

The Australian Record

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SYDNEY, NEW SOUTH WALES, SATURDAY, FEBRUARY 10TH, 1894.

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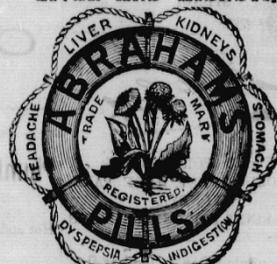
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NOTES AND COMMENTS.

Personalia. THE MOST REVEREND THE PRIMATE returns to town to-day.—The Rev. W. A. PHILLIPS was a passenger by the "Himalaya" on Monday last, for London.—Messrs. W. KITE and H. C. SUTTON have been appointed Parochial Nominators for the parish of Holy Trinity, Kelso.—Canon KEMMIS, is, we regret to hear, suffering from mental overwork.—Miss FANNY ETHEL CAMPBELL, daughter of the Hon. S. A. STEPHEN, and granddaughter of the Right Hon. Sir ALFRED STEPHEN, was married to Mr. ROBERT DE LA SALLE, at the Church of St. Saviour, Walton-street, London, on December 6th. Bishop SELWYN officiated, assisted by the Bishop of BRISBANE.—The Rev. J. T. HEFFERNAN, of St. Peter's, Mount Victoria, has been presented by the Teachers and Scholars of the Sunday School with an address and a Gladstone travelling bag.—The Rev. H. B. MACARTNEY left Marseilles on Saturday last for Melbourne by the "Armand Behic."—The Rev. F. SARGEANT, M.A., the new Head Master of the Church of England Grammar School, Melbourne, arrived last week.—The Rev. C. T. PERKS, of St. Stephen's, Richmond, is still in a weak state.—The Rev. A. ALLNUTT has left Warragul for Hastings, Diocese of Melbourne. The Rev. D. E. FETHERS, late Curate of St. Columba's, Hawthorn, succeeds Mr. ALLNUTT at Warragul.—Bishop MARSDEN, Assistant Bishop of Gloucester and Bristol, has dedicated the completed portion of the new Church of St. Alban's, Westbury Park, Bristol.—Archdeacon DUDLEY leaves for New Zealand per "Waihora," to-day.—Bishop STUART arrived in Sydney on Tuesday by the "Wakatipu."—The Rev. R. S. SMITH has been appointed to the Incumbency of Nyngan.—The Rev. C. T. SACKVILLE-WEST, of Grafton, has been registered for the celebration of marriages.—The wife of the Rev. DR. CRAIG, herself a Tasmanian, has just sent for a term of years a beautifully toned pipe organ, for use in St. David's Mission, Campbell-street, Hobart.

Sunday School Institute. We desire to remind the friends of the Institute that the prizes and certificates gained by Teachers and Scholars in the recent examinations will be distributed by the Very Rev. the DEAN of Sydney at the Chapter House, next Tuesday, February 13th, at 7.30, NOT on February 12th, as hitherto announced.

The Archbishop of Canterbury on Books of Devotion. THE ARCHBISHOP OF CANTERBURY delivered recently a striking charge at the conclusion of his Visitation on "Spiritual Power," and the substitutes for it, Ritualistic and otherwise. Here are one or two striking sentences about the devotional life, and books of devotion, together with a kindly reference to that venerable Evangelical Canon HOARE. "What, then, is it—what is the devotional life—if it does not alter character? if it does not brace, develop, and enrich the greater qualities of mind and spirit, which it is supposed to place in immediate contact with God? What is the devotional life if it does not visibly make grow those seeds of confirmation—wisdom, understanding, counsel, strength, knowledge, with all godliness and all reverence besides? [Naming confirmation, I cannot forbear to name the high scriptural and spiritual teaching of Canon HOARE in his recent sermon on the subject (Colbran, Turnbridge Wells, 1893). It should be the extinction among many of timorous negative notions of it.] What is the devotional life itself, if these are not its effects? I will say. It is a working substitute. One word, if you want to see the difference in a simple, concrete form, take up an old English book of devotions for Holy Communion. See how the steady self-examination and resolves and petitions turn on the strengthening of character. Compare it with exotic naturalised manuals, in which the chief end of devotion is devotion."

A Wise Rule. JOHN PHILLIPS, father of Wendell, made this wise rule for his children: "Never ask another to do for you what you can do for yourself; and never do another to do for you what you would not do for yourself if you could." This deserves to be passed along, for it contains sound philosophy and good sense. More carefulness in asking favours would obviate the necessity of refusals and prevent disagreeable rebuffs. Self-reliance and independence cannot be too early taught. An unwillingness to give others needless trouble is a most attractive quality.

A great Pre-Raphaelite. The *Art Journal* for 1893 is devoted to the consideration of the life and painting of HOLMAN HUNT, and contains a very complete series of engravings and etchings illustrative of his work. Mrs. MEYNELL and the VEN. ARCHDEACON FARRAR supply the letterpress. ARCHDEACON FARRAR speaks of a picture of "CHRIST among the Doctors," as yet unexhibited and unknown to the public, which presents a fresh treatment of a subject already elaborated with immense pains and skill by the same artist. The moment here chosen is earlier than that selected in the former picture. The parents have not yet appeared. The child CHRIST—a boy of singularly noble mien, dressed in the simple garment of a peasant—is kneeling upon the striped talith that he has taken off in token of reverence. His fingers are pressed to His brow with an Eastern gesture of attention, but the movement gives the impression that some great thought prophetic of His Mission, if as yet but half understood, had flashed upon His mind. On his knee lies the open roll of Isaiah, on which may be read the words, "He shall grow up before Him as a tender plant." Around Him are grouped the Rabbis, each one representing some individual teacher of the age, while the young Gamaliel, sitting cross-legged below the divan, balances the handsome boyish figures of NICODEMUS and JOSEPH of Arimathea linked in familiar pose at the opposite side. This interesting composition, which is quite free from the excessive multiplication of detail that burdens many of the artist's pictures, must possess a very impressive simplicity and dignity.

The Gospel in Japan. The Rev. D. S. SPENCER writes to the *Gospel in All Lands*, the organ of the Missionary Society of the Methodist Episcopal Churches, from Japan, to say: "It is evident that the hope of a speedy triumph of the Gospel in Japan must be abandoned. Every succeeding month but more clearly shows that the contest is to be a long one, and that the ground must be contested inch by inch. The Church is being sifted and the workers driven closer to the Master, and to a more complete dependence upon the power of the Holy Spirit. But though sad they are not disheartened, the work is not slackening, souls are being saved, and the present opposition is but helping to lay the foundations broader and deeper for a complete victory for CHRIST."

The 'Secolo' of Milan. MR. ALEXANDER ROBERTSON gives in the *Times* the latest details concerning the success of a remarkable enterprise of the *Secolo* of Milan in circulating an illustrated Roman Catholic Version of the Bible in Italian in numbers at a halfpenny each, making 10fr. for the completed book. The *Secolo* now announces that the first edition of this Bible is completely exhausted, and that as the demand for it still continues, a second edition has been prepared and is being issued. The first edition consisted of 50,000 copies. Thus, as each copy cost 10fr., 500,000fr., or £20,000 have been voluntarily spent by the Italian people in providing themselves with family Bibles. And the demand for this Bible seems to have been special to no class or district, for it has been sold not only in large cities, but also in towns and villages; not only amongst the Laity, but even amongst the Clergy. Mr. ROBERTSON adds that it is within his knowledge that in the arsenal of Venice during the mid-day rest the *Secolo* Bible is often read with the daily newspaper with which it is sold. One workman reads whilst the others sit round and listen. When the text and notes do not seem to agree they are quick to notice it, and one instantly cries out, "Ah, there the text and notes are at fault!" and form their own opinion on the passage. The Bible leads the list of books sold in Italy.

Betting and Gambling. A manly and effective indictment of gambling in all its forms, from cards to speculation in "futures," is MAJOR SETON CHURCHILL'S new book, *Betting and Gambling*. The book is full of facts confirmatory of the enormous and fatal influence of the gambling mania in all classes, all ages, from children upwards, and both sexes. MAJOR CHURCHILL gives an account of the visit he made to Monte Carlo, and what he saw there. He says the gambling establishment employs 300 men, at salaries amounting to £60,000 a year, but as the revenue in 1891 was £920,000, it can easily afford this.

