh, Oliver, Sharpe, H. Thomas, W. C. Dean, Butler, C. F. Dean, Garland, Bayley, Arthur, and Corgan. Mr. Ewing read the petition of the parishioners, asking his Lordship to consecrate the Church, when the procession proceeded up the aisle, saying the 24th Psalm, the congregation standing and responding. Mr. Hindmarsh, as acting Chancellor, read the sentence of consecration. The Bishop, after signing the document, and handing it to the Chancellor to be kept among the Church papers, then proceeded in a brief series of beautiful and appropriate prayers to dedicate the Church exclusively to Divine worship according to the rites and ceremonies of the Church of England. The usual morning service was then begun, prayers being read by the Rev. R. K. Ewing, the lessons by the Bishop. After morning prayers, the Bishop preached a brief and touching sermon, which seemed to be highly esteemed by his hearers. Morning service concluded with Holy Communion, at which the Bishop was celebrant. The Church building was crowded. Confirmation.—At 3.30 the Church was again filled to overflowing. R. K. Ewing read the preface to the service, when the Bishop gave a short address to the people. The Bishop near the chancel step proceeded to the laying on of hands, each

young person being confirmed kneeling. About 30 were received into the Church and the Bishop delivered an affectionate and telling address to the confirmed. The Rev. P. K. Ewing read the prayers, Mr. Cameron (Curate at Bundarra), read the lessons and the Bishop. Large collections were received at each of the three services. The prolonged services of last Sunday will long be remembered by the Church of England in this town with pleasure and gratitude.

Tamworth.—On Wednesday and Thursday, the 29th and 30th ult., a flower show was held to liquidate the debt on St. John's Church. There was a large attendance in the evening of both days. The principal exhibit was from Mr. J. Patterson's Calrossy Gardens. One hundred and fifty different varieties of chrysanthemums were shown, the largest measuring eight and a-half inches in diameter.

Diocese of Bathurst.

Coonabarabran.—Harvest Thanksgiving Services were held in this church on the 19th ult. The church was most tastefully decorated for the occasion. At both morning and evening services there were very hearty and appreciative congregations, the church being crowded on each occasion. The Rev. J. Young, M.A., the Incumbent, was the preacher. The offertories were for the Sunday school, and amounted in all to £4. The musical portion of the services was remarkably well rendered. This was the first Harvest Festival ever held in Coonabarabran; but, from the way in which it seems to have been appreciated, it will not be the last. Every one was loud in praise of the hearty services, with the appropriate lessons, psalms and hymns, and some expressions of surprise were given that they had never had such a thing before.

Orange.—Churchwardens for this year are: Messrs. Day and Withers, and Dr. Codrington. A strong and influential parochial council has been elected. At the adjourned Easter meeting the incumbent stated that the general work of the Church was in a very healthy condition. The amount of offertory collections for the year exceeded that of the previous year by £45. The number of subscribers to the stipend fund had doubled since 1889. The number of communicants has increased. There is a greater spirit of reverence during Divine service than formerly. A large number of candidates was recently presented for confirmation. It was said at the meeting that the number of pew-holders had decreased by 43. Since then I have examined into this matter, and am in a position to say the pew-holders have increased and not decreased during the year 1890-91. I may also state that entire satisfaction has been given in the country districts, and health and harmony prevail there. The Church debt is the great trouble; but a combined effort is now being made, and with success, to remove the greater portion of the incubus.

Home Notes

LUTHER'S NINE QUALIFICATIONS FOR A PREACHER were, an orderly mind, shrewd wit, a good voice, a reasonable flow of language, a good memory, a firm grasp of doctrine, a personal assurance of the word of truth, patience sufficient to endure mocking and jeering, and discernment when to come to an end to his discourse.

The Bishop of Manchester's Fund amounted to £3415 last year.

The Church Congress for 1892 will probably meet in Dublin, and for 1893 at Birmingham.

The Bishops of Peterborough and Rochester were consecrated on St. Mark's Day, April 26th.

The Church Times states that fresh proceedings have been begun against the Rev. J. Bell Cox, of St. Margaret's, Liverpool.

The Boyle Lectures for this year are to be delivered by Professor Bonney, on "Christian Doctrines and Moderate Thought."

The Church Pastoral Aid Society, the Additional Curates' Society, and the Society for the Propagation of the Gospel, all announce a considerable increase in income.

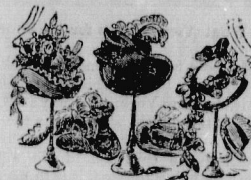
The Rev. F. W. Fuller, a Capetown clergyman, has been elected Bishop of Zululand; and the Ven. Archdeacon Holme, of St. Kitts, Bishop of British Honduras, which has hitherto been under the care of the Bishop of Jamaica.

The Lincoln judgment is said to be causing serious division among the members of the English Church Union. Some of them strongly resent the Archbishop's disclaimer of doctrinal significance of the forbidden rites, and some are angry because certain members who protested loudly against the Archbishop's judgment are now complying with its requirements. Some of the Unions still protest against the Archbishop's jurisdiction.

