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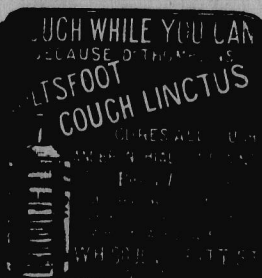
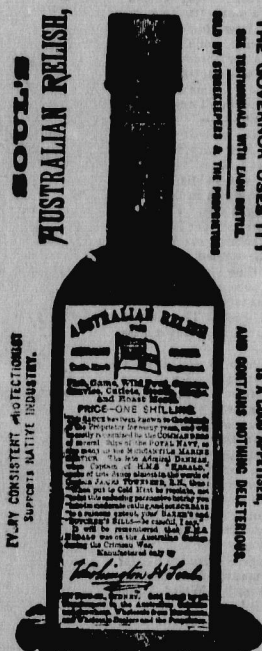
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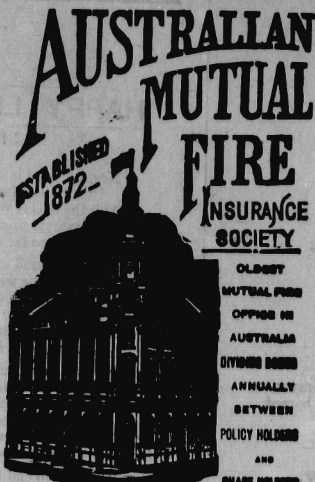


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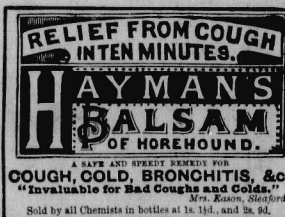
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The Australian Record.

SYDNEY, SATURDAY, JUNE 23, 1894.

A STUDY IN DISESTABLISHMENT.

The Church of England in Australia.

AN INTERVIEW WITH THE PRIMATE.

The *Westminster Gazette* of May 7 contains the following—The British Empire is fortunate, and probably unique, among political systems in including within its area working illustrations of almost every conceivable experiment in practical politics. The Church question is no exception to the rule. There are, or have been, within the British Empire systems of Establishment, of Concurrent Endowment, and of Free Churches. Australia has known all three systems. Once it had something like an Established Church. Then it had Concurrent Endowment. Now the Church of England in Australia is disestablished, special interest, therefore, attaches at this moment to the working of the experiment there, and we are glad to be able to publish the following interview which reaches us from our Sydney correspondent:—

To understand the position of the Church it must be understood that it is only 57 years since the first Bishopric was constituted in Australia. For 15 years after the foundation of the first Colony the Established Church of England was, however, the only denomination recognised by the Government, and the only denomination that possessed ministers and an organisation. The whole of Australia was then ecclesiastically within the Diocese of Calcutta. There are now 20 Church of England Bishoprics in the Colonies, including the Sees of New Zealand. Each Colony preserves its autonomy in Church matters, under a common Constitution, but the Bishop of Sydney is PRIMATE within the boundaries of Australia and Tasmania. In the eyes of the State all religions are equal, and State Aid to all denominations has been for many years practically abolished in all the Colonies except Western Australia.

DISESTABLISHMENT IN PRACTICE.

"What, my Lord," I asked, "is the result of your experience in the Disestablished Church?" "There is no doubt that under Disestablishment more voice and power are given to the Laity in Church matters," replied the PRIMATE. "In our regular Synods Laymen take part, and these Synods are not mere conferences like the Diocesan Conferences at home. They are voting powers legislating for and dealing with the property of the Church. But there is an absence of the historic influence, here, and a consequent diminution of respect for the Church, for it is not a National institution, but is only regarded as one of the great denominations in the country. The want of Endowment is now and then a hindrance by making the Clergy too dependent on the Laity. My experience is, however, that the earnest and active Clergyman if he exercises tact can always get on."

"Your experience, then, leads you to the conclusion that Disestablishment or Disendowment would not be, after all, a great calamity to England."

"The conclusion does not at all follow. The circumstances are different. With State Aid the Church here might be, in some respects, better off pecuniarily; but State Aid will not be given to the Australian Church again unless there is a great change in public opinion. I see no sign of any such change."

THE CHURCH AND LABOUR QUESTIONS.

I next introduced the Church and the Masses. "The Church," answered the PRIMATE, "does not meddle much in the social and political movements of the country. In the English Church preaching is prominently religious. The treatment of political and social questions in the pulpit is, I believe, more general among Nonconformist bodies."

"Then, as a matter of fact," I said, "you live outside the current of the social and political movements of the people."

"That would be impossible," said his lordship. "But we do not take sides. In a recent change to the Clergy I advised them that there is a special need to be careful in the matter of Labour disputes, lest the desire to conciliate or show sympathy should result in their being derided or despised for their ignorance of the gist of the matter, and in causing the interference of the Church to be resented. Into the details of economic and political questions only those should enter who are fitted to do so by special knowledge. The Clergy should strive to be mediators without being meddlesome and to show that whilst they do not wish to stand aside in thoughtless and scornful aloofness they are not ready to rush into inconsiderate partisanship. This was my advice to them. We must steer a middle course. The Clergy, without being dogmatic, should endeavour to make the religious spirit permeate the social aims."

THE CHURCH AND STATE EDUCATION.

I was interested, and not a little surprised, to find that the English Church has changed its attitude towards the State School System of New South Wales. When the system was established by Sir Henry Parkes, in 1880, the Church of England joined with the Roman Catholic Church in denouncing

the "ungodliness" of the National Education. The Catholic Church remains hostile, but the present head of the Church of England confesses that he has little fault to find. "I don't know whether you are aware," he said, "that the New South Wales system differs widely from that of the other Colonies." He then rose and taking the Act from a bookshelf, pointed out to me Clauses 7 and 17 which allow general Religious Instruction in the State School and afford facilities to Clergymen or authorised teachers to give this instruction within specified school hours to those children whose parents desire it. "If these Clauses," added the PRIMATE, "were thoroughly carried out in the Schools by the teachers and by the Churches there would be comparatively little cause for complaint."