Ritualism, as judged by Professor St. GEORGE MIVART, in a Roman Catholic. The last number of the *Nineteenth Century* writes an article which contains much which to Churchmen, at least, is of great interest. It shows among others what in the judgment of Romanists is the real character of the work being done by advanced Ritualists. He says: "The English people are sadly inaccessible to the Catholic Clergy on account of old habits and traditional prejudices; and modern Catholic worship is often strange and repellent to them. But the Ritualistic ministers of the Establishment can easily obtain a hearing and succeed in scattering the good seed of Roman doctrine far and wide. We now frequently meet with devout practices which forty years ago were unheard of, save to be denounced and scouted outside the small Catholic body. But Ritualists are rapidly making the word "Protestant" to stink in the nostrils of their congregations, and causing them to regard it as a detestable form of belief. Thus, not only are our ancient churches being renovated and decorated in the Roman spirit and so prepared for us, but congregations to fill them are also being gathered together." He further describes them as "the advanced party preparing the way for a great increase of the Catholic Church in England."

Drunkenness in Scotland. Some startling statements concerning intemperance in Scotland are made by Lieutenant COLONEL M'HARDY, Prison Commissioner for the northern part of the kingdom. Here is an extract from his evidence: "Probably it would be best for me to point out that in Scotland the number of people who have to be dealt with as offenders for drunkenness is very enormous. I think you will find that the proportion of apprehensions in Scotland is very much greater than in England for crimes that are either pure drunkenness or immediately connected with drunkenness, such as breaches of the peace.—Of course, you are not alluding, when you say breaches of the peace, to simple assaults—assaults where there is bad blood and there is no drinking in the question? I think they may be taken as synonymous with drunkenness; there are 105,000, in round figures, out of the whole 150,000 apprehensions. It is an enormous proportion, you see. The 150,000 covers every crime. Larcenies, shop-lifting and everything of that sort. Every crime—murder and everything else. So that really drunkenness is the great bulk of magisterial work and prison work in Scotland."

The "Petite Eglise." LEO XIII. is putting forth efforts to bring back into the fold of the Church the remnants of the "Petite Eglise" in France. It will be remembered that when NAPOLEON I. compelled Pius VII. to sign the Concordat of Fontainebleau, according to which the Pope instructed the Bishops of the old regime to resign and make room for new appointees, ten prelates refused to obey, claiming that Rome had abused her power. The followers of this band have for eighty years constituted the "Petite Eglise" in France, who, while not having any Priesthood of their own, have continued in their traditions to the present day. They are found chiefly in the Dioceses of Poitiers and Lyons, while a number are also in the Bretagne. Their leader at present is a Layman, M. MARIUS DUC. The latter had begun negotiations with the late Cardinal Archbishop FOULON in reference to a reunion with the Mother Church. The Archbishop communicated with LEO XIII., and the latter has now issued a document, showing in what way this end can be achieved. The indications are that the "Petite Eglise" will soon be a thing of the past.

New York and Gambling. DR. DIXON describes with awful vividness the provision for gambling which exists in various gambling halls in New York, and adds that a great many clubs are nothing more than gambling dens, and that the Stock Exchange is very little better. He winds up by asserting that most gamblers are young. Go (he says) into any gambling hell to-night or to-morrow night and you will scarcely see a man above forty years of age. Only the young men gamble. Why? Because gamblers do not grow old. They die young. The men who stake and lose are from twenty to thirty years of age. The rest of them have gone. They have gone to the morgue. They have gone to the hospital. They have gone to the morgue. They have gone to the gaol. They have gone to the penitentiary. They have gone to the gallows and to the electric chair.

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NEWS OF THE WEEK.

Friday, February 2.

The first Bishop of Grafton and Armidale (Dr. Sawyer) was consecrated, 1897.—The "Conah" arrived from Hobart, the following were among her passengers: Dean Selwyn, Archdeacon Dudley, the Revs. the Principal of Moore College, the Master of the King's School, Dr. Corlette, C. F. Garnsey, A. B. Bartlett, C. Baber, J. L. Taylor, F. W. Reeve, and Dr. Leeper.—At a Meeting of the Parishioners of Holy Trinity, Katoomba, Messrs. W. Kite and H. C. Suttor were appointed Parochial Nominators.

Saturday, February 3.

The PRIMATE arrived at Moss Vale by the Melbourne express.

Sunday, February 4.

The PRIMATE preached at Moss Vale, morning and evening, and at Sutton Forest in the afternoon.—The Preachers at the Cathedral were: 11 a.m., The Precator; 3.15 p.m., the Dean; 7 p.m., Rev. H. W. Mort, M.A.—Anniversary Services held at St. Barnabas', George-street West; Preachers, 11 a.m., Dr. Manning; 7 p.m., Dr. Rutledge.—Archdeacon Wilson preached at St. Thomas', Balmain, at the evening service.—The Rev. H. T. Holliday preached at St. Michael's, Moore Park, at the morning service.—Archdeacon Dudley, of New Zealand, preached at St. John's, Ashfield, at the evening service.—Harvest Thanksgiving Services were held in Christ Church, Blaney, morning and evening. Preacher, the Rev. W. K. Howell.—Harvest Thanksgiving Services at St. Anne's, Ryde. Preacher, morning, afternoon, and evening, Rev. C. J. Byng.

Monday, February 5.

Church Society Committee met at the Chapter House, at 4 p.m.—Organ Recital given at St. John's, Glebe, by Mr. Harrison White. The Rev. S. S. Tovey, B.A., delivered an address. There was a good attendance.—A large number of Parishioners attended the Parsonage at Sutton Forest during the afternoon to welcome the Primate.

Tuesday, February 6.

The PRIMATE administered the Rite of Confirmation at St. Simon and St. Jude, Bowral.—Anniversary Tea and Public Meeting at St. Barnabas', George-street West. Chairman, Mr. W. A. Hutchinson; Speakers, Revs. Dr. Rutledge, J. Dixon, and Mr. J. Kent.—Committee of Lay Helpers' Association met at 4.30.—Canon Kemmis gave selected readings in aid of St. Hilda, Katoomba.—St. Saviour's, Goulburn, consecrated 1845.—Monthly Meeting of All Saints', Petersham, Branch of the C.E.T.S. under the presidency of the Rev. C. Baber.

Wednesday, February 7.

The PRIMATE visited Burrawang.—Committee of the Church of England Temperance Society met at 4 p.m.—Holy Communion was administered at the Cathedral at 8 a.m. The Litany, etc., was said at 11 a.m., and Evening Prayer with Sermon at 7.30 p.m.—St. Thomas', Balmain: Holy Communion at 7.30 a.m.; Evening Prayer and Sermon at 7.30 p.m.

Thursday, February 8.

The PRIMATE arrived at Kiama.—Monthly Prayer Meeting of the Church Missionary Association held in Chapter House at 5 p.m. Bishop Stuart delivered an address.—Half-Hour Service at the Cathedral, 1.15—1.45. Preacher, The Dean.

Friday, February 9.

The Rev. C. J. Byng delivered a Lecture in connection with St. Michael's Young Men's Institute. Subject: "Sydney—Its Perils and Privileges."—Half-Hour Service at the Cathedral, 1.15—1.45. Preacher, The Dean.

AT HIS FEET. Blessed thought! we may sit at the feet of Jesus to-day as truly as that needy man of old did on the country hillside in Gadara. Our eyes have never seen His radiant form, but mere vision, and hearing, and touching are not necessary in order to Divine companionship. He is as accessible now as He was to those who were about Him in the days of the flesh. He is not far from every one of us. We may come as close to the unseen Saviour as we come to any friend whose hand we clasp, and into whose face we are permitted to look. We may have communion with Him as real and as uplifting as any disciple ever had. Let us try it just now. Let us close our eyes and ears to all.

- TEN HINTS TO SABBATH SCHOOL TEACHERS. 1. Ever bear in mind the solemnity and importance of your work. 2. Always prepare for meeting your class. 3. Always be in your place before the school opens. 4. Meet your scholars with a smile. 5. Gently but promptly suppress anything in the shape of gossiping or listlessness in your class. 6. Be calm and serious, and don't try to get through lessons as though the sooner done the better. 7. Show to each child that it has your sympathy, and that your great object is to help and encourage it. 8. Study to speak in soft, quiet, earnest tones. 9. Be sure to look after absent scholars. 10. Let your highest aim be to lead the little ones to Christ.

THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., Feb. 11.—11 a.m., The Right Rev. Bishop Stuart, late of Waiapu, N.Z. 3.15 p.m., Canon Moreton 7 p.m., The Dean. 8 a.m., Holy Communion.

At the Half-hour Services during the week (1.15 to 1.45 p.m.) the Rev. Joshua Hargrave will be the preacher. Subject—"The Re- pentance of special persons mentioned in Holy Scripture.

Holy Communion on Wednesday, at 8 a.m.

DIOCESAN.

Sat., Feb. 10.—Excursion to Middle Harbor by friends of "Bethany" Deaconess Institution. Sun., Feb. 11.—Bishop Stuart will preach in St. Andrew's Cathedral at morning service, and in the evening at St. John's Darlinghurst.

Mon., Feb. 12.—Annual Meeting of the N.S.W. Church Missionary Association in large hall, Y.M.C.A., at 7.45 p.m. The PRIMATE will preside, and Bishop Stuart will speak.

Tues., Feb. 13.—Sunday School Institute. The Prizes and Certificates gained by Teachers and Scholars in the recent examination will be distributed by the Very Reverend the Dean of Sydney in the Chapter House at 7.30 p.m.

Thurs., Feb. 15.—The Synod of the Diocese of Grafton and Armidale will meet at Armidale for the election of a Bishop to the vacant See. After the election it is reported that the Synod will consider proposals to increase Endowment Fund, and make provision for cost of administration.

Frid., Feb. 16.—General Meeting of the Shareholders of the Church of England Newspaper Company will be held at the office, 176 Pitt street, at 4 p.m.

THE NEW SOUTH WALES LOCAL OPTION LEAGUE.

The First Meeting of the Central Committee for this year was held on Tuesday last in the Temperance Hall. Mr. Alex. Gow, J.P., was in the chair. There was a good attendance. Mr. Dowling, who was elected Honorary Treasurer unanimously by the members of the League, stated that from his other engagements that it was impossible for him to occupy the position. Mr. G. E. Ardill was then elected for the office, and said he would endeavour to carry out the work of Treasurer. Mr. Roseby read a progress report from Mr. T. W. Glover of his tour down south along the railway. It was of a satisfactory character. Reports were received from various sources that meetings were being held to organise for the Local Option Ballot to be taken this week in all the boroughs of the Colony, and a special vote of thanks was accorded to the Rev. J. Ward Harrison, of Demilquin, for the active interest taken by him on this question. It was resolved that Messrs. Boyce, Roseby, and Knapp be the League's representatives at the Women's Triennial Convention to be held in Sydney next month. Notice of motion was given by the President, the Rev. F. B. Boyce, for the appointment of an electoral agent. It was resolved to call a meeting of the General Electoral Committee, about 80 in number, delegates from the various Church and Lay Temperance organisations, to confer on several important matters. Mr. E. J. H. Knapp was unanimously elected Hon. Secretary for the current year, being the eleventh time in succession without any opposition. Mr. Alexander Gow, J.P., was unanimously elected a Vice-President. In reply to a request from Parkes to send up a representative to assist the Local Optionists there at the poll to be taken next Saturday, Mr. J. Roseby was delegated for that duty.

A Preacher was annoyed by people talking and giggling. He paused, looked at the disturbers, and said: "Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making unouth grimaces. I paused and administered a severe rebuke. After the close of the service a gentleman said to me, 'Sir you made a great mistake, that young man is an idiot.' Since then, I have always been afraid to reprove those who misbehave themselves in Church, lest I should repeat that mistake and prove another idiot." During the rest of the service there was good order.

How to help the 'RECORD.'

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OPEN COLUMN.

In this column, over the letter K, I ventured to suggest the advisability of varying our Sunday Services by occasionally using the other forms of Confession and Absolution to be found in other parts of our Book of Common Prayer, and also by placing the Sermon at intermediate breaks in the Service. In continuation of this subject I would also advocate more liberty in the use of the Psalms. As the use of the Psalms is both the most ancient and the most universal feature of both Christian and Jewish public worship, it requires to be dealt with reverently and tenderly. No language expresses so truly and forcibly the Majesty and Fatherhood of God. His presence amid the forces struggling fiercely and powerfully for evil and good in the present to-day of the world; or the reaching forth of a man's trust, and desire and hope, from his environment of sin, and selfishness, and sorrow, and loss, to the sure help of the Eternal One who is working for Righteousness; and is the loving Father of each man who seeks to know Him, and to do His will by working Righteousness. Compared with the Psalms, our Hymns appear feeble and tame, beautiful as many of them are. Many arrangements of the Psalms for public worship, varying very greatly from one another, have been used in the Church, the idea common to all being to repeat the whole Psalter as frequently as possible, which practice seems to have degenerated, often, into a formal act of Ritual, but no arrangement could be more mechanical than the one in our Prayer Book of dividing the Psalms into sixty equal portions, without regard to subject, or spirit; and then reading that portion as one continuous part of our worship. How absurd it would be to divide our Church Hymn Books into 60 portions, and then to read straight through the dozen or so hymns of varying sentiment, grave and gay, thankful and appealing, without any regard to their harmonising with one another, or with the rest of the service. How much more profitable it would be to select one Psalm from the portion for the day, and if possible, to sing that, and so use it as a divine song or hymn ought to be used. I would like to go a step further than this, and allow a Psalm to be selected by the Minister from any part of the book, because, in bush places where service is held only once a month, on the same Sunday, and at the same time, the people only hear a very limited number of the Psalms repeated time after time, some of which may be Psalms which would be better omitted from our Christian worship. And this brings me to a more important reason why we should use single selected Psalms. Many of the Psalms express sentiments of hatred, vengeance, and fierce delight in slaughter which are out of keeping with the Spirit of Christ, and which had very much better be omitted from our services, now that we understand more clearly the nature of the Divine Inspiration in the Old Testament Scriptures, and perceive that the moral or religious light man then had was elementary, and was mixed with a strong human element in the crude and fierce ideas of a primitive people, so that many of the sentiments which godly men could use three thousand years ago, are hardly suitable for the expression of Christian feeling now. Two psalms, in particular give me, and I expect give a great many of our Clergy and people, a feeling akin to horror in reading them in Church: Psalm lvi., verses 6 to 9, beginning,—"Break their teeth, O God, in their mouths," and ending,—"The Righteous shall rejoice when he sees the vengeance, he shall wash his footsteps in the blood of the ungodly," and the pathetic and beautiful 137th Psalm which ends with such a burst of hatred and vengeance, "Blessed shall he be that taketh thy children, and throweth them against the stones." I cannot see that the sentiments of these and other Psalms are Christianised by the Doxology being added to them. How much better to omit them and so relieve the young, and merciful, and loving, and sensitive, of a real burthen. This is a more important matter than many of us, perhaps, think, because custom and ancient use are so apt to obscure the full meaning and force of words.

K.

THE NEW CREATION The soul's regeneration is of absolute importance. The new birth is the main essential in experimental religion. When it takes place all things operate harmoniously and effectively. The heart becomes right, the will is subdued, the taste rectified, the judgment righted, the mind's powers properly directed, the soul assimilated to Christ, the whole being drawn and inclined to His precepts, and the life devoted to His service. Difficulties may occur, but godliness is no longer impracticable. All necessary sacrifices will be made, all imposed duties performed, and delight found both in suffering and in doing. And the work begun will be advanced—go on to completion. Sanctification follows regeneration, and sanctification ends in glorification. The first ensures the last. Heaven cannot be had without a spiritual renovation. Nor can there be Christian comfort, or peace, or holiness, or activity, without the nature is duly changed by divine grace. Without this man is lost. This great blessing all should seek. God alone confers it. He bestows it upon all earnest seekers. No one who values a noble existence here and an eternity of joy hereafter, should slight or reject the Spirit's regenerating influences.

JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

I hope, and I fully expect, that unless the weather is very unfavourable, the large Hall of the Y.M.C.A. will be crammed next Monday evening at the Annual Meeting of the Church Missionary Association. In London the great difficulty of the C.M.S. is to find a Hall which is both big enough to contain the crowds that flock to such meetings as the "valdeictories" to departing Missionaries, and which nevertheless possesses proper acoustic qualities. It may be some years before the N.S.W. Association is forced to engage the Centennial Hall for its Annual Meeting, but I by no means despair of living to see that day. For the C.M.S. in the Colonies seems to possess its old faculty "push" and "go," and attracts both one's enthusiasm and one's co-operation. I feel bound to say this; for I was one of those who in its early days looked with some disfavour upon its progress, fearing that it would interfere with the progress of those distinctively Australian Missions which are the first duty of Australian Churchmen. My estimate of the prior claims of Australian Missions has not altered; but I have come to see that the C.M.S. has the power, to a degree not yet attained by our own Missions, of arousing the Missionary Spirit; and although that Association may seem to be diverting earnest workers from New Guinea and Bellenden Ker, and Melanesia, yet the additional enthusiasm it causes will give help to those Missions as well as to regions farther away. If we had the full Missionary enthusiasm we should have enough workers for our own Missions and plenty to spare for others, and it is that Missionary Spirit that is being aroused now in many Parishes by Gleaner's Unions and other Agencies that are chiefly connected with the C.M.S.

In this matter I speak from personal experience. I find that in no other way can one's interest be so kept up in Missions as by taking in the Gleaner, with its Australian pages. There may be other papers as helpful, but I have not yet discovered them. I know about other Missions little more than I learn from the pages of the RECORD, although I should be very glad to have more interest in many of our special Australian Missions. But the Gleaner meets just the want that a Christian household has as regards intelligence. The young enjoy its pages as well as the old, and the pictures help to make one realise the scenes described, while the cover with its Australian news makes one know what is being done by our Australian Missionaries. I do wish that this business-like capacity of meeting the needs of readers could be imitated by other Societies. I don't at all wish to confine my sympathies to one channel, but the sympathies are sure to be most bestowed on the Missions which one hears most about. It may be according to Rudyard Kipling, the glory of General "Bobs" that "he does not advertise," but if so it is not a glory of Missionary workers, for the stay-at-homes want to know all about the work. Even the C.M.A. might do a little more in that way. For example does every reader of the RECORD know that by enclosing 1/6 in stamps to the Rev. Ernest Claydon, Wharf Road, Concord, he can get the Australian edition of the Gleaner post free for a year?

It is not, perhaps, very often that religious meetings are so crowded that people have to come very early to get a good seat. But it does sometimes happen, and I wish that all such meetings would adopt the plan which I see is to be adopted at the annual meetings of which I have been speaking—that of singing hymns for about half an hour before the beginning of the meeting. I don't know whether the practice might not with advantage be introduced into some of our Churches, for the time of waiting before the service begins is usually spent in the less profitable employment of taking stock of our neighbours' costumes. The same plan will often be found good before afternoon school in our Sunday-schools.

Well would it be for our Church in Australia if we could all keep before us the grand ideal of unity and solidarity which was spoken of in the stirring address of the Bishop of Tasmania. Why should not the Church in these Colonies become drawn closer into federation even before we are federated as States? Why not, indeed? The only obstacle is the littleness of our conceptions, and our failure to realise the invincible strength which such solidarity would produce. But I confess to a feeling of hopelessness as to such an ideal being within measurable distance of being realised. Just as people go to a Federation meeting and cheer lofty sentiments about unity, and then go home to plot Stock Duties or Differential Rates to handicap the dwellers in an adjoining Colony, so those who have been stirred up by the Bishop's address, at a Synod or a Congress, to a realisation of the glories of unity; go back to their Parishes or Dioceses and criticise the doings of other Parishes, other Parties, other Dioceses, as bitterly as ever. It is that spirit of petty carping criticism of others' work which is one of the great curses of Church life.

COLIN CLOUT.

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.

MORTGAGING CHURCH PROPERTY.

To the Editor of the Australian Record.

DEAR SIR,—In your issue of 27th January, you have a leading article under above heading, with very much of which I personally agree, but there are one or two statements which I think are not quite correct, and which I would like to see corrected in the 13th line, I find these words "It will come as a revelation to Churchmen in England that Churches can be, and are mortgaged in the Colonies. That such is the case we consider is a matter for deep regret; and a grave responsibility rests upon the Synod which sanctions such a procedure, and upon Trustees who, without the sanction of Synod resort to such a plan." The power to sell, mortgage, or let, Church properties was conferred by two Acts of Parliament; 1st, The Sydney Bishopric and Church Property Act of 1887; and 2nd, The Church of England Property Act of 1889, and the reasons for such Acts are fully set forth in the Preambles. The power to do either of these things is placed in the hands of the Synod of each Diocese, and that power is only exercised upon good cause being shown that such a course is necessary. Trustees, whether the Bishop as sole, Corporate Bodies of Trustees, or Private Trustees have no power to sell, let, or mortgage, unless the Synod by a Rule or Ordinance has directed them to do so. The two cases cited refer to this Diocese, and while I, in common with many others, regret the necessity, yet the very difficult position had to be faced, and a most searching enquiry was made into both cases by the Church Property Committee, as you can see by reference to Synod Report 1893, pages 154 to 163. I wish especially to emphasize the fact that no Trustees can in any way encumber or dispose of any Church property without the consent of Synod. But such a state of things as you and many others deplore, has been brought about in the following manner—in many parishes, out-stations or suburbs of towns have sprung up, and the Members of the Church of England desiring to have the services brought to them, rather than that they should have to go, one or possibly two miles, to the Church have gone to work and secured a site for a Church and possibly a portion of the cost of erection, and then have borrowed on personal security a few thousands of pounds, in many cases the people promising to pay certain amounts, half-yearly, or yearly, to reduce the debt, which promises in many cases may in the majority of cases, have never been kept. Then there is the necessity of providing for the carrying on of the services, and the inevitable petition is sent to the Bishop, asking for the appointment of a Curate, and promising to supply the funds necessary, or the Incumbent of the Parish has to multiply services, and endeavour to supply services to these small out-lying districts, and for a time all goes well, then there is the cry for two services morning and evening on Sundays, and in many instances an agitation for the erection of these districts into separate Parishes, with a resident Clergyman, and such a strain on the small number of Churchmen is too great, and one or two things happens, the revenue of the place is applied to the extinction of the Church debt, and the Clergyman's Stipend is unpaid, or the Stipend is paid and the guarantors are allowed to be placed in the unpleasant position of having to pay the amounts they have guaranteed. Which, I ask, is the more honorable thing for any parish or district placed in such a position, to either compel the Clergyman to pay the debt, by using his services and not paying his stipend, or to allow gentlemen who in all good faith have given their names as security to pay off the debt on it, may be, a valuable property which they cannot even hold as a security, which property becomes the possession of the Church, or to go to the Synod of the Diocese and obtain authority to mortgage the property to relieve the guarantors of their liability and for the parish or district to pay the debt they themselves have incurred, and, who continue in occupation of the property? There are too many so-called Churchmen who agitate for the building of Churches, and the establishment of services, who when the Churches are completed, and the services are established, forget their share of the responsibility to provide for the payment of Liabilities incurred. The rule you suggest in second column of your leader would have a beneficial effect, but in my opinion does not go far enough. No Church should be built until there is really a necessity for it, and the funds have been raised before it is built, and provision made for the support of the Church services when established. We would then have no Church debts or mortgages and no unpaid stipends. With regard to the two cases cited, they may be said to be exceptional, the Cathedral contract had been signed, and a certain amount of work done, for which £2000 was claimed, £5000 had to be paid as security by the Building Committee were not satisfied with the amount of £8000, (at which point they had the right to suspend operations for a period not exceeding twelve months, and which they desire to do) without explanation given; but instead of an explanation writes were issued against the Bishop and the Dean who had signed the contract on behalf of the Committee. To secure them in the event of an adverse verdict in the case (which is yet to be tried), the power to mortgage was asked for, and I think rightly granted by Synod, as the revenue from the Trustees of the Glebe and the subscriptions promised, but still unpaid, though being paid up according to the terms of promises were, very soon extinguish the Liability. This course was, I think, preferable to asking private gentlemen to sign a guarantee for the money, or leaving the Bishop and Dean to pay the money. With regard to Stookton, while it may be questioned if it was wise to incur this debt, I ask what other course was open? The Bank desired the debt to be paid, the guarantors might be called upon to pay it, and there was an absolute necessity for some action to endeavour to protect them. It is not the first half of

the money that is required to build a Church that is difficult to raise, it is the last half. When people want a Church, Parsonage or School, they will subscribe, and will even DENY themselves to give the money to have them erected, but if there is a debt, they do not care about helping to pay it off (of course there are noble exceptions), they have got what they want, and they use it, but they do not trouble themselves about who has to pay for it. The position in England and in the Colonies is so totally different that no comparison can be instituted, and when so many Churches are built and endowed, by the munificent benefactions of private donors, and others are assisted by liberal aid from Church Funds, specially provided for the purpose Mortgages are not required, but when no such large hearted Church liberality is to be found, and Churches are built, some way must be found to pay for them. I am strongly opposed to Church debts and think that if Christian men and women, who call themselves Churchmen, were true to their principles, there would be none to cover which mortgages would be required.