THE MARRIAGE OF MILLIONAIRES.—In the accounts of the marriage of Mr. John Jacob Astor and Miss Willing in the American papers, it is said that the bridegroom omitted to say, "With all my worldly goods I thee endow." This has been much commented upon by the friends of the bride, and the desirability is discussed of having a new marriage service compiled for the use of millionaires.

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Selected Article.

What Vienna does for its Poor.

VIENNA must be a terrible stumbling-block to theorising democrats. By every law to which they pin their faith, London, Paris, or New York, some city in which power is in the hands of the people, should take the lead in devising schemes for relieving the suffering of the unfortunate, and ameliorating the condition of the working classes. Yet, far from this being the case, it is to no stronghold of Radicalism, but to the capital of a State in which aristocratic influence still predominates, that the honour belongs of providing for its poor at once more humanely and more wisely than any other town. Vienna has solved the problem without pauperising. A few months ago there were only some two hundred persons in the workhouse there, and that number is rather above the average. It would certainly have been four times as great at least, for Austria is a heavily-burdened land, if it were not for the many ingenious devices the authorities have adopted for preventing people, temporarily in want, from sinking into pauperism.

The principle upon which the Viennese act, in their dealings with the poor, is that a very decided difference must be made between the treatment of men reduced to want through no fault of their own, and that of men whose poverty is the direct outcome of their lazy or extravagant habits. The former are fellow-citizens to be helped; the latter, criminals to be punished.

The Austrian system of what we should call Poor-law administration, although somewhat complex in theory, is simple enough in practice. There is no general poor-rate, but each district defrays the expenses of its own pauper population. The Imperial Government, it is true, occasionally comes to the assistance of a municipality, and by a special grant enables it to tide over a period of exceptional distress; but this is help which it is hardly safe to calculate upon. In the ordinary course of events each division must be prepared to bear its own burden. Attached to the Vienna Town Council is an Armen-Department, the special duty of which is to take care of the poor. This department has under its direction 126 charitable institutions of one sort or another, and it spends annually about £700,000. Of this sum, however, only £100,000 falls upon the rates, the other £600,000 being the income derived from charitable bequests, confiscated Churchlands, and the wealth which has lapsed to the State in consequence of the dissolution of some of the religious orders. The executive of the Armen-Department is assisted in its work by 337 guardians of the poor, elected by the ratepayers, 233 Waisenväter, and 54 Waisemmütter. These Waisenväter and Mütter are appointed by the burgomaster, and (as their name implies) their particular task is to watch over the foundlings, orphans, and little waifs and strays of the town.

Vienna is divided into thirteen districts, each one of which has a separate board of guardians responsible to the central executive for the well-being of the neighbourhood under its care. The members of these boards are expected to keep thoroughly in touch with their respective districts, to be personally acquainted with the families in them needing help, and well posted up in information with regard to their past lives and present occupation. Thus, if these guardians fulfil the duties of their office conscientiously, every application for help can be judged upon its own merits. In the absence, however, of conclusive proof one way or the other, a man's past is judged by his willingness to work. The officials of the Armen-Department maintain that any one who will do a hard day's work cheerfully is capable of being made into a useful citizen.

Supposing a man in Vienna be suddenly reduced to destitution, he can at once apply for help to the guardians of his district, who are of course influenced, in no small degree, by his past record in deciding what must be done for him. Unless there be something exceptional in his case, he is sent, providing he be strong enough to work, to a so-called casual ward. This is a very different place from what in England goes by that name, being in fact little more than a municipal free lodging-house. Here he is provided with a bath, supper, bed, and breakfast. He is told where he will be most likely to find work, and is sent out early in the morning to look for it. So long as he is doing his best to provide himself with employment, he is allowed to stay in the casual ward; but the authorities keep a sharp eye upon his proceedings, and if it seems that his taste lies in the direction of loafing rather than working, he is promptly draughted into the workhouse. No disgrace whatever is attached to a visit to a casual ward; it is an unpleasant little episode, that is all; nor is even a residence in the workhouse regarded as a stigma. The discipline maintained in the only workhouse there in Vienna is certainly of the mildest order. There is not a touch there of that gaol-like monotony which renders life in an English union so hopelessly depressing. The man who goes there must work, it is true, for his own support; but when his work is done, he is practically free. One day a week, in addition to Sundays and holidays, is always given to him that he may have an opportunity of seeking for work; and a decently industrious man has certainly no hardships to complain of whilst in the Vienna workhouse. It must not be forgotten that it is the only decently industrious who are allowed to remain there. The hopeless cases, the incorrigibly lazy, the utterly corrupt, are sent to the Zwangarbeit-Haus,

which is in all essential points a prison, and a grim one, too, where iron discipline prevails, and where none may eat but those who work.

