

South Australia. Mr. Lucas Fletcher entered Lincoln and Mansfield Colleges to prepare himself for the ministry. The multifarious concerns already referred to did not by any means exhaust Mr. Fletcher's sympathies. He was deeply interested in missions, and while in England he interviewed the Directors of the London Missionary Society with the purpose of making definite arrangements whereby the Congregationalists of these colonies would be enabled to carry on missionary work in India in an independent way. On his way back from England, Mr. Fletcher travelled through Germany to Oberammergau, where he was present at the famous Passion play, through Switzerland and Italy, and thence back to Egypt, and on to India and Ceylon. While in the two last-mentioned countries he studied Buddhism and Brahminism, and on his return to South Australia he delivered several lectures before large audiences on the Hindu religions, with detailed accounts of the Buddha's ruins of Ceylon. These afterwards were printed in

the Register, and have since been published in book form. Subsequent to his arrival in Adelaide again he was appointed by the Governor a member of the Board of Governors of the Library and Museum, and interested himself in establishing an Archaeological Branch of the Museum. On the formation of a Congregational Union for Australia he was elected Chairman of its first meeting, held in Wellington, New Zealand, and travelled throughout the colonies as a Congregational delegate.

Mr. Fletcher during the past three years has held the position of honorary assistant pastor of Stow Church, and has frequently occupied the pulpit there. His ministerial services have also been freely given to various churches. At the time of his death he was the pastor of Glenelg Congregational Church, of which he temporarily undertook the charge after the retirement of the Rev. C. H. Mantherpe.

A gentleman who knew Mr. Fletcher intimately says:—"His illness extended over three months. It was while residing at Glenelg that it came on. After an evening service, the day having been hot, he took a walk in face of the south wind, and during the night was attacked with vomiting, great pain in the bowels, and fever. By the morning the severity of the attack had subsided, and he got about during the day, feeling ill and seedy. This was on Monday. On Tuesday he read a paper before the Art Society. On Wednesday he conducted the ordinary Church service, and on Thursday he came to town and attended a meeting of the Fine Art Committee of the Board of Governors of the Institute. During the night the pain which continued for so many weeks during his illness came on, and medical assistance was called in. Beyond a few hours occasionally during the first few weeks of his illness he never left his bed. Two months ago it was found necessary to make a large opening in the upper part of the thigh, and it was evident that an abscess had formed. After the operation it became clear that the abscess was not associated with the hip-joint, but was in the bowels. The origin of the disease was clearly inflammation of the appendix, resulting in suppuration. Further operations became necessary. The last one was a bold and trying one, but gave great relief for a time. The fatal element in the whole case was the fact that the matter of the abscess was in contact with the bowel, which led to a septicæmia, or a condition of blood-poisoning. This gave rise to attacks of very high fever, followed by great prostration and rapid wastings of all the tissues of the body. He was free from pain for at least the last six weeks so long as he remained perfectly still, but on attempting any movement he was in immediate pain over the hip joint. He bore his sufferings with the most perfect fortitude. If will power has any effect in fighting the mighty odds against an incurable disease he certainly exercised it. But with all his strength of will and indomitable non-surrender feeling he was the most patient and obedient of sufferers. He died in the firm conviction that the veil was about to be lifted. As he taught so he breathed his last, true to the solemnities of life and death and the life beyond."

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THE LATE MR. FLETCHER.

THE exceedingly large attendance at the funeral of the Rev. W. R. Fletcher yesterday bore striking testimony to the impression the deceased gentleman had made on the community. Not only was the number great, but those who assembled to pay the last tribute of respect included representatives of almost every religious denomination. Their presence was not in any case, we may feel sure, a mere courteous formality—it expressed appreciation of the high qualities of Mr. Fletcher as one of the spiritual guides of the people, a sense of the value of his work in his ministerial and other public capacities, and a recognition of the loss his death had inflicted on the colony. In the attendance of members of the Young Men's Christian Association, of the Literary Societies, and of the University, there was a further acknowledgment of the claims to grateful remembrance which in various directions the deceased gentleman had established. Mr. Fletcher was a many-sided man, and on each side he was personally distinguished and directly useful to his fellow-men. Whether he be regarded as a high-minded and earnest teacher of morality and religion, a profound, subtle, and yet liberal theologian, a scholar of remarkable literary and scientific attainments, or a practical member of the great "Civic Church" who neglected no field for the beneficial exercise of his shining talents, honor is his due. The eulogist who spoke of the great and good man passed away did not exaggerate either his intellectual eminence or the worth of his character, for truly by his death a leader has fallen. Any attempt to appraise the position which the late Mr. Fletcher held in the community must pay due regard to the catholicity of his acquirements and the wide scope of their active and public employment. As a Christian minister he combined evangelised fervor with the broad culture which seeks to develop character on the fundamental principles of religion rather than the non-essential accidents. He belonged to a denomination, as every pastor must belong to one, but there was nothing of the sectarian in his attitude. His methods were such as might have been expected from a man of learning who was yet no cold and lifeless pedant. Persuasive rather than peremptory, trusting rather than reaching the heart by gentle means than by storming it with torrents of impetuous eloquence, he exerted nevertheless a very real influence, the effects of which were not slight or transitory. It was his aim to put matter into his discourse. Archbishop Whately defined the good preacher as one who preaches because he has something to say, and the bad preacher as one who preaches because he has to say something. Mr. Fletcher belonged to the former class. The intellectual element in his pulpit ministrations was one of its conspicuous features, though not pressed to the point of excluding a genial and wholesome warmth. Sound in the faith, and no shadow ever falling on his orthodoxy, so that it could be said of him that his last words to a ministerial friend were that he had no doubt, Mr. Fletcher was at the same time deeply versed in the controversies between science and religion, and in what has been called the "higher criticism." He did not fail to understand what Mr. W. S. Lilly, a devout Christian, has impressively affirmed, that "the religion of these modern times must correspond with our growing culture, and must not content itself with being merely prehistoric, or mediæval, or puritan. The greatest peril of the present age lies in this—that those who profess to be teachers of religion and defenders of the faith so seldom honestly endeavor to follow out the lines of thought familiar to earnest and cultivated men of the world." Not that narrow and unprogressive group did the late Mr. Fletcher belong. Yet, with all his amplexity to the new impulses in the Christian Church, his hold never slackened on the abiding and all-important truth that Christ is the beginning and the end of faith, and that ecclesiastical