I am, etc., ROBT. M. WALKER. Clerical Secretary, Diocese of Newcastle.

NON UNIVERSITY CLERGYMEN.

SIR,—The Bishop of Tasmania recently made a statement, if reported correctly, at the Church Congress, Hobart, to the effect, that he would not ordain men to the Ministry who had not passed through some University. A man might be a Chief Justice, a Premier, or a Governor General without an University training, but however pious or well educated a man cannot seek the salvation of souls, as a Clergyman of the Church of England in Tasmania, if he has not possessed the means of obtaining the privileges of an University education. The objection of the Ecclesiastical, to the teaching of our Lord and His Disciples was that they had not received a similar training. "How knoweth this man letters having never learned." The Bishop of Tasmania would therefore refuse Orders to our Lord and His Apostles. Is such conduct Christianity or Ecclesiasticism?—Yours,

QUERY.

BISHOP STUART OF WAIAPU.

BISHOP STUART of Waiapu who has resigned his See in order to take up work among the Mohammedans of Persia is now in Sydney on his way to England, and will preach at the Cathedral tomorrow morning, and at St. John's, Darlinghurst at the evening service. The C.M. Intelligencer makes the following reference to him:—"The news of the resignation of Bishop Stuart of Waiapu, with a view of joining C.M.S. Persia Mission, is of deep interest. In 1850, T. V. French and E. C. Stuart went out together to India to found a C.M.S. College at Agra. After twenty-seven years of varied labour at that and other posts, both became Bishops in the same year. Mr. Stuart was for a time at Jabalpur, and afterwards for some years C.M.S. Secretary at Calcutta, and Chaplain to Bishop Cotton. In 1872 he was helping in the Home Secretariat at Salisbury Square. Considerations of health caused his removal to New Zealand, where he at once threw himself into the Society's Maori Mission. When the venerable Bishop Williams retired from the Bishopric of Waiapu, Mr. Stuart was elected by the Synod of the Diocese to succeed him, and he was consecrated in the Island in 1877. Since then he has been untiring in his work, both in the Colonial Church and in Missionary work among the Maoris. He and his daughter have been accustomed to ride hundreds of miles over the mountains and through the forests of New Zealand, visiting the homestead of the settler and the kainga of the Native Maori section of the Church has flourished under his fostering care. He has himself ordained 14 Maori Clergymen, and the number under his Episcopal oversight is now 17, although some have died. Within his Diocese is the C.M.S. Theological College for all the Maori work, the famous Te Aute College for the education of the better class of Maori boys and youths, and Boarding-schools for younger boys and for girls. A fine Cathedral at Napier, and an Endowment for the See, are the fruits of his influence and energy; and although the Diocese of Waiapu is more identified with C.M.S. than any other in the Colonies, yet it contributes more than any other to the Malanese Mission. We deeply sympathise with the Churchmen of Waiapu, English and Maori, in the loss of so wise and faithful a chief pastor. And although some of them are doubting whether he is right in taking the step, we are sure that they will accept his assurance that God's call to him is clear, and to be obeyed without hesitation. For Bishop Stuart is following the example of his old Missionary comrade and brother Bishop, in laying down his Episcopal dignities to resume simple Missionary work; following him also even in the direction into which his life-career is to be turned. French resigned the Bishopric of Lahore to go as a pioneer to the Mohammedans of Western Asia; Stuart responds to an appeal from the same quarter—an appeal from Mr. Tisdall, now the head of the C.M.S. Persia Mission, who himself also is a member of the New Zealand Church, and a graduate of New Zealand University. French's noble spirit was called away in Arabia, and his remains lie on the Arabian coast, looking across the Gulf of Oman towards Persia. Bishop Stuart goes to Persia itself. French was only permitted to labour a few months. God grant to Bishop Stuart, not months, but years of happy and fruitful service!"

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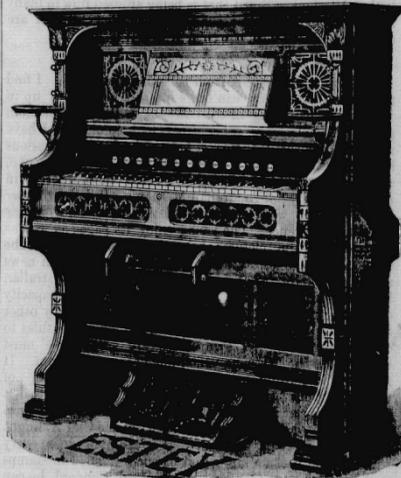
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RECEIPTS FROM 9th TO 31st JANUARY.

Table with columns: Subscriptions, Collections after Confirmation, Auxiliaries. Lists names and amounts for various churches and individuals.

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Church of England Sydney Diocesan Directory FOR 1894.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, FEBRUARY 10, 1894.

THE GOSPEL IN THE OPEN AIR.

ONE of the practical subjects considered at the recent Church Congress was "The Relation of the Church to National Life." This was divided into sub-sections; one of which was "Non-Churchgoers, and how Best to Reach Them." Various suggestions were made, and we are glad to find that Open-Air Work was strongly advocated. The BISHOP OF ROCKHAMPTON made a remarkable statement to the effect that "street-preaching was overdone; it had had its day." We do not believe that this is a fair representation of the case. Some Open-Air Services are as excellent in organisation as others are defective and repellent. We are afraid that in not a few cases a spirit of irreverence has been provoked and the dangers of extravagance and unreality have not been sufficiently taken into account. A "free and easy," dignified by the singing of many doggerel called hymns is hurtful to Christianity, and in its manner it has caused the enemies of religion to laugh its Divine Founder to scorn. In too many cases the Church has permitted the work to be undertaken by unskillful hands, with the result that good has not been done, but serious hurt has followed. It is without doubt the duty of the Church to

proclaim the Gospel wherever it has the opportunity of reaching the masses, to go to those centres where they congregate; and in words of love, invite the weary and heavy laden to seek that CHRIST who promises rest and peace. Unless our life in CHRIST is expressed by a living loving loyalty to Him, we have but a name to live and are dead. The essence of our faith is, that JESUS CHRIST died to save sinners, and our duty is to go forth and tell men what He has done for us, and what He is prepared to do for them. As the FATHER sent CHRIST, so He sends His servants now, that they may be centres of influence and a power for good, and by them He desires to impress the world with proofs of His grace and goodness. We live in a world more or less marred and stained on every hand by vice and ignorance and crime. Contact with it may tend to harden or dishearten the earnest worker; it ought however to lead us to be busying ourselves all the time to overtaken the evils we deplore, to dispel the ignorance, and alleviate those results of vice and crime which cause such intense sorrow and pain. We know there are some persons who profess to be disciples of Christ, whose busy, gay, or crowded days and evenings leave them no chance to realize the condition of the world outside the Church. They are not conscious of an unseen LORD, or of an unseen life, and they cannot see why they should be called upon to live and love, and labour for others. For what does the Church exist in the world? Certainly not to enjoy our patronage or gratify our taste, or to invite our criticism. It is, that we, and others, may become disciples of the Great Teacher, who declared Himself to be the Light of the World. If CHRIST lives in us, we must live for the salvation of men; if we love CHRIST we must love those for whom He died; if we have received the true light, our light must shine before men that they may see our good works and glorify our Father which is in Heaven. If the living presence of JESUS CHRIST is with us, we shall not be able to sit idle while His work of redemption is incomplete; and our love to Him should prompt us to do something to bring others to know the joy of forgiveness and the sunshine of His love. The heathen are at our very doors, they meet us in our walks, they congregate in public places. Under the shadow of our Churches they are to be found in hundreds. What are we to do concerning these, and how are we to do it? We are to compel them to come in. We are to go after them, seek them and bring them out of their hopeless wretchedness into a safe and loving fold. And we believe, that by Open Air preaching this, in a large measure, may be done. CHRIST and His Apostles did not wait for the people to come to them, but they went to them, and those to whom they went were not the rulers, the leaders, the authorities of the hour, but rather those whose only influence was that of personal character, and whose best service—if even they should be induced to render that service—must needs be the service of individual example. The careful reader of the Holy Gospels and the Book of the Acts of the Apostles, discovers that there was no want of opportunity for the religion of Christ to make an impression in high places, and yet it resolutely sought low ones. It has been commonly supposed that this was because the new religion aimed to testify its sympathy with the masses. But it was not meant for the few, it was for the many. It was not aristocratic, it was democratic. Its blessed Founder was not one of the "privileged classes." He was a mechanic. Its message was not to self-complacency, but to conscious sorrow, need, and want. And so it turned away from courts and palaces and royalty, and went where sorrow, and want, and need were most surely to be found. All of which is true, but yet it is not the whole truth. May it not be the truth that the religion of Christ turned its footsteps to the common place, because, with a Divine intuition, it discerned that in the renewal, ennoblement and transformation of the passions and ambitions, the hopes and interests of the working people, were to be found the redemption of humanity. And that is a thought which is coming to the front to-day. If the world is to be made better, and sweeter and purer, we must begin by striving for the new creation of individual character. We must begin by proclaiming the mind and the will of God to men in the streets