The chief duty of the Armen-Department, however, is to help, not able-bodied workers, but old men and women, children, the weak, and the infirm; and it is in the way this duty is performed that the difference between the relief systems adopted respectively by Austria and England is most apparent. In England, to the young and the old, the vicious and the unfortunate, the same abode is assigned; the same treatment, as often as not, meted out. In Austria the nicest discrimination is exercised in order to secure to each man, woman, and child, what is his or her due. No little one there ever goes into the world with the stigma of pauper attached to its name. If it have parents who can support it they are made to do their duty; if it be a foundling or an orphan, its native town adopts it, and the Waisenväter and Mütter watch over its welfare. The Vienna municipality is the owner of seven large orphanages, and in these children are trained as carefully and tenderly as in any home. Indeed, they are taught to consider their orphanage as a home, a place where they have a right to be, not where they are upon mere sufferance; and every effort is made, whilst they are there, to render their lives bright and happy. The fact that they will have their own livings to earn is kept clearly before them, and they are trained to do thoroughly the work for which they show most natural aptitude.

With regard to the infirm, there are no hospitals in the world where patients receive more skilful treatment and careful nursing than in those supported by the municipality of Vienna. Every new discovery in medicine or surgery is introduced there; and as far as the chances of his recovery goes, the poorest tramp who is admitted stands on perfect terms of equality with the millionaire. Everything that can be done for him is done, and he is not discharged until either a cure has been effected, or it has been clearly demonstrated that the disease he suffers from is beyond remedy. In the latter case, if he choose, he may be removed direct from the hospital to one of the numerous institutions set apart for incurables. Most of the incurable hospitals are not municipal, but are supported by private charity; it is only when there is no room for a patient in one of these that the town takes charge of him.

Admirable, however, as are its arrangements for the unemployed, the young, and the sick, it is above all by the system it pursues with regard to the aged poor that Vienna has gained its reputation for wise humanitarianism. After seventy, or at an earlier age if in feeble health, no Viennese is expected to work. Every man and woman in the town, on his or her 70th birthday, has the right of admission to one of the municipal almshouses. These almshouses are a peculiar feature of the Viennese relief system. There are six in the city, some of them large, handsome buildings, surrounded by gardens. As a rule the men live in one side of the house, and the women in the other; but they are free to pass their days together if they choose. In the morning such of the women as are strong enough help with the housework, and the men with the gardening; but these tasks seem to be of a voluntary nature. In the afternoon all the inmates are at liberty to sleep, walk, receive visitors, or amuse themselves in whatever way they like. And amuse themselves they certainly do, if we may judge by the chattering and laughter to be heard in the corridors and gardens.

The pensioners are each provided with a room, a uniform, which they may wear or not as they choose, and 6d. a day wherewith to buy their food. Sixpence a day seems a very small sum, but then it must not be forgotten that the old folk receive a good many presents from friends, relatives, and charitable visitors. Still, even without this assistance, under the régime at present maintained in the almshouses, it is quite possible to procure all the necessities of life with this 6d. Each almshouse has attached to it a restaurant. The inmates are under no compulsion to buy their food there, but, as it is cheaper and better than what can be obtained elsewhere, they naturally do so. The restaurant is a large room filled with a number of small tables, arranged in rows; a bar is at one end of it, where food, beer, wine, and tobacco are sold. Here a thoroughly comfortable dinner can be obtained for 2d! A plate of soup, a slice of beef, a portion of pudding, and a glass of beer or wine can be bought at the rate of about 4d each.

The manager of the restaurant has no chance of cutting short the rations, either in quality or quantity, for the doctor of the institute and two of the guardians are always present when the principal meals are served, and they make a point of tasting the various dishes. This plan of allowing the pensioners choose their own food and spend their allowance as they wish answers perfectly; what they will have and will not have for dinner furnishes an unfailing subject of conversation; and the mere fact of them having a few pence which they may do what they like with, gives to them a pleasant sense of independence, and contributes not a little to maintaining their own self-respect.

The pauper class being thus well cared for by the Armen-Department, the charitable amongst the rich Viennese are able to devote their time and money to lessening the burdens and brightening the lives of those who are just one degree moved from pauperism. It is the people who are too proud to accept charity who often stand most sorely in need of it. The only thing that can be done for these is to put them in the way of helping themselves; and this has been done in the most simple and natural way in

the world in Vienna. Owing to the burden of taxation, the cost of living there is extremely high, a fact that presses heavily upon the working classes. To mitigate in some degree at least this evil, a committee of gentlemen, more than 20 years ago now, opened a number of soup-kitchens, where, in addition to soup, tea, coffee, and bread are sold, night and morning, at what seem to be absurdly low prices when compared with those paid in restaurants, even of the worst class. Yet there is nothing of a charity about these places; from the first they have been self-supporting. It is by the rigid economy of the management, and the extensive scale upon which the undertaking is conducted, that the extraordinary cheapness is secured. Within certain limits the cost of making soup per gallon varies inversely with the quantity made, and these kitchens sell hundreds of gallons in a day.