"On the whole then you are satisfied with the educational system?"

"Yes, fairly so, under the circumstances. Without Religious Instruction secular education need not have had bad results. I am a great friend of education, but unless religious and secular instruction go together the religious sentiment of the people will be weakened, and that means a weakening of the moral sentiments of the community. Personally I have not agitated for a return to denominationalism. Some of my Clergy would wish to see Church Day Schools again, and I tell them to open their eyes, for by all means, if they can get the money. If not they would be very unwise to give up the advantages afforded by the national system."

The Catholic Church remains independent of the State and educates her own children. "It has been remarked," I said, "by Sir Charles Lill, the founder of the secular system, that if other denominations had the same faith in their religion they would support their own schools."

His lordship smiled:—"I don't think," he said, "it is a question of faith at all, but a question of power, we have not the means the Roman Catholic Church has for raising money, for we do not bring spiritual pressure to bear in the same way."

THE DESTINY OF THE CHURCH IN AUSTRALIA.

"What is the destiny of the English Church in Australia, my lord? Is it to remain purely English or to assume local colour?"

"We cannot prophesy," the PRIMATE answered, throwing himself back in the chair, and gazing as it were at the future.

"There is a very strong attachment to the Church of England at present, one of the Clauses in our 'Constitution' provides that we are not to deviate from the Established Church. This rule prohibits alterations in the Articles, the Liturgy and the Formularies of the Church of England in England. The attachment, as I have said, is strong; but whether that attachment will be lasting depends on the way the Church goes in England. If it is Disestablished we should probably take our own course, and if the extreme ritualistic element in the Church becomes prevalent in England, I think that our attachment will be loosened. As to local colour, the Church must be adapted to its surroundings. In certain details we need more freedom."

"That is to say," I remarked, "the aristocratic element will give place to the evangelical?"

His lordship smiled, and said "the terms were rather unusual." "I suppose," he added, "you mean by aristocratic, the 'party of culture' whose tendency is strongly towards the aesthetic form of religious worship. The evangelical element here is tolerably strong. There is another element, and this must be fought against—a very vague, indistinct sort of religionism which does not make much of any particular body. The high road for the Australian Church is the true mean between the narrow and exclusive sacerdotalism which is one extreme, and this vague undenominationalism which seems to be popular now-a-days, but I cannot prophesy. The Church ought to be definite without being exclusive, without encouraging what may be called sacerdotalism or broadening into undenominationalism."

"National life is growing in Australia," added the PRIMATE, after a pause, "and although we have no National religion here, I think the Church of England will occupy a position of vantage in religiousising Society. As I pointed out at the Synod it has a large number of adherents and some sort of social prestige; it has a closer conformity in its historical evolution, with the whole growth of Christendom than the younger and lesser Churches and sects of more modern origination have. Yet we shall not be proudly isolated as if we were 'the Church' and all the others were aliens. We must contribute our share to the fertilisation of the world with Christianity, and in vindicating our proper position among the Churches be defensive not aggressive; decisive but not necessarily exclusive."

"Are you sympathetic with the movement for the reunion of Christendom?" said I. "I am in favour of a practical union that can grow," replied the PRIMATE, "but there are of course, great difficulties in the way. You see other bodies, perhaps, from the mere fact of their being smaller are extremely jealous of their rights. And there is an extreme party in our Church too which is very exclusive. I, in common with some of our Nonconformist brethren, think it is an immense pity that in little country places by the side of the Roman Catholic Church three or four Protestant Churches should be competing with each other—the Church of England, the Wesleyan, the Presbyterian, and the Congregationalist—while in reality there is not adequate support for more than one Church. It might be well if the excessive rivalry in those small places could be got rid of. But the difficulties are very great, the personal element is so strong and the members of each body naturally cling together with a kind of patriotic zeal."

NOTES AND COMMENTS.

Personalia. MR. WILLIAM MAGNAY has been appointed Local Lay Reader in the Ecclesiastical district of St. Andrew's, City.—The Rev. J. H. MULLENS has been nominated and appointed to the Incumbency of St. Peter's, Woolloomooloo.—The Rev. C. BLACKET, B.A. has been appointed the Institute Secretary to Sunday Schools in the Rural Deanery of Parramatta.—The Rev. J. G. FENTON has undertaken to organize as far as possible a system of 'grouping' for Sunday School purposes, the parishes in the Rural Deanery of East Sydney.—Mr. W. CORNER, an old and respected resident of Paterson in the Diocese of Newcastle, died on Tuesday, at the age of 78.—The Rev. C. T. WALTON of Cudal, in the Diocese of Bathurst has tendered his resignation which has been accepted by the Administrator of the Diocese.—At a Meeting of the Royal Colonial Institute, held in London on Monday, BISHOP SELWYN suggested that Queensland might control and limit the practice of recruiting kanakas for work in the Colony, so as to prevent the carrying on of the practice for private profit. This would tend to prevent many of the evils of the system, though neither planters nor Government could claim to be immaculate.

Anonymous Correspondent. We were beginning to think the world was growing better, that men were thinking kinder thoughts about one another, and trying to sweeten and ennoble life. But this week we have been taught that there is at least one mean man left, and that he must be one of the meanest and most miserable specimens of humanity that any civilised country could produce. His spiteful and devilish attack is of course anonymous, but the post mark and person whom he would seek to slander, locate the writer as residing in Goulburn. We pity him but loathe his act, and tell him his vile slander has been committed to the flames, and would refer him to ponder 1 Cor. vi. 10. Lest he should not have a New Testament in his house, we quote the passage for his information and he will see that he has fallen into very bad company. "Be not deceived . . . Neither thieves, nor covetous, nor drunkards, nor revellers, nor extortioners shall inherit the Kingdom of God."

SUNDAY SCHOOL INSTITUTE.

In connection with the Sunday School Institute a Conversation will be held at the Chapter House, under the presidency of the VERY REVEREND the DEAN on Monday, 2nd July, at 7.30 p.m. An Address to Teachers will be given by the Right Rev. the Lord Bishop of Goulburn, and paper, open to discussion, will be read by the Rev. W. Martin, B.A. "How best to simulate in teachers more conscientious labour and greater efforts after self-improvement." All Clergy and Teachers invited. A Committee of ladies have kindly undertaken to provide light refreshments in the course of the evening. It is hoped to make the gathering of a social as well as an instructive character.