and public places of resort, and speaking to that in them which, however, defaced, is all the while the Divine image, rouse them out of the lethargy of sin into a new-born life of righteousness. The victories that have been won in the past on those who were without its life, nurture, and admonition, have resulted from the appeal the Gospel, made to the individual soul pressing upon it an individual message, pointing to the CHRIST on the Cross as a personal Saviour, and asking that the heart should give to Him a tribute of personal faith and devotion. Among the crowds that throng our streets and fill our parks on Sunday, there is no one so degraded, so selfish, so hardened, but that somewhere in him there is a small crevice through which the truth can find its way. It is needless to urge that scores of these may be described as dark and almost hopeless cases. The more hopeless they are, the more urgent is the need and call for light. The more degraded the more reason why the Church should begin with such-taking the message to them, and not waiting for them to come to the message. It is not every Clergyman who can undertake such work, yet probably, many will discover if they will but try and use the power God has given them, that they are the stewards of a talent which too long has remained unused.

THE SYDNEY DIOCESAN DIRECTORY FOR 1894.

WE have received a copy of this publication, and have to congratulate the Editors in presenting such a valuable and complete summary of Church Work and Church Organizations within the Diocese of Sydney. This Directory certainly deserves a wide circulation, and the hope expressed in the "Preface" may be realized if the suggestion made by the Editors is adopted. The suggestion is a practical one, to the effect "that Churchwardens might largely increase the usefulness of the publication by providing (at the cost of a very few shillings) that copies may be at the disposal of those officially connected with the Church in the several parishes of the Diocese." The previous issue, that for 1893, was found to be of great service, and it was welcomed and appreciated; this issue should command a heartier welcome because the Directory has been carefully revised and corrected up to date. Additional information is supplied upon various subjects and the Editors have spared no trouble in making it as accurate and reliable as possible. Next week we purpose giving a more detailed account of the Directory, but we cannot close this short notice without urging every one of our readers to procure a copy as soon as possible of this excellent Year Book. It may be obtained at the Diocesan Registry, at the Book Depot, and at the Publishers, Messrs. Pepperday and Co., 119a Pitt Street.

Australian Church News.

Diocese of Sydney. The Labour Home.—The Weekly Meeting of the Committee was held on Thursday afternoon, the 1st inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley occupied the chair, and there were present:—Rev. D. H. Dillo, Messrs John Sidney, J. S. E. Ellis, W. H. Dibley, the Hon. Sec. (Charles I. K. Uhr) and the Manager (E. Grether). The following is the report for the week ended January 27: Meals served, 613; beds occupied, 205; employment found for 3; now remaining, 26. The weekly statement of accounts was submitted and passed for payment. Mount Victoria.—The Annual Picnic in connection with St. Peter's Sunday School, was held on Thursday, 1st February. A short service was held in the Church, when prizes were distributed to the children, and the Rev. T. J. Heffernan, Incumbent of the Parish was presented with an address, and a Gladstone travelling bag as a birthday gift, by the teachers and scholars. Nearly 50 children marched to the recreation ground, accompanied by the Superintendent and teachers, where a most pleasant day was spent. Camden.—A very successful Harvest Thanksgiving Festival was held in St. John's Church, Camden, on Sunday last. The Church was prettily decorated with fruit, vegetables, pot plants, corn, flowers, and various kinds of farm produce. The Church was filled for the eleven o'clock service, and the special hymns, etc., were very heartily sung.

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[Church Bells.]

That this is an age of keen competition is, alas! only too evident to every one. The demands of a man's business upon his time and attention are, in many cases, so great that it is decidedly difficult, even for a thoroughly Christian man, to devote to religious work that amount of time which he would like to give. But if such a man cannot give more than a little time, he can at least make up for it in a great measure by giving money the more freely. And yet how poorly and how spasmodically even really pious people do give. The idea of systematic laying aside of a certain definite proportion of one's income seems to occur to but few. And yet the injunctions laid upon the Children of Israel as to giving a definite proportion of their yearly earnings for religious uses are before us in the Holy Scriptures, plain for all men to see. And St. Paul lays down the same principle in I Cor. xvi. 2. 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him.' In the Second Epistle to the same Church, the same great Apostle of the Gentiles emphasises the duty and privilege of giving, in the words 'God loveth a joyful giver.' These words in the Authorised Version are translated 'a cheerful giver' but this is quite an inadequate and unsatisfactory translation of the words hilarios doton, which mean a 'hilarious' or 'joyful,' rather than merely a 'cheerful' giver.

As to the amount of money contributed in this country for religious and charitable purposes, there is scarcely any subject upon which the public have more erroneous ideas. We constantly read in newspaper articles, and hear in speeches, of 'the mighty volume of national benevolence,' 'the noble support of hospitals and similar institutions in this country,' and so forth. How very far, alas! such a description is from being an accurate account of matters! The annual income of this country is estimated at nearly £1,400,000,000, and the aggregate of our yearly giving for all religious and charitable purposes only amounts, at the highest estimate to some £13,000,000 a year, or not quite one-hundredth of the national income—a sorry contrast to the tenth which was the minimum amount required of the Israelites of old. Moreover it is a fact that pious Jews of the present day give considerably more than a tenth—they give, in fact, as a rule a fifth.

In the Birmingham Daily Gazette there appeared each day during the Church Congress week, on the first page, in the second column, among the 'Public Announcements,' a silent appeal to Christian people as to the need of rising to a higher standard in this matter. On the Monday following there appeared an addition to this in the form of a second appeal, contrasting Jews, or rather, the Hebrew people, with Christians. We give the appeal just as it appeared:—

A QUESTION FOR CHRISTIANS.

WHAT PROPORTION OF HIS YEARLY INCOME SHOULD A CHRISTIAN MAN DEVOTE TO RELIGIOUS AND CHARITABLE USES?

THE JEWS WERE BIDDEN TO GIVE NOT LESS THAN A TENTH.

WHAT ABOUT CHRISTIANS?

JEWS V. CHRISTIANS.

The Hebrews, a comparatively poor, agricultural people, without external commerce, were bidden to give for the maintenance of religion one-tenth of their yearly income.

What does England, the richest of all nations, with a world-wide Empire and world-wide commerce, give for religion as a rule? At the outside estimate we give, for all religious and philanthropic purposes, only a hundredth part of our yearly income.

Yearly income of England,.....£1,350,000,000
Yearly giving of England £13,000,000

Each section of the appeal appeared as a two-inch advertisement.