This arrangement provided working men and their families with wholesome breakfasts and suppers at a trifling cost; but for their dinners they were still at the mercy of the restaurant-keepers. In the year 1872, however, an association of 373 ladies and gentlemen was formed for the purpose of supplying wholesome dinners to the poor at the lowest possible prices compatible with the undertaking defraying its own expenses. Each member of the association gave £50 towards the initial outlay. With the money thus provided, a huge room was engaged, and the first Volksküche opened. There are ten of these now in Vienna, and it is calculated that, in the course of a year, food is sold in them to the value of nearly £100,000. Every day some 10,000 persons dine in the Volksküchen, whilst others have breakfast and supper there. Each kitchen is self-supporting, and here, as in the case of soup-kitchens, the marvellously low prices at which the food is sold can only be accounted for by the huge quantities in which it is brought and prepared. A well-cooked dinner, consisting of soup, beef, vegetables, fish or salad, a sweet, and bread, costs 4d; an average supper 2d; and breakfast 1½d. The whole thing is managed by a committee of ladies and gentlemen, two of whom at least are always in each kitchen whilst the dinners are being served. All classes, from University students to shoeblacks, flock to the Volksküchen, where they all, even the vagrant tramps, receive a friendly welcome. In this way, without its costing the community one farthing, wholesome, well-cooked food is brought within the reach of the poorest of the wage-earning class.

If any town in England adopted the Viennese system of relief, it would of course soon be flooded by the riff-raff population of places where the poor were less kindly dealt with. Fortunately, however, for Vienna, the Austrian law protects it from such a fate. Each district is responsible for its own poor, but its own poor alone. If a man belonging to Olmütz, for instance, apply for help to the Armen-Department in Vienna, whatever he receives must later be repaid to Vienna by Olmütz. As Vienna is hardly one-fourth the size of London, the problem of dealing with its pauper population is much less complex than the one we have to face. Still, it must be allowed that the work it has to do it does better than ours. And, *nota bene*, it is not by a lavish expenditure of money that the Viennese secure for their deserving poor some moderate degree of comfort, but by infinite attention to detail, endless care, and real, hearty sympathy with suffering.

On Sunday last the Centenary Hall, York-street, was filled to hear the Rev. Mark Guy Pearse, of London, preach his first sermon in Sydney.

The annual meeting of the Sydney Rescue Work Society was held at the Y.M.C.A. Hall on Tuesday night.

The usual monthly meeting of the Committee of the Church Society took place at the Chapter House on Monday afternoon.

Miss Snowdon Smith, accompanied by the Primate, opened a bazaar in St. Michael's Schoolroom, Surry Hills, in aid of the parochial funds.

CHURCH TRAVELLING VAN.—The special service clergy for the diocese of Chester are initiating a new departure in evangelistic work in the form of a travelling van, which is to perambulate the diocese. The van will be driven by a trustworthy agent, who will deliver addresses in market-places and country villages, whilst selling pure and healthy literature.

THE REV. CHARLES BULLOCK says that the suggestion of the formation of a "Lord's Prayer Union," for the encouragement of family prayer, has already commended itself in many parishes, and the deepest interest is felt in it by the clergy from whom he has heard. Mr. Bullock continues: "I have been unable hitherto, from the constant pressure on my time, to form any organisation, but with the kindly aid of voluntary helpers, I am now hoping to take steps to establish the Union as a national Church of England movement. I have thought that the coming census might afford an admirable opportunity for introducing the Lord's Prayer Union to notice, and urging upon congregations the vital importance of home worship as an essential element of home piety. Would it not be possible to arrange for 'A Census Home Sunday,' or for special services on the census night, the announced subject being 'Religion in the Home,' or 'Piety at Home?' The suggestion is a happy one, and the deepest interest has already been expressed in it.

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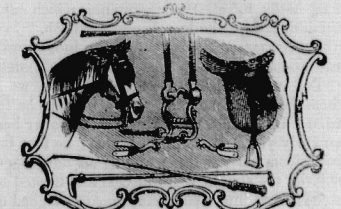
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Our Serial.

THE LAST LOOK.

CHAPTER IX. (Continued.)

"Silence him! away with him!" cried the inquisitors, in deep and angry voices. "He is hopelessly contumacious. A speedy death by fire must be his doom."

Julianillo smiled calmly, as he heard those words pronounced.

"For many years I have been prepared for this," he answered. "When I undertook the work in which I have been engaged, I counted the cost. I knew that I should have a rich reward, and all you can do is to hasten the time when I am to wear that crown of glory prepared for me in the skies; and, humble though I am, I feel well assured that it is a brilliant and a glorious crown."

Before Julianillo could say more he was hurried away from the hall of the Inquisition, and thrown into a dark and noisome dungeon, there to remain till the day fixed for the next *auto-da-fé*, at which he was to suffer the extreme penalty inflicted by the Inquisition. He was among those who suffered on the day already described, when Don Carlo de Seso received the crown of martyrdom. Though he boasted of no exalted rank or lineage, yet, bold in the faith, he died as bravely as the most noble.