The Rev. C. BLACKET, B.A., has been appointed Secretary to the Sunday Schools in the Rural Deanery of Parramatta, and the Rev. J. G. FENTON has undertaken to organize, as far as possible, a system of 'grouping' for Sunday School purposes, the Parishes in the Rural Deanery of East Sydney.

Mr. J. FOSTER and Mr. W. H. CAPPER have been appointed to serve as delegates on the Institute Committee for the respective Parishes of St. John's, Balmmain and St. Jude's, Randwick.

Affiliation fees to the Institute are now due, and may be sent to the Secretary (Rev. E. C. Beck, St. Clement's, Mosman), who will also be glad to provide deputations as may be desired.

The Rev. E. C. BECK, Secretary and the Rev. A. R. BARTLETT, M.A., attended on behalf of the Institute, and spoke at a large gathering of Church workers at Campbelltown on Thursday the 14th. On the evening of the same day the Rev. E. C. Beck attended the East Sydney Rural Deanery Chapter Meeting in order to explain at length the proposed system for the grouping of Parishes.

A good prayer this from one of the oldest Liturgies: "Lord support me all the day long of this troublesome life, until the shadows lengthen, and the evening comes, and my busy world is hushed, and the fever of life is over, and my work is done. Then in Thy mercy grant me a safe lodging, and a holy rest and peace at the last Amen, Lord Jesus, Amen."

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

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NEWS OF THE WEEK.

Friday, June 15.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Rev. T. B. Tress. Concert held in aid of Echo Farm Home in the Congregational Church, Willoughby. The Mayor of Willoughby in the absence of the Hon. J. Kidd, M.L.A. presided. Archdeacon Campbell, M.A., visited Carcoar. A large congregation assembled in St. Paul's. The Bishop of Grafton and Armidale delivered a lecture at Lismore.

Saturday, June 16.

The Rev. T. B. Tress delivered an address at Rugles Hall, Cooee. The Cantata "The Flower Queen" was rendered by a choir in aid of the St. Augustine Sunday School, Bulli. Mr. Edwin Grout, Organist of St. Philip's, Church Hill, was presented with an address and travelling bag from the Incumbent, Churchwardens, Choir and Parishioners. The presentation was made in view of Mr. Grout's intended departure on a visit to England.

Sunday, June 17.

The Preachers at the Cathedral were:—11 a.m., the Rev. R. B. De Wolf, 3.15 p.m., Canon Moreton, 7 p.m., The Precentor. At St. John's, Darlinghurst, 11 a.m., The Bishop of Newcastle, 7 p.m., The Rev. R. B. De Wolf. At St. Thomas', Balmain, the Bishop of Newcastle preached at the evening service. The Revs. H. Wallace Mort, M.A. and Dr. Manning exchanged duty on Sunday morning. The Rev. W. Martin, B.A., preached at Holy Trinity, Miller's Point at the morning service and the Rev. J. W. Gillet, B.A. at the evening service. The Rev. H. M. Trickett of Blackheath preached at St. Barnabas, morning and evening. The Rev. F. B. Boyce preached at St. Peter's, Cook's River Road at the evening service. Dr. Rutledge was the preacher at St. Matthias' Paddington, at the evening service. The Rev. J. Howell Price of St. Saviour's, Redfern, and the Rev. G. Middleton of Seven Hills exchanged duty. Canon Sharp, M.A. preached at St. James', King Street at the morning service. A new Church was opened at Fairfield in the district of Smithfield. It is a wooden structure capable of seating 200 persons. Archdeacon Gunther, M.A. was the preacher. The Bishop of Grafton and Armidale preached at St. Andrew's, Lismore morning and evening.

Monday, June 18.

Annual Meeting of the Churchman's Alliance held at St. Paul's, Redfern. Afternoon meeting under the presidency of Mr. J. Barre Johnson. Evening meeting under the presidency of the Rev. W. A. Pain, B.A., and Mr. John Kent. Report in another column. Committee of the Diocesan Educational and Book Society met at 4 p.m.—Open Air Service within the Cathedral Gates 1.15-2 p.m. Rev. J. Dixon. The Bishop of Grafton and Armidale was welcomed at a conversation at Casino. Concert at St. John's, Darlinghurst by the pupils attending the Parochial Day School, assisted by friends.

Tuesday, June 19.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Mr. W. H. Dibley. The Gleaners' Union (C.M.A.) Half Yearly Meeting was held. In the afternoon a Ladies Meeting was held in the Chapter House, when the subject of "The Work of the Holy Spirit in connection with Foreign Missions" was considered. The speakers were Miss Alice Phillips and Miss Gurney. The General Meeting was held in the evening under the presidency of the Dean. Addresses were delivered by the Rev. D. Arty Irvine, Mrs. Walker and Mr. C. B. Walsh. The Bishop of Grafton and Armidale administered the Rite of Confirmation at Casino and delivered a lecture in the evening. Twelfth Anniversary of St. John's, Balmain celebrated by a social gathering of parishioners which was largely attended. A successful reunion of the Choir of Holy Trinity, Dulwich Hill, was held. About 60 members of the Choir and their friends assembled.

Wednesday, June 20.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Rev. J. H. Mullens. Miss Agnes Hillary gave a pleasant concert at the Y.M.C.A. Hall, in aid of the funds of the Church Home. The Bishop of Grafton and Armidale preached at St. Andrew's, Lismore, at 11 a.m., and left in the afternoon for Byron Bay and the Tweed.

Thursday, June 21.

Annual Prize Giving at King's School, Parramatta. Chapel Service at 2.15, and the Prizes were delivered by His Excellency the Governor at 3.15. The Council of the Church Missionary Association met at 4.15-2 p.m.—Open air service within the Cathedral Gates, 1.15-2 p.m. Mr. Daunt. Annual Tea Meeting at St. Peter's, Wollomooloolo held prior to the departure of the Rev. T. B. Tress for St. Stephen's, Richmond. The Dean presided.