May we urge upon our readers, at this season of the year especially, that there is one, and only one, way of being a 'joyful giver.' This is, to have a 'charity purse,' putting into it weekly, or quarterly, 'the Lord's portion.' With some this may be a tenth, with some a fifteenth, with

some only a twentieth; but with the rich, one would hope that it would be nearer a fifth than a tenth, in the case of those whose hearts God had touched. Improvement in the matter of national benevolence must begin with the inner circle of the Church—with our regular Communicants.

One further remark. May we be allowed to suggest to those who do recognise the duty of proportionate giving, that it would be a very easy way of spreading sounder views as to our duty in this matter, and a more accurate knowledge of the facts as to the amount which this Christian country, so greatly favoured, really does give for God's work in the world, if they would, say, during the early half of January, insert the above, or some similar advertisement, in their local paper. The expense would not be great. The writer, who is himself a Layman, may, perhaps, mention that he inserted the 'Question for Christians' last January in one of the chief daily papers in Lancashire, in the second column on the first page of the paper, and it cost him only 6s 6d for one insertion, as an inch and a half advertisement. His authority for the figures is a speech delivered by Bishop Boyd Carpenter in October, 1891, to his Diocesan Conference, on 'Systematic Almsgiving,' and published at the request of the Conference, copies of which, at the rate of twelve for 1s 3d, can be obtained, we may mention, from A. W. Lowe, High-street, Knaresborough.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Young. An honorary reporter is desired in every Sunday School. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.:—SYDNEY: Rev. E. C. Beck, Mosman's Bay; NEWCASTLE: Rev. Canon Goddard, Mordeth.

I willingly endeavour to satisfy the curiosity of "Iris" as regards the object of "Domestic Sunday Classes." Perhaps a slight sketch of the movement may prove interesting.

Probably the greatest enthusiast for Sunday-schools will confess that they are but a substitute for the teaching of children by their parents. If all parents were earnest, well-qualified to teach, and could spare the time, Sunday-schools would not be needed. Recognising this truth the Sunday-school Magazine of Australasia from the first had a "Parents' Page," which drew attention to the subject of parental training. A gentleman well-known to Churchmen in Sydney contributed a series of excellent articles describing the way in which he had tried to make the Sunday a happy and helpful day to his children. He is only one out of many—some of these being forced into the work by their distance from a Sunday-school—who are teaching their children at home. When the Sunday-school, Institutes and Associations realised that these parents had no means of testing the progress made by their children, they set to work to modify their rules so as to permit these children to share in the Annual Scholars' Examinations. Most, if not all, of such examinations are now open to children who have been trained at their own home, or in some other household—for example, at a boarding school. Sometimes these are called "Home Classes," sometimes "Domestic Classes." The idea has been taken up most vigorously in the Diocese of Melbourne, and its examination lists of late years have all recorded the names of children educated in such classes as passing the exams. The Rev. E. J. Barnett, at the Grammar School, Caulfield, has a large class of this description. Those who value parental training at a high rate will hope for much from such classes, and although their number, as far as the examinations testify, may seem to be small, yet, in reality, they must be very numerous. Unless something is radically wrong in the household they ought to produce more lasting effect on the religious life of the scholars than a Sunday-school class could do. At all events that is my opinion, and, enthusiastic as I may be for Sunday-schools, I have always kept my children at home for the Sunday training which there was no valid reason for shirking the responsibility of. Of course, it is not easy work, and it has its own special difficulties; but it puts the parent and child in the right position as regards religious life, and does not deprive him of the great privilege of helping his children on in religious progress as in other things.

In answer to the enquiry of a teacher as to whether scholars passed in the first class at the late Scholars' Examination of the Sydney Institute will be allowed to participate in the examination next Advent, I have learnt from the Rev. E. C. Beck, that scholars can compete in any number of such yearly examinations. Whether they will again be allowed to obtain prizes is a point that will be brought up at the next meeting of the Institute Committee. For my own part, I hope that it will be agreed that they can gain them, for the more often that scholars are induced to compete, the better will they be qualified to become teachers in their turn—as many of them will probably be. In the Newcastle Diocese, I do not think that there will be any restriction, for one of the prize-winners last year had gained a prize in a previous year. J. W. D.

Each section of the appeal appeared as a two-inch advertisement.

HAVE YOU PAID YOUR SUBSCRIPTION ACCOUNT?

All accounts have been forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if

YOU ARE IN ARREARS WITH YOUR PAYMENTS. Please remember that Newspapers have their own accounts to pay every month, and cannot go on without money.

OUR HOME LETTER.

(FROM OUR OWN CORRESPONDENT.)

Almost the worst news of the day is that the Greek nation is about to repudiate its obligations and only pay its creditors a portion of their interest. There is no reason why things should have come to this; for they have an economical king and a sufficient revenue; but the wish to play a great part in European politics, and wholesale jobbery, has brought them to bankruptcy. This erstwhile noble race, which gave us the Greek language, literature and art, is sadly fallen: and it is impossible to help connecting it with the degeneracy of their Church. All thoughtful travellers, who are not infatuated with its gorgeous ritual, agree in representing this ancient church as venal, superstitious and corrupt. Its offices are freely bought and sold, its priesthood is degraded and ignorant, and preaching is well nigh non-existent. Like people like pastor—the Greeks of to-day aim at nothing better than a vaia show or private profit. It will need a great reformation before they are inspired by a new principle, which shall urge them on to emulate the deeds of old.

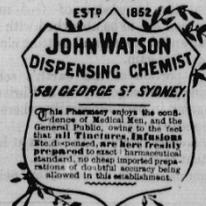
Dynamite is again to the fore—this time in the French Chamber. The wanton brutality of the Anarchists turns every man's hand against them; and the French Government has readily obtained the severest laws asked for against them. Whether these will be of any avail remains to be seen, but it is interesting to hear the opinion of M. Zola on this point. He says he thinks they will fail, and that though he has long fought for Compism, yet he has come to believe that the only hope is in religious faith which, he adds is almost dead in France. Closely connected with this is the Question of the unemployed in our great towns, and especially in London. Whether there are less or more than 500000 men unemployed does not matter, for the lowest computation represents an immense amount of misery and anguish. It is a most complex matter, and Mr. KEIR-HARDIE was rightly ridiculed in the House when he called it "a simple problem": indeed the only feasible plan which has been brought forward is to build light railways by means of which the refuse of great towns may be conveyed to the country and used for manure or re-claiming land from the sea. This idea which I have often suggested is to be laid before the Government by a conference of London Vestries lately held, but there are many difficulties in the way.

The Parish Councils Bill still holds the field at Westminster and in consequence the Christmas holidays are to be restricted to five days. The House is to meet on the 27th, a thing absolutely without precedent. The indignation of the opposition is unbounded, but the Irish members regard it as a fitting punishment for those who fought against the Home Rule Bill. The chief point affecting the Church still to be debated is the definition of Ecclesiastical charities, under which the newly-formed Church party hope to secure those buildings erected by the efforts of the Clergy, but which have been used for secular purposes only. Meanwhile a large number of Members are laid up with influenza, though fewer than usual at this time of the year have succumbed.

The death of Professor Tyndale from an overdose of chloral, administered by his wife by accident, was a sad event, tho' he had long been fighting against death. There is unhappily no reason to suppose that his religious opinions had undergone any change at the last. His name together with those of Darwin and Huxley will always be remembered with pain by Christians, though the very facility of their attacks on the faith will be another proof of the saying "their eyes were blinded, that they should not see." It has been well remarked that as soon as these scientists left the paths of physical law they seemed to lose their heads and talk what can only be termed sheer nonsense. Possibly the close attention required by their studies had something to do with this not uncommon fault of minute observers of nature.

One of the outcomes of the various "holiness conventions" now so frequent, is an increase of interest in Foreign Missions. The latest evidence of this, the Salisbury Convention, is to defray the expenses of a special deputation to India and Ceylon. The Revs. E. N. Thwaites and J. Martin Hall are going on a special evangelistic tour, which we trust will be a great help and refreshment to the Missionaries, and a blessing to their converts.

"NARRU" constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States Milling World, January 2nd, 1893, states, "That about 99 per cent of Oatmeal eaters are dyspeptic," a spreading conviction of the falsity of Oatmeal as a universal diet. "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney



A PLEA FOR A FREER CHURCH SERVICE.

By ARCHDEACON FARRAR.

(An address at the Birmingham Church Congress.)