On the morning of the *auto*, addressing his fellow-prisoners, he exclaimed, "Courage, comrades! This is the hour in which we may show ourselves valiant soldiers of Jesus Christ. Let us now bear faithful testimony to His truth before men, and within a few hours we shall receive the testimony of His approbation before angels, and triumph with Him in heaven."

These words were repeated to the inquisitors, and they, knowing full well his courage and determination, ordered him to be gagged, lest, when marching forth among the other condemned criminals, he should address the multitude, and perhaps gain their sympathy, or induce them to accept the truth, for holding which he was condemned to suffer. In spite of the gag, he continued by his gestures to encourage his companions condemned to death with himself; and thus until the flames rose up fiercely around him, he bore witness to the truth, and endeavoured to support them to the last.

Meantime the unhappy Leonor de Cisneros lingered on in prison. Every effort was made by the inquisitors and their familiars of high or low degree to induce her to recant, but she continued contumacious. Once only a gleam of satisfaction was seen to pass over her countenance; it was when a few words, incautiously let drop by one of her visitors, informed her that Don Francisco de Vivers had escaped from Spain, and had arrived safely at Genoa.

Was it in mercy, because her bigoted persecutors yet hoped that she would recant, that her life was still spared? or was it because their vindictive feelings made them unwilling to liberate their captive, and terminate her sufferings by consigning her to that death for which she waited longingly? Often she exclaimed with the Apostle Paul, in sure and certain hope of the resurrection of the just to happiness unspeakable, "For me to live is Christ, and to die is gain."

Year after year passed by and still she remained a prisoner in those dreadful dungeons. She had but numbered twenty-two summers when consigned to them, and eight long winters of existence passed afterwards over her head. During those weary years that heroic woman, with the most perfect constancy, endured insults, torture, starvation, while compelled to listen to all the arguments which cunning priests could adduce to make her change her faith.

At length, once more she stood before the judgement-seat of the inquisitors, among whom the Archbishop Munez presided. Did no recollection of that young woman's mother, whom he had fondly loved, or thought he loved, cross his mind? Did he not remember Dona Leonor herself, when in her early youth, radiant in beauty, he first beheld her, and heard from her lips the startling acknowledgment that she believed the simple Word of God and trusted to it? Now she stood before him a pale woman, weighed down with grief and physical suffering.

Again she was asked if she would recant, and reminded that it was for the last time.

"Oh, no, no!" she answered, her heart bounding with joy at the announcement. The captive was to be set free.

Now, in solemn mockery, the inquisitors arose, and pronounced Dona Leonor de Cisneros hopelessly contumacious, and condemned her to the flames.

A bright gleam rested on her countenance as she heard her sentence, but she uttered not a word, she made not a movement till summoned to return to her cell.

The 26th of September, 1568, at length arrived. Ere dawn had broken in the outer world she rose from her hard pallet. Yet, hard as it was, her slumber had been calm and sweet. She knew not that it was her last day on earth. Kneeling, she lifted up her hands in prayer. She prayed for her persecutors. She prayed that the day-star might yet arise over Spain, and the Gospel be preached throughout the length and breadth of the land.

The door opened. A harsh voice ordered her to rise from her knees; prayer was not for one whom the Church had excommunicated. She obeyed. A monk, with a savage gleam in his eyes, stood before her. At the door were several familiars.

The monk's errand was soon told. He had come to conduct her to the courtyard where the victims destined to

appear in the *auto-da-fé* were collecting. The cruelties, the mockeries, the blasphemies of those hideous spectacles have often been described. All, all, Leonor endured, not only with patience and courage, but with a rejoicing heart. Calm and unmoved she listened to the long sermon poured forth by the Bishop of Ramora, who, from a lofty pulpit, addressed himself both to the victims and the populace.

When the blasphemous ceremonies were brought to a conclusion, joy lighted up her countenance. Firmly she walked to the place of execution, and submitted without a murmur to be bound to the stake. The moment she had longed for had arrived! The flames rose up all around her, and her emancipated spirit flew to join her beloved husband, and to be for ever with her Lord.

THE END.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

THE Pessimistic Parson has probably described the views of many a country clergyman. Before I speak about the subject in general, let me speak of my own personal relationship to it, to which P.P. has alluded. I have re-read the "Jottings" in the RECORD of April 4th—which, I suppose, occasioned P.P.'s article—to find out where I wrote in the unsympathising strain of which I seem to be accused. I fail to find one expression which can be supposed to arise from want of sympathy with clergymen in the bush. Why, ten years ago I was feeling somewhat as P.P. does now, although with far less reason. Until he points out where I have erred from want of sympathy I shall be inclined to suppose his idea to be the offspring of the same fancy which describes my *dolce far niente* condition. (It is true that for nearly a month I have been in a "do-nothing" condition in my bedroom, but I find that I do not "luxuriate" in its "sweetness.")