Friday, June 22.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Rev. T. B. Tress.

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HOMES FOR ALL.

It will be seen by our advertising columns that Mr. J. Y. Mills, Auctioneer of Pitt St., has had placed in his hands an estate to be sold privately in small holdings to suit purchasers. The terms are such as are within the reach of all and when added to it as an additional security the fact that a Life Policy in the world-renowned A.M.P. Society may be obtained for a very small additional payment, it places the possibility within almost anyone's power of purchasing a home for themselves and leaving in case of accident a solid and assured future for the wife and little ones; to any reflecting man this is an opportunity not to be neglected, as properties such as these that are now quoted at low prices as a result of the late financial crisis, must in a short time and in view of the wonderful elasticity of the N.S.W. market resume their real value so that an investment now means a profit hereafter substantial and sure.

NEXT WEEK.

SUNDAY.

FIFTH SUNDAY AFTER TRINITY.

St. John Baptist.

Lessons: Morning—1 Samuel 15 to v. 24, or Malachi 3 to v. 7—St. Matthew 3. Evening—1 Samuel 16 or 17 or Malachi 4—St. Matthew 14 to v. 13.

The Cathedral.—11 a.m., The Dean.

3.15 p.m., The Precentor.

7 p.m., Cannon Kemmis.

Holy Communion at 8 a.m.

MONDAY.

Lessons: Morning—Nehemiah 13 to v. 15—Acts 7 to v. 35. Evening—Nehemiah 13 to v. 15—1 John 1. Standing Committee of Synod, 4 p.m.

TUESDAY.

Lessons: Morning—Father 1—Acts 7 to v. 35 to 8 v. 5. Evening—Ezra 2 to v. 15 and 3—1 John 2 to v. 15. Council Church of England Grammar School, 4 p.m.

WEDNESDAY.

Lessons: Morning—Ezra 4—Acts 8 v. 5 to v. 26. Evening—Ezra 6—1 John 2 to v. 15.

THURSDAY.

Lessons: Morning—Ezra 6—Acts 8 v. 26. Evening—Ezra 7—1 John 3 to v. 16.

FRIDAY.

St. Peter Ap.

Lessons: Morning—Ezekiel 3 to v. 4 to v. 14—John 21 to v. 15 to v. 23. Evening—Zechariah 3—Acts 4 to v. 8 to v. 23.

The Cathedral.—Holy Communion at 8 a.m.

SATURDAY.

Lessons: Morning—Job 1—Acts 9 to v. 23. Evening—Job 2—1 John 3 to v. 16 to v. 7.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Grammar School, 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. O. Beck, Mosman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

A regrettable oversight was made in the selection of the passages in the Institute's Bible Reading Cards for 'his week, and I trust that great care will be exercised to avoid such a thing in future. In cases like that of my own household, where the passage is read aloud, verse by verse, by the whole family, of all ages and both sexes, any recurrence of such a selection would be fatal to the retention of the cards.

I should like to recommend to those Teachers who are endeavouring to interest their children in the C.M.S. Missions, the Gleaners' Atlas, which will familiarize them with the situations of the various Missions, and thus enable them to make the matter more interesting to their scholars. But whether we are interested in C.M.S. work or not, every School ought surely to respond to the appeal of the Bishops of Australia, and take an interest in the work of the Australian Board of Missions. The more the spirit of Missionary zeal has been cultivated in our scholars—and in ourselves—the more hearty will be the response given to those who want to set our Australian Missions on a satisfactory footing.

There are three methods of taking a Young Men's Bible Class. The first and the best is to maintain spiritual teaching on spiritual and moral topics throughout the whole lesson. Some people have the enviable power of doing this and yet succeeding in making the class attractive to numbers of youths and men. They can make a Bible lesson intensely interesting and yet confine it to the topics with which it is concerned. Of course this is the result of hard study and careful preparation, but it also needs a combination of deep earnestness and experience of life, combined with a rare power of influencing others. A more common method of giving such lessons is the one which I myself adopt. It is to take a Scriptural subject but to illustrate it copiously by references to all sorts of persons and things—endeavouring to preserve the unity which alone gives force to one's spiritual teaching and yet giving variety by allusions to all sorts of subjects which young men are naturally interested in, and to all sorts of problems which they are likely to have to face. This plan has obvious drawbacks, and I am fully conscious of them; but I have to plead that it teaches the greatly needed truth that the Gospel of Christ is for every-day use, and it also stores the minds of the hearers with many facts which are interesting and useful. The great caution needed is that the illustrations must be kept subordinate to the main spiritual teaching. If scholars leave the room with their

minds more full of secular matters than the Christian truth which the teacher has been inculcating, the plan is a failure.

The third plan will best be illustrated from the following plan of Senior Class lessons for the coming quarter in a Wesleyan School in the suburbs:—

June 3	...	Scriptural Topic.
" 10	...	Youth
" 17	General Gordon	China
" 24	...	Khartoum
July 1	...	Scriptural Topic.
" 8	...	The First Traveller
" 15	The Land of	The Pyramids
" 22	the Nile	The Exodus
" 29	...	The Rosetta Stone
Aug. 5	...	Scriptural Topic.
" 12	...	The Slave Trade
" 19	America, 1860	A Divided People
" 26	...	The Last Battle
Sept. 2	...	Scriptural Topic.
" 9	...	The Story of a Flower
" 16	Bits of God's	A Sea Shell
" 23	World.	Coral
" 30	...	A Miner (the Earthworm)

The correspondent who kindly sent me this plan, says: "The author of it is my brother-in-law, who is teaching the elder boys in the school named, and to make the course of lessons attractive—which seems such a necessity in the present day—he has adopted the plan, and printed a number for circulation. Such a course entails much research. When I add that he (being a draftsman) illustrates his subject with rough sketches, you will understand that he is doing what many an earnest teacher cannot possibly do. Nevertheless I think the scheme worthy of submitting to you. Of course, all through, the chief subject of instructing the youth in ways of holiness is strictly borne in mind, and it is hoped thereby to sow good seed in a pleasant and instructive manner. The Scriptural Topic is left open and will be taken as prompted by the Spirit of God."