Our Church services are too repetitive. Is it, then, necessary that, if we rigidly obey the Rubrics, we should have in the three services, which not choice but necessity often compels us to combine, two Creeds, two exhortations, two confessions, two absolutions, two prayers for Parliament, two for magistrates, three for the Queen, three for the Clergy, and the Lord's Prayer repeated at least six times? Might we not in this respect, as in others, borrow a hint from some of the slight yet wise modifications in the Prayer Book of the American Episcopal Church?

Secondly, our services are too formal. The play of spontaneous impulse, the varying influences of the Spirit, which is as the wind, blowing where it listeth, are almost wholly, perhaps inevitably, excluded. But is it not a grievous misfortune for many to find no service open to them but one in which the responses have fallen dead; one which is entirely sung to them; one which may be droned, or mumbled, or inaudible, or villainously intoned, or nevertheless unchanged and unchangeable from week to week, till the surface of the attention is trodden hard by familiarity, and the sense of freshness which might so easily be ministered by a faith "whose breath is like that of the sea, and its variety like scenes of nature," is wholly lost.

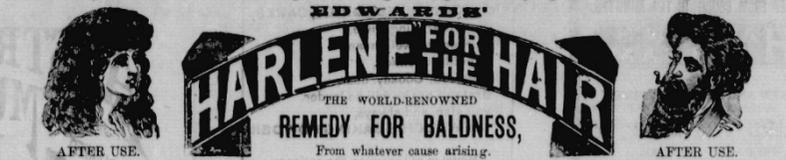
Thirdly, they are too inelastic, because they have become so needlessly stereotyped by usage as to admit scarcely any legal alteration, such as would occasionally better correspond to the everchanging emotions and circumstances of national and individual life. Is Scriptural truth so limited, is the power of writing prayers which stir the heart so dead, that we can produce no variations in the services, no special services, no alternative services, no permissible modifications in our services till the end of time?

Above all, fourthly, when no liberty is taken with them when circumstances compel their combination, they are too long. They are too long not only for the sick, not only for the young, not only in densely crowded Churches on days of torrid heat, or in all but empty Churches on days of piercing cold; too long not only for the careless or the indifferent worshipper—but, in the changed habits and conditions of society, too long even for many earnest and faithful Christians. Those who argue that men can sit three hours without weariness at a theatre or a concert, show a singular ignorance of the most initial facts of the problem. For prayer is to the sincere one of the most intense and exhaustive of exercises. Our longest service may not be too long for persons like the rustic who said, "I like Church, for I sits on one seat, puts up my feet on another, and goes to sleep or thinks of nawthing;" but for the worshipper who tries to pray heart and soul, prayer is a powerful strain on the whole being. For this reason in the earliest age of the Church, as in all the best ages of the Church, and in almost every form of religion, the public services of the Church, even when they were much less rigid in form than now, have always been short. And yet these services have gone on unchanged, unmodified for more than two hundred years. Times change; nations change; circumstances change. All grooves are dangerous, some are disastrous. In proportion as modes of worship tend to become mechanical they cease to be spiritual; in proportion as they exaggerate the importance of forms of worship they tend to obscure the sole object of all worship. A Church, like every other organisation of human beings whose thoughts are widened by the process of the suns, is in far less peril from a readiness to adapt itself to ever-changing conditions than from suffering itself to be stiffened into an immobility which may aid in paralysis. Those who from prejudice resist necessary changes are the essential anarchists. "There is," said Dr. Arnold, "nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things fixed, when all the world is by the very law of its creation in eternal progress; and the course of all the evils in the world may be traced to the natural but most deadly error of human indolence and corruption that it is our duty to preserve and not to improve."

More liberty and authorised variety seem a matter of urgent necessity. "Can we not see," asks the Rector of All Saints', Newcastle, "that one-half of our working population has gone from us, and that, with our present system, gaining the poor is impossible?" Ought we not deeply to lay to heart facts so appalling? The Church of God is not the Church of the Clergy, not the Church of this or that class or sect, but the Church of the people, the Church of the multitude. The working-classes are not a class, but are the staple and backbone of the nation. Surely there must be on our part some fatal error, some strange paralysis, if not some criminal supineness, if we are content that so very large a percentage of the working-classes should be habitual absentees from our Sunday services, and that the relative proportion of the working-classes who can be called Communicants is almost infinitesimal. Where the Word of the Lord is there is liberty. Need we be so rigidly bound? Let me earnestly ask this Congress whether there is not something almost portentous in the thought that Methodism only began a hundred years ago—was poor, was fiercely persecuted, began without a single extraneous advantage, and yet, in spite of the start given to the Church of England by her magnificent history and her splendid prerogatives, there are said to be 25,000,000 Methodists in existence and only 23,000,000 Anglicans? I ask the conscience of everyone here present whether he believes that this result would have been possible if the Wesleyans had been tied and bound as we are by an Act of Uniformity passed 230 years ago?

I would not touch the integrity of the Prayer Book. I would argue for such an arrangement as should preserve every separate service, or part of a service, from falling into desuetude; but we have to consider the sheep that

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have no shepherd; we have to consider those who are in the highways and hedges, and compel them to come in. The poet sings of our Sundays:

"Far up the great bells wallowed in delight, Tossing their clangours o'er the heedless town To call the worshippers who never came, Or women, mostly in loth twos and threes."

If we wish to elevate the masses we must learn the elementary truth that a lever must go under the mass to be upraised. This is what we have to do. Abraham Lincoln said, "A Government must be in touch with the people." Is it not still more necessary that a Church should be in touch with the people? We have to win back to our Churches the alienated masses of our population. One way to do it is to take every wise and well-considered step to give to our services more brightness, more elasticity, more variety. Let us not become fatally familiar with, let us not be immorally acquiescent in, the present state of things. Let us not be so content with the existing as to ignore remediable evils until they have become practically irremediable. Many Churches have sunk into impotence and apathy by inability to read the signs of the times; but what Church in the world has ever suffered from the wise effort to adapt herself to the changing need of changing days? "The fixity of the Church," says the learned and eloquent Bishop of Derry, "is not the fixity of a dead stake, but of a living tree;" and again, "Let not the Church become like an anchored boat, which does but show the rapidity of the current which is running past it." "About the river of human life," says a great writer, "there is a wintry wind as well as a heavenly sunshine. The iris colours its agitation, the frost fixes upon its repose. Let not our rest be the rest of stones, which so long as they are tempest tossed and thunder-stricken preserve their majesty, but when the storm is silent, and the stream passed by, suffer the moss to cover them, and the lichen to feed on them, and are ploughed into the dust."

DEATH OF "A.L.O.E."

News has just been received that Miss Tucker (A.L.O.E.) who for the past eighteen years has laboured for Christ among the women of India at Batala as an Honorary Missionary of the Church of England Zenana Missionary Society, peacefully fell asleep on Saturday, December 2nd at Amritsar, whither she had been removed for medical treatment. She was laid to rest in the Cemetery at Batala on the following Tuesday, December 6th. Many visitors, European and Indian, came from Amritsar, Lahore, and other neighbouring places. The first part of the service was read in the Church, and the Rev. R. Clark gave an address on Acts i. 8, dwelling on Miss Tucker's home position in England, her renunciation of it at an age when many would think of retiring from active work altogether, her choice of a Missionary's life, and how the Holy Ghost had used her as a witness for Christ by word and life and pen. Hymns were sung at intervals on the way to the Cemetery, two of them having been composed by Miss Tucker herself in Hindustani. She was borne to the grave by old boys and present pupils of the Basing High School, to whom she was much attached, and they to her. After the burial service a few words were spoken by the Rev. Dr. Weirbrecht, endeavouring to impress upon the many people who had assembled from the City the motive power of her life, "the love of Christ constraineth us." Dr. Weirbrecht says of her: "Not a few will miss her openhanded charity, and far more her bright, ever-ready sympathy. What she was to her Christian friends and fellow-workers of all races is best known to each individual. A heart ever open to share the joys and sorrows of others; an ideally pure and cultivated mind; a will undaunted by difficulties, was hers. A true, unselfish, loving friend; a noble Missionary, full of self-consuming zeal and sacrifice; a mother to the poor, and sorrowing, and lonely; all this she was, and, most of all, a humble servant of Christ, who sat at His feet and heard His words. Now she sees His face. We glorify Him for His servant, and pray that her life and example may yet powerfully tell on India."

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