It is hard, very hard, for a man of high education to be "buried" in a country place. But this must not be supposed to be a condition peculiar to Australia. There are country districts in every land, and in them cultivated Christian men must live if God's work is to be done properly. It is a hardship, but only one of the many hardships that fall to the lot of those who devote themselves to Christ's service. It is nothing compared to the lot of the Missionary, or probably of the worker in the slums. Yet, undoubtedly, it is hard enough, especially for those who have not got the faculty of adaptation to their environment. When I was reading "This Son of Vulcan" the other day I was reminded of the Pessimistic Parson, as I read the travelling hawk's reply to the learned country clergyman's pity of his "wretched life." "I know a life more wretched. I've heard tell of boys brought up at Eton, sent to Oxford College and taught all that books could teach, filled with every taste that money and education could give, and craving for the society of scholars like themselves, and then sent down to a little country parish, with the nearest town ten miles away, and no neighbours, and no scholars at all, to eat out their hearts preaching to rustics, reading books for ever and ever, with no aim nor no object, in just such a study as this, and just such a place as this. That's a more wretched life than mine."

A few lines in the same RECORD in which P.P.'s article appears, put the matter consistently:—"If a minister has that love of study which would lead him to redeem the time, a country parish is best. But there are few men who will study except under pressure. Rubbing against people keeps one alive." That is how the matter appears to me. Three days in Sydney give me more desire for study than I ever have at home. But I recognise that it is my own fault that I need such pressure. When I preach in these jottings about the necessity for ministerial study, I preach as much to myself as to others. (It is a capital plan, I find, to preach to oneself; let P.P. give a sermon to his people on Contentment!) And I believe that study, if it be such as is likely to be useful in a city, can also be made useful in the bush. It needs more pains to make it useful; allusions which would be appreciated by a city congregation would be unintelligible to a country one. But the temptations, the sorrows, and the joys of life are not so dissimilar as to cause a helpful town sermon to be useless in the bush. The fault is very often (and I speak from my own experience) in the parson. He will devote infinite pains to make his town sermon suitable to his hearers. For the country folk he is not "under pressure," and he does not give of his very best. He is physically weary (I also have known what it is to ride three or four thousand miles in the year). He is "hipped" from want of intellectual society, and he is under impression that his carelessness will be appreciated as much as his painstaking. To such the word of praise from any of his parishioners is an infinite help; too often he does not hear it till he is going from the parish or gone. But whether he gets it or not his duty is plain—to do his very best to "humbly mind his own things; good care of his (country) sheep will beget a fitness for" a town parish.

Now for possible remedies besides "pulling oneself together" and "working heartily as to the Lord." In my own case I did two things: Began to write these jottings, and, after a couple of years or so, resigned the parish and took temporary work in Sydney. This second course is risky, even when there is, as the advertisement puts it, "No

encumbrance." It sometimes succeeds, it sometimes fails; and when it fails the result is lamentable. But the first plan I can cordially recommend for initiation. I don't want P.P. to come and jump my own claim in this paper, but let him do what I should have tried to do if my present ground had been occupied; let him send to the RECORD every fortnight or every month, a carefully thought-out and helpful article on some subject. It will improve his powers of composition; it will give him interesting subjects of thought on his lonely rides or drives; but also, and above all, it will put on him the "pressure" which will make his study enjoyable. He will be speaking to an appreciative audience, and will be helping others. That last thing is the secret of driving away discontent, of ceasing to be that most anomalous of beings—a Pessimistic parson.

COLIN CLOUT.

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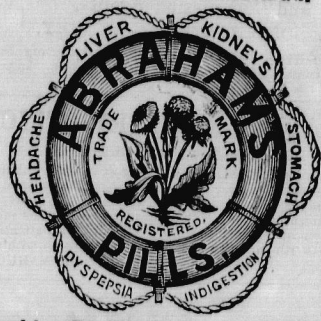
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Sermon by the Primate.

Church Society.

The Australian Record.

SYDNEY, SATURDAY, MAY 16, 1891.

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

The Week.

Lawlessness. Lawlessness triumphant and free speech silenced is the order of the day. The Socialists and other revolutionists have again succeeded in howling down a Minister of the Crown when addressing a public meeting. These frequent displays of organised disorder must convince the public that very dangerous elements exist within society which would work havoc with all existing institutions if once they had the power. Unless public opinion condemns the stifling of free speech it is likely that matters will go from bad to worse.

A Sunday Funeral. The sudden death of Sir John Robertson came as a shock upon the community. The aged statesman, although not taking an active part of late in politics retained to the last an unwonted influence over men. His sympathies were with the people and his loyalty for N. S. W. most enthusiastic. The public funeral was a national mark of respect, but we deeply regret that the Day of Rest should have been selected, even inadvertently, for the show and pageantry that then took place.