My comment is that the course will be undoubtedly most interesting, and in the hands of a man of deep Christian earnestness will be probably most helpful to the religious life of the hearers. But while it would be a capital scheme to adapt for week-day lessons, I am afraid to recommend such a plan for general adoption on Sundays. The secularity or spirituality of the treatment depends so entirely on the teacher that, while I am glad to publish it as suggestive, I fear that if such a scheme were generally adopted we should be inclined to secularize it. And I dread that secularizing which is so unpleasantly conspicuous in the Churches in America. It may be that I am too conservative in this respect, certainly the tendency of pleasant Sunday-afternoons, and so on, is against me. There is no reason why we should not study Biography, Topography, History and Science on Sundays; all have deep religious interests and our religious magazines are largely occupied with such; but it entirely depends on the treatment by the man who deals with them as to whether they are merely topics of secular interest or steps to lead our souls nearer to God.

J.W.D.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

I am glad that M. has brought forward the subject of over-organization in Dioceses and Parishes. As regards the surplusage of Committees in the Sydney Diocese, the matter was ably dealt with a year ago in a paper by the Rev. E. A. Colvin, but beyond a few comments in this column, no result appeared to come from his suggestions. About the same time, also, if I remember aright, an "Open Column" article strongly recommended such an amalgamation of the Melanesian and New Guinea Missions as has long been advocated by the Bishop of Tasmania. But beyond vague talking about such a coalition of forces, nothing appears to have been done, and the new Bishop must be allowed to "look round" and see all aspects of the matter before he can be expected to take action. As regards amalgamation of Diocesan Organisations, the matter looks easy enough, but the perversity of human nature is very loth to give up the management of anything into the hands of others. Still, if two large secular bodies like the Shearer's Union and the Labourer's Union can unite and form one solid body, and accomplish the result apparently with no friction, or very little, our Church might fairly be expected to do the like, unless her conduct is misplaced that the Holy Spirit is guiding her sons to self-restraint and unselfishness.

The question is treated by "M" chiefly from the Parochial point of view. And many a Clergyman in the Sydney Diocese, where over-organization is rife, must have felt like the parents who were called upon to sacrifice one of their children. When they selected a child for sacrifice, that child immediately seemed to appear the dearest of the family. The absence of any society that has been started in a parish leaves a gap in the family circle that many cannot but regret. And yet the multiplication of organisations, unless all the irons can be kept hot by different sets of people and without the constant super-

vision of the Clergyman is a great evil. Some of our Church-workers have hardly any home-life, and their relatives must suffer from this neglect of home interests. Dickens' picture of Mrs. Jellyby who neglected her own household in her philanthropy for the natives of Borrioboola Gha, is a portrait always to be borne in mind by a Clergyman who is inclined to work some of his Christian helpers too hard.

But there is also such a thing as under-organisation and I cannot but think that the Brotherhood travelling reporter is in the right when he comments on the great need that exists in many up-country places for more work among young men and women. Do we not want, in each parish, some body answering to a Communicant's Guild, to unite workers together and to set them working at all sorts of spiritual work? The "Christian Endeavour" Society has its various Committees taking up varied kinds of work. We need not have the Committees, but we do need the workers to work. I should like to see the matter thoroughly dealt with in a series of exhaustive articles, which should argue out such questions as "What is real work" for Temperance, for young men and women, for the building up of Christians, etc.?" We differ greatly on the point, and a full discussion of it, apart from all party spirit, would be useful. To give examples to show what I mean: Is a daily service helpful in proportion to the labour? Is a miscellaneous Temperance entertainment? Is a young Men's cricket club? And so on. All of us agree that there must be a Sunday-school and a Choir; but after that point we seem to differ, not merely because the parishes differ, but because the leaders in those parishes have different opinions.

A letter lately appeared in the English Record, which showed how impossible it is for some people to work without their own little society. It was from a friend of the C.M.S., who proposed, as a means of helping the Society, that it should at once withdraw its contribution towards the stipend of the Bishop of Jerusalem, and that all members of the C.M.S. Committee should withdraw from all connection with other Boards or Missions. That gentleman, it is plain, wants a society that will do exactly as he wishes, and if it transgresses the least bit from what he approves, his interest in its work becomes lessened. This is one of the excesses to which private judgment is inclined to run, and which is very noticeable in letters to Evangelical papers, and in the starting and carrying on of many parochial societies. We want all to cut their coat exactly after our fashion, instead of recognising that we have to consider the opinion and the welfare of the whole.

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.

MELANESIAN MISSION.

DEAR SIR,—In your leading article of June 9th re Melanesia, you conclude, and rightly, by saying that "God and the Church expects us in this our day to do our duty for Melanesia." I hope you do not lose sight of the fact that there is a Mission in this place which might be correctly called a branch of the Melanesian Mission, but it is almost entirely unknown outside the Diocese in which it is situated.

There are at present about 400 men and women on the roll of the Mission, who are regularly visited and instructed by the Missionary in charge, many of them being, I am thankful to say, good Christians: our object being to carry out the work which the Bishop-designate of Melanesia stated at his "Welcome" it was his intention to do, viz., to ensure that those who went back to the Islands from Queensland should return as Christians. I am thankful to say that many do return Christians, and we occasionally receive very gratifying accounts of them. On the arrival of the Rio Lago labour vessel from the Islands last month, I received a message from a man who had been baptised by me just previous to his return home to Opa, telling me that he had built a school at his place and had a large number of boys who met him regularly for instruction.

By the Rio Lago, on her return to the Islands last week seven or eight Christian men returned home. One man (Matthew Worship) was returning to Motloi, at his own wish, though a native of Pentecost, because, as he stated, there were more schools at the former place. I hope to hear more of him. He is a sincere Christian and a regular Communicant, and for the last six months has been taking an outside meeting for me every week, and though he will be a great loss to us yet it is to be hoped that by God's blessing he will be of great service to his own people.

So many of our Mission boys leaving by the Rio Lago, my wife and I took the advantage of going on board just before their departure to give them a "send off," concluding with the parting hymn "God be with you till we

meet again." The parting was a trying one to us both, especially in the case of Matthew.

