

tollect in the performance of various astonishing feats between the hours of 8 and 10 during the week.

—

AUSTRALIA.—A new Church Society has been lately formed in Sydney. According to the census of 1851, the members of the Church of England in the Diocese of Sydney numbered 66,700 souls, and allowing for the increase in five years and for the population at the gold-fields, the number may now be stated at 70,900. To supply the ministerial wants of this population, there are at the present time only fifty-eight clergymen, a number found to be totally inadequate to the spiritual necessities of the people. To remedy this state of matters is the object of the Society. How it is proposed to accomplish this end may be gathered from the following passage in the opening address of Bishop Barker, from the chair:—

“In the first place, we are not going to cast ourselves upon the voluntary system for the future maintenance of the clergy. We are going to make use of the voluntary system as supplementary to government assistance, and are about to prove that we deserve additional aid because we use our best endeavours to help ourselves. So far from repudiating State assistance, I greatly desire the increase of it in proportion to the increased wants of the community, and think that if given in such a way as to call forth a corresponding amount from the Church, it would be a great boon. In the second place, we are not going to abandon the cause of religious education. I am inclined to think we shall do a good deal on its behalf. But I think that the State may so liberally assist the Church in her endeavors to educate the children of her own communion as to make the assistance of any society unnecessary. If the Church and the Legislature can agree upon the terms on which this shall be done, there can be no necessity for a society to interfere. I believe that such agreement is possible, upon terms which shall not interfere with the right of the clergy to instruct children of their own Church in the tenets of the Church; and I, for my part, shall be ready to meet any proposals of the Government with an earnest desire to co-operate with them in the great work of the education of the people.”

Resolutions in accordance with the objects of the meeting were unanimously passed. As an earnest of sincerity of the Bishop of Sydney in this new organization, it may be stated that he gave a donation of £500, and promised an annual subscription of £100.

Reasons for Returning to the Catholic Church of England;

IN A CONVERSATION BETWEEN MR. SECKER, A CHURCHMAN, AND MR. BROWN, A METHODIST.

DIALOGUE VI.

Mr. Brown.—Since our last conversation, Mr. Secker, I have been considerably disturbed in my feelings; not that I have been shaken in my intention of returning to the Church, so far at least as to attend upon her public services once every Sunday, and upon her services regularly, for you have proved, beyond reasonable doubt, that not to do so would be to commit the sin of schism; and when a duty is once *proved*, no objections, however painful their existence may be, can excuse the neglect of such a duty: but the uneasiness to which I allude has arisen from this cause, that after I had almost come to the resolution *altogether* to leave the Methodists,—the reasons for which I will tell you immediately,—I named my intention to some of my friends, and they pressed me so strongly with the argument that “when the Church becomes worldly and formal, men are not only justified but imperatively called upon to separate it,” that I confess I was unable to answer them to my own satisfaction. Pardon me, but before you endeavour to meet this objection,—if indeed you are able to do so,—permit me to state why I have thought of entirely leaving the Methodists. You remember what was said respecting “authority” as a rule of conduct in our last interview. Now if the Church has the right to forbid Dissent, and even to excommunicate those who refuse to obey; I cannot but see that her authority must be equally binding as regards *partial separation*, such as that in which some Methodists indulge; I see also that if such separation be not absolutely schism, it is the very next step to it; and then I am all but convinced that no ministry is lawful, but that which is Apostolic and Episcopal. — Now as *every thing* connected with Christ and his Church is of the most awful importance, I felt that I durst not longer remain in questionable paths, lest haply I might be found in those which are absolutely forbidden. I was therefore about fully to return to the Church, when the doubts of which I speak as to its being formal and worldly, were afresh suggested to my mind in a manner which has made me feel, particularly uncomfortable. I know that duty never calls two ways, and yet I am, I acknowledge, quite at sea; I fear to move, lest I should leave Christ, and I dare not stay in flat opposition to those principles of submission to lawful and scriptural Church authority which we were lately considering, and to those injunctions which require us to “mark them which cause divisions and to avoid them,” and the solemn commands to “withdraw ourselves from every brother that walketh disorderly, and not after the tradition which he received” (Rom.