The Church in Queensland. We have heard with deep regret that the Bishop of Brisbane recently refused to induct any clergyman from N. S. Wales into the vacant parish of Ipswich. Why this boycott? Can it be that Protestantism is the bug-bear? The spreading of ritualism in the Northern diocese cannot be ignored, and this one parish of Ipswich has hitherto alone remained true to the fundamental protestantism of England's great historic Church. Is Evangelical truth now doomed to extinction in Queensland?

Prayers for the Dead. Are we to have Masses for the Dead re-introduced into our Church? The Assistant Secretary of the Sydney Branch of the English Church Union looks upon an institution of a "Guild of All Souls" as very desirable, more especially since the Guild of St. Lawrence has taken the matter up. Getting behind the Reformation and that speedily is, evidently no chimera.

Theosophy. We are troubled with another novelty—to wit, theosophy, which Col. Olcott is trying to explain. Briefly, it may be summed up as, Salvation by Works. The poetic enthusiasm of its sentimental supporters may be regarded as folly, in that a religion without Christ is not worth having, and the great error of Theosophy lies in its dethroning the Divine Redeemer of the World.

A Contrast. The Australian Board of Missions and the Wesleyan Church approach the solution of christianizing the natives of New Guinea from different standpoints. The former exhibited last week in Sydney what is termed an "altar," although we are perplexed to understand what can constitute an "altar" in the Church of England. The more practical Wesleyans have entertained *en route* to the mission field a band of over sixty Christian natives of Tonga consecrated to faithful service, even unto death. Strange to say, these Christians once had altars, but they were then heathens.

A Puzzle. The Rev. E. M. Saliniere has made a brilliant discovery, and has hastened to publish it in the *Herald*. He states that the word "altar" was expunged from the Prayer book "under Puritan influence and pressure and conceded in the vain hope of conciliating Puritan prejudice." If the subject be treated from a purely imaginative standpoint, Mr. Saliniere must be allowed to be an authority, but a small boy in any Public school would point out the fact that the book from which Cramer and the Reformers purposely struck out the word "altar" was Edwards' second Prayer-book of 1552, and that the Puritans arose just half-a-century later. How, then, could the Reformers have been influenced by non-existent Puritans?

The Influence of Money. Whatever the reason may be, all interested in this persecuted race, will be glad to know that they are to be allowed to remain in Russia for two years longer, but at the end of that period it has been determined they shall leave the country. In view of the cruelties lately practised upon them the respite must be a grateful one to the Hebrew race residing in Russia.

A Coming Visitor. We understand that the Rev. G. C. Grubb, whose fame as a missionary is world-wide, proposes to visit Melbourne by special request of Bishop Goe, on his way to New Zealand. The reverend gentleman left London for Ceylon on the 3rd of April last, and we may presently expect to hear tidings of the date at which he may be looked for in the sister city.

Railway Institute. In connection with this Institute the Rev. Canon Kemmis delivered the first of a series of lectures on Tuesday evening. Subject—"A glimpse of the history of the locomotive, and travelling in England in the olden time." This Institute, which has only recently been established, now numbers 1,100 members, and those identified with it seem to appreciate the advantage it presents as a social and instructive Institution.

Missionary Children. The Church Missionary Gleaners' Union has been a wonderful success in England. There are now over 30,000 members enrolled, and each young person becomes a centre for helping out of cases of missions to the heathen. A youth imbued with a love of the Gospel message is destined to grow up to become an active supporter of all Christian work.

In consequence of the continued dry season at Brisbane, and the rapid decrease of water in the reservoirs, the Board of Waterworks has adopted stringent measures to conserve the water. The use of the hose is prohibited, and it is left to the good sense of the people to substitute the shower bath in lieu of the plunge. It is a cause of thankfulness that we have in this colony an abundant supply of water.

Theatres. A very distressing accident happened last week in Sydney without warning; five poor fellows were enveloped in the fumes of ammonia. The greatest agony ensued, and two of the victims have since succumbed to their sufferings. Here indeed was a tragedy in real life, and the public do not appear in the least moved by it. On the other hand, the theatres provide nightly for their thousands of supporters all manner of sham tragedies, that give rise to transitory emotions of worthless sympathy, and yet real suffering far transcends the play-acting. It is a heavy indictment against the theatres that they harden mankind, through constant repetition of trash, against sympathy for real and terrible distress and agonising suffering.

Girls of the Period. The Rev. Mark Guy Pearse appears to have touched the susceptibilities of many when he recently alluded to the young lady of the period. Quite a spirited correspondence has arisen in the daily press, but it is not apparent that if girls have no higher ambition in life than gossip and afternoon tea, the reverend critique cannot be so far wrong after all in his denunciation of the uselessness of such an ideal of life.

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun., May 17.—11 a.m., The Dean; 3.15 p.m., Archdeacon Gunther; 7 p.m., Rev. R. J. Read.

DIOCESAN.

Wed., May 20.—Devotional Services, Candidates for Holy Orders, at Bishop's Court.