In conclusion, I would ask your readers to remember the Church of England Mission to the South Sea Islanders in Bundaberg, both by their prayers and offerings, for both are needed.—Yours truly,

I ERNEST OLAYTON,

Missionary.

Bundaberg South Sea Mission, Queensland, 14th June, 1894.

AN ENGLISH BISHOP ON "HYMNS ANCIENT AND MODERN."

TO THE EDITOR.

SIR,—I should feel obliged if you would kindly insert the following opinion of the above well-known hymn book given recently by the Bishop of Worcester in a letter by him to the *Rock*. It should open the eyes of many.

"In a leading article in your last issue you express a not unnatural surprise at the line which was taken at the Southern Convocation with regard to the adoption of a Hymnal which might go forth with the sanction of Convocation, and be recommended for general use in our Churches. You observe that it was quietly assumed that *Hymns Ancient and Modern* ought to form the basis of the proposed collection. To this you very justly demur, and you ask, 'Why was no voice raised to point out the false teaching of this book?' And, giving specimens of this false teaching, you ask whether the Bishops of Worcester, Liverpool, and Exeter believe and sanction such teaching? For myself I answer unhesitatingly, No. I extremely regret that I was unable to be present at the discussion in Convocation. If I had been there I should have expressed in the most emphatic manner my disapproval of any proposal to make this book the groundwork of a universal Church hymn-book. Some thirty years ago I pointed out in letters to a Welsh newspaper the Romanising tendencies of the book. Again and again since I have said that it had done more to familiarize the minds of our congregations with Romish doctrine than all other agencies put together, and that its influence was the more powerful in proportion as it was the more subtle and indirect. I have been grieved to see the book adopted in Churches where one might have hoped a healthier tone prevailed. The book has three marked defects: It teaches false doctrine, and especially on the subject of the Sacraments; it encourages a weak and morbid sentimentalism; and many of the so-called hymns are the barest and boldest prose put into rhyme, this last defect being, of course, of infinitely less importance than the other two. The tunes, I believe, and the tunes alone, have floated the hymns. And why should it be the basis of an authoritative collection when we have to our hand an infinitely preferable hymn-book, published by that thoroughly Church Society, the S.P.C.K. The hymns in that collection, with scarcely an exception, are such as every loyal Churchman can use, and it has been carefully and conscientiously put together, and it is free from the glaring errors in doctrine and the unhealthy, unmanly sentimentalism which disfigures the other book. I shall certainly not conceal my opinion of the mischievous tendencies of *Hymns Ancient and Modern*, and so far as my influence extends I shall discourage its use."

I am your obedient servant,

ANGLICANUS.

THE HOME.

SOME LITTLE "LETS" IT WOULD BE WELL TO FOLLOW.

FOR HUSBANDS AND WIVES.

By observing as closely as possible the following "lets," the number of homes "to let" will be materially decreased:—

Let each allow the other to know something.
Let each consult the other's feelings.
Let each realise the fact that they are one.
Let the husband frequent his home, not the club.
Let his having "to see a man" wait till next day.
Let his latch key gath' r unto itself rust from misuse.
Let him speak to his wife, not yell "Say," at her.
Let him be as courteous after marriage as before.
Let him confide in his wife; their interests are equal.
Let him assist her in beautifying the home.
Let him appreciate her as his partner.
Let her not worry him with petty troubles.
Let her not narrate Mrs. Next Door's gossip.
Let her make home more pleasant than the club.
Let her dress as tastefully for him as for strangers.
Let her sympathise with him in business cares.
Let her home mean love and rest, not noise and strife.
Let her meet him with a smile, not a frown.

LOWLY, YET CONSECRATED MOTHERS.

Let us magnify for once the Christian mothers whose sons are not known to fame, but are known to Him to whom there is nothing small. They stand unnoticed in pulpits, sit in the pews, occupy the ordinary places of business, make up the average of noble Christian character that gives strength and perpetuity to the Church and the State.

As one mingles with the life of the common people, witnesses the toil, the Christian fidelity, the suffering almost to martyrdom of mothers unknown beyond a small circle, his admiration must be kindled almost to adoration. If one could be forgiven for idolatry, it would be for worshipping a

Christian mother who had given it life, and by her ceaseless labour, her long suffering patience, her prayers and tears her counsels oft repeated, had led him to "Behold the Lamb of God that taketh away the sin of the world." Nor did her blessed ministry cease when she saw her children among the saved ones. Her guidance to the noblest aims in living did not even cease when she passed from earth to the unseen presence. A memory became a living presence of all that in human life is lovely and stimulating to highest aims. Blessed among the sons of men are the children who have received their life and nurture from a Christian mother. Let the mothers who toll remember that they are not hidden from God. They occupy most important positions in relation to the world's betterment. It was a humble Jewish maiden that gave to the world our Redeemer. Though she was most highly favoured among women, every consecrated Christian mother has a mission that links her in service and glory with the mother of Christ.

To have fulfilled the mission of consecrated motherhood is to have glorified the Son of Mary, who was the Son of God.

LUTHER'S CRADLE HYMN.

Away in a manger,
No crib for a bed,
The little Lord Jesus
Lays down His sweet head.
The stars in the sky
Look down where He lay—
The little Lord Jesus,
Asleep on the hay.

The cattle are lowing,
The baby awakes,
But little Lord Jesus,
No crying He makes.
I love Thee, Lord Jesus!
Look down from the sky,
And stay by my cradle,
Till morning is nigh.

Something to Live For.

A CURE FOR UNREST.

We knew an ambitious man, who, under the strain he subjected himself to, in order to attain a high rank in his profession, fell a victim to nervous prostration. His strong constitution yielded to the spell, until he seemed to be threatened with numerous diseases. Medicine seemed to have no restorative power, and in an agony of mind he said to a friend:

"I am hopeless for the future; there is nothing for me in life worth living for."

Realising the gravity of the case, and restraining a humorous impulse, the friend replied:

"Nothing worth living for! Who do you expect to support your lovely wife, and educate those bright and beautiful children? No, sir; it would be a lasting disgrace to your family for you to give up and die."

The thrust reached the heart, and awakened an ambition to live for loved ones. He was not a praying man, but in his despair he cried unto the Lord for strength. He afterwards told his friends that during his struggle to keep his purpose and regain his energy, a hundred times a day, as the feeling of weakness would come over him, he would silently appeal to God for help, and once, while walking along the street, he heard his own voice as he repeated, "God help me," over and over again, which he found necessary to keep the despondent feelings from gaining the mastery. This led to his conversion and ultimate restoration to health and usefulness in life.

All those who give way to the feeling of unrest may not go so far, although some take their own lives; but from the first tendency there is a danger, and the earlier heroic measures are taken to check the disease (for it becomes a disease) the better. The best remedy is the undertaking of some humanitarian or Christian work with a prayerful spirit. To think and work for others is a rest and an inspiration for the heart and brain, and a tonic for the nerves. While thus engaged for others, Nature will have a chance to do her restorative work.

The essence of lying is in deception, not in the words. A lie may be told by silence.

NO COUNTERFEIT INFIDELS.

"Did you ever see a counterfeit bank-note?"
"Yes."
"Why was it counterfeited?"
"Because the genuine note was worth counterfeiting."
"Did you ever see a scrap of brown paper counterfeited?"
"No."
"Why not?"
"Because it was not worth counterfeiting."
"Did you ever see a counterfeit Christian?"
"Yes."
"Why was he counterfeited?"
"Because he was worth counterfeiting."
"Was he to blame for the counterfeiting?"
"Of course not."
"Did you ever see a counterfeit infidel?"
"Why, no."
"Why not?"
"Ahom!"
We pass the above catechism along.

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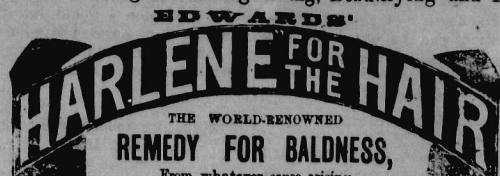
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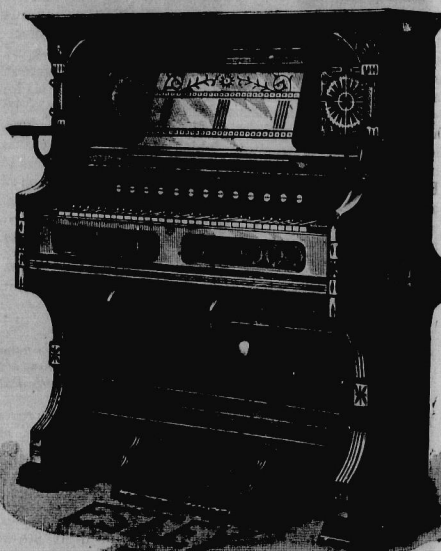
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JUNE 23, 1894.

We omit this week our leading article, also several
letters and other items in order to give space for matter
which we believe will deeply interest our readers. We
refer to the interview between a representative of
the *Westminster Gazette* and the Most Reverend the
PRIMATE; to the papers read at the Annual Meeting of the
Churchman's Alliance, and also that read by M. H. H. at
the Buri-decanal Conference of Church Workers held at
Campbelltown last week. A report of the Gleamer's
Union Half-yearly meeting held on Tuesday, and a paper
by Mr. W. E. Toose, are held over until next week.

Australian Church News.

Diocese of Sydney.

RURAL DEANERY OF LIVERPOOL AND CAMDEN.

A Conference of Clergy and Churchworkers for this
Deanery was held in Campbelltown on Thursday, June 12,
under the presidency of the Right Reverend the Lord Bishop of
Newcastle. The Holy Communion was celebrated in St. Peter's
Church at 11 a.m. The Lord Bishop of Newcastle preached
a most encouragingly helpful sermon. A large congrega-
tion was present including workers from all the parishes in
the Deanery, and there were eighty Communicants. The
Clergy present besides the Bishop were the Revs. E. C.
Beck, A.K.C., and A. R. Bartlett, M.A., (visitors) the
Revs. H. Dicker, G. H. Allnutt, C. J. King, M.A., E.
Murray, T. V. Alkin, M.A., D. H. Dillon, and J. Maclean,
(locum tenens of the Rev. T. R. Regg). After Service, the
Conference met in the Town Hall. The Conference was
opened with a hymn and prayer. The following resolution
was then put to the meeting:—"That this Conference of
the Clergy and Church Workers in the Rural Deanery of
Liverpool and Camden thankfully recognises the ready and
helpful interest shown by the Right Reverend the Lord
Bishop of Newcastle, and cordially welcomes His Lordship
as its President. Carried—the Conference rising. His
Lordship acknowledged the resolution in his own happy
way, and the Conference adjourned for luncheon. After
luncheon, the Rev. E. C. Beck opened the subject of
Sunday-school Work in an able and exhaustive speech.
The Revs. A. R. Bartlett, C. J. King, H. Dicker, Messrs.
Ed. Burton, and D. H. Barker followed. J. Hole, Esq.,
Organising Secretary of the Committee on Religious In-
struction in Public Schools, opened the subject standing
under his name in an able and most interesting
paper published in another column. Mr. Ed. Bur-
ton, the Revs. C. J. King, A. R. Bartlett and E.
Murray followed, and Mr. Boardman read a well-prepared
paper. Mr. Hole then gave a Model Lesson to a class of
children. The Conference closed with the Doxology and
the Blessing. After tea, Divine Service was held in the
Church, the Rev. A. R. Bartlett, M.A., being preacher, and
the Bishop of Newcastle being present, Mr. Knight, the
Organist of the Church played some pieces on the new
Organ after the Service. It was generally acknowledged
that the day was profitable and pleasant. Had there been
more time, there would have been fuller discussion, and
more would have been heard of the voice of the Right Rev.
President, who is known to take a large and true interest in
the matters under the consideration of the Conference.

ST. PETER'S, CAMPBELLTOWN.—An Organ Re-
cital in aid of the new Organ Fund, was given in the Town
Hall on Tuesday, June 12th. The Organ recently acquired
was used. Mr. F. C. Knight, Organist of the Church, ar-
ranged the concert, and showed the capabilities of the in-
strument by playing several pieces. Mrs. Coker and Miss
Bathaway were the lady vocalists. The Rev. S. S. Tovey,
B.A., Messrs. Hamblin, T. Rudd, and T. S. Alkin con-
tributed songs. Master R. Neild played the piano accompani-
ment to the organ. The Recital was well attended, well
carried out, and the result is that a good sum is in hand to-
wards diminishing the debt on the organ. A sulky, horse
and harness have been given to the Incumbent by friends
and Parishioners. The seventy-fourth Anniversary of St.
Peter's Church will be celebrated on St. Peter's Day,
Friday, Sunday, and the Sunday following.

HOLY TRINITY, SYDNEY.—Special Jubilee Ser-
vices were held in the above Church on Sunday last, to
commemorate the 50th year of its history. The Rev. W.
Martin, B.A., of St. Barnabas, preached an interesting
sermon in the morning on the text "What think ye of
Christ?" In the evening there was a large congregation
to listen to Rev. J. W. Gillett, B.A., of St. Matthias, Pad-
dington. Active preparations are also going on for a
Jubilee and Jubilee Sale to take place the first week in
July.

FAIRFIELD.—(Opening new Church).—A new Church
(St. Barnabas) was opened for Divine Service last Sunday,
the 17th inst., at Fairfield, by the Ven. Archdeacon
Gunther, M.A., assisted by the Rev. J. O'Connor, Incumbent of
the Parish. A large congregation was present, the Church being
crowded, many not being able to gain admittance. The
Archdeacon delivered a very able and instructive address,
basing his remarks on the life and character of St. Barnabas.

ST. LUKE'S, BURWOOD AND CONCORD.—
(Bazaar or Sales of Work).—Bazaars or Sales of Work have
of late exercised the minds of some writers in the daily
papers, and in your columns. It seems to me immaterial
whether the first or second designation is employed. "A
rose, etc." A far more important question, as it seems to
me, is whether they should or should not be regarded as a
part of our Church work. And this, again, must turn on
the manner in which they are conducted. If raffles, lotteries,
etc., are tolerated, then to any one who believes that the
Church of Christ is not of the world there can be but one
answer—"Come out and be ye separate, etc." Last week,
there was held in our new Parish Hall a Sale of Work.
The materials were brought together by three branches of
our Church Workers, viz., "the Christian Workers Asso-
ciation"—(ladies); "the Sowers' Band" (children); and
"the Young Men's Church Institute." They not only pro-
vided, but made the greater part of the things exhibited for
sale. There were, in all, six stalls, viz., two of needle-

work, one of numerous small things made by the children,
one of articles chiefly of woodwork, made by the young
men, a provision stall, and a refreshment stall. Canon
Moreton opened the sale with prayer, then he and Mr.
Alfred L. Bray addressed the stall-holders and the visitors.
After this Mrs. Alfred Bray, with a few words of congrat-
ulation, declared the Sale open. As it had been opened with
prayer it was closed with thanksgiving. This yearly Sale of
Work was commenced by the senior class of girls of the
Sunday-school in 1888, when the receipts were £53. Then
a short era of fluctuation set in. In 1890 it made a new
start, and the following will show the yearly receipts:—
1890, £29; 1891, £37; 1892, £58; 1893, £66; 1894, £83.
These figures show a steady growth since 1890, but, what is
far more gratifying to be able to record is, that, from the
Bible Class of young women in the Sunday-school the three
branches of Church Workers above named have sprung into
existence. It is in contemplation to enlarge the Yearly
Sale so as to embrace the whole Parish. This may lead to
some other branches of Church Work, as well as add to the
income of the Parish. But it is devoutly hoped that it will
ever be regarded as having a spiritual as well as a material
aspect. Let the former be kept in view, then no one can
justly complain of the latter.—Communicated.

ECHO FARM HOME.—The Committee met at Trafal-
gar House on Friday, the 15th instant. The Monthly report
was of a satisfactory character. There were 16 members
in residence, and the general health was good. The new
dormitory and dining-hall were nearly completed, and a new
wharf for landing passengers was in course of construction.
The grounds are being tastefully laid out under experienced
superintendence. The funds were in a fairly healthy condition,
a considerable portion of the income consisting of contribu-
tions from members, past and present, and thankofferings
from their friends. Arrangements, on a large scale, for the
Annual Excursion and Meeting, in July, are being made,
and will be duly advertised. The Concert at Willoughby,
last week, in aid of the funds, was very successful.

Diocese of Newcastle.

"THE STORY OF THE CHURCH OF ENGLAND."
—On the evening of 15th inst., the first of a series of Lantern
Lectures, illustrating and setting forth the History of the
Church of England, was delivered in St. James' Schoolroom,
Morpeth, by the Rev. A. J. H. Priest, formerly of Gres-
ford, now of Ballarat. There was a good attendance. The
Rev. Canon Goddard, who has undertaken the organisation
of the series, and who will probably be the second lecturer,
in a few words sketched the purpose of the lectures, and in-
troduced Mr. Priest, who, being on a visit to his old Dio-
cese, had kindly consented to give the opening lecture.
The importance of the subject—the story of the develop-
ment of an important branch of the Church of Christ, that
was to say of the Kingdom of God upon earth, could not
the Rev. Canon say, be over-estimated. And he was sure
those who listened at any rate to that first lecture could not
fail to be edified and instructed.

GRESFORD.—Rev. A. J. H. Priest, who now occupies an
important Cure in the Cathedral City of Ballarat, spent
Sundays the 3rd and 10th of June in his old Parish of
Gresford. He preached in four of the Churches, which were
each of them crowded, but at Gresford some of the congrega-
tion had to remain outside, there not being room in the
Church.

PRESENTATION.—Mr. King, Organist of St. Mary's,
West Maitland, was last week presented with a very handsome
and serviceable oak secretary of cabinet form, purchased
by subscriptions procured by Mrs. Craik and Miss Gorrick.

CLERICAL MEETING.—The next Clerical Meeting is
arranged to take place at Canon Goddard's