Friday, May 22.—Catechism, 3 p.m., the Primate.

Friday, May 22.—Annual Meeting Centennial Fund, Chapter House, 8 p.m.

Sun., May 24.—Ordination, St. Andrew's Cathedral, 11 a.m.

Sun., May 24.—Cathedral, 3.15 p.m., the Primate.

Sun., May 24.—St. Mary's, Balmain, 7 p.m., the Primate.

Brief Notes.

The Most Rev. the Primate preached at St. Andrew's, Summer Hill, on Sunday morning.

The Rev. George Brown and a number of Wesleyan Native Teachers are to leave Sydney by the schooner "Lord of the Isles" for New Guinea on the 20th inst.

On Sunday last in the Centenary Hall, York-street, several native missionary teachers from the South Sea Islands addressed a large audience.

Dr. Stanton, on his arrival at Newcastle by the midday train on Monday last was received by the Rev. Canon Selwyn, the clergy of the Church of England, and several ministers of other denominations. A thanksgiving service was held in the pro-Cathedral.

The thirty-fifth annual meeting of the Church Society for the Diocese of Sydney was held in the Y.M.C.A. Hall on Monday night. The Governor presided.

The Mission Church, which was removed in sections from Potts' Hill reservoir was set up lately at the main railway camp, three miles south of Kiama. Mr. Booth, catechist will conduct the religious services and intends to establish a Sunday-school on the railway works.

An adjourned conference between the Council of the Church of England Temperance Society and the Executive Committee of the Church Home was held in the Chapter House on Wednesday last. The Primate presided.

One of a series of special lectures to young men on "Modern Infidelity" was given on Tuesday evening in the Y.M.C.A. Hall by the Rev. John Fordyce.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

THE sub-leader of last week has not convinced me that my simile was a misplaced one, when I compared the relationship of the C.E.T.S. to the Church Home, and the Factory Girls' Club as that of a mother country to her colonies. However, I have said my say, and I do not want to prolong the controversy, whether that controversy be between two organisations, as the title of the sub-leader would imply, or, as the sub-leader asserts, between one part of the C.E.T.S. and another part of the same society.

I am glad to see from a review in the *Presbyterian*, that my opinion, that the latest book of Professor Drummond's is his best, is an opinion which is shared by others. "The Changed Life" has all the charm of being written in such a clear style as to make it a pleasure to read—a charm which it would be well if other of our religious teachers could cultivate. (We should, probably, if we could get—and deservedly get—some hundreds of pounds by writing one address.) And its subject is such a wide one that it seems grander than the objects even of the "Greatest Thing in the World," and "Pax Vobiscum." "Christ-likeness" is indeed what many of our most noted Christian writers are now most insisting on. It is easy to accuse such people as Mr. Stead, Edna Lyall, and Professor Drummond of incompleteness in their teaching. No doubt they do lay special stress on some one part of the whole Gospel truth—but are we not all tempted to do likewise? It is only the student preaching his first sermon who tries to put the whole body of divinity into one address. To refrain from mentioning a truth is not the same thing as denying it, and—as "The Changed Life" urges—when we behold the character of the Lord so as to reflect it, in our own lives, the love which prompted the atonement will be the chief thing seen and reflected by us. And so we get once more to "The Greatest Thing in the World."

I am glad that the St. Mark's ringers rang a muffled peal at Sir John Robertson's funeral, and so disproved the Cardinal's idea that St. Mary's Cathedral was the only church which showed mourning for his loss. The gratefulness of the tribute paid by the Cardinal to the memory of the old knight was rather marred, it seemed to me, by the want of taste in that allusion. But I should have been sorry if the Church of England had not shown itself to be the Church of the people, by mourning the loss of the veteran politician. If he had died when he was Premier, there would have been plenty of ecclesiastical recognition of his services. Why should it not be so now? With all his faults, he was the best loved of all our eminent politicians. Little as I knew about him, I honour him for the steadfast and chivalrous friendship which he has always displayed, and he has always appeared to me to stand out from others in the sincerity of his convictions. They may have been narrow, they may have been mistaken; I believe his provincialism was both; but I believe he was sincere. He did not adopt his views merely because they were the popular ones; he did not wait to see which way the cat jumped; and we have so little of that sincerity in politics, that it ought to be honoured. What his views were with regard to the Church of England—even what his views were on the matter of religion—I know not, but I honour him for the good which I saw and the good he tried to do for his country. I dislike the narrowness which either praises (as the Licensed Victuallers' Association did) or blames, not because of the man's whole life, but because of his views on some special point. Death ought to make us judge a man broadly. Some would deny that probably, they would call me inconsistent because, a week ago if I had alluded to him, my main theme would have been his provincialism, while now I think most of his patriotism. But death makes one look at the whole man, and we do not ask what were his opinions so much as what he *was*.

COLIN CLOUT.

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J. HUBERT NEWMAN

Photographer,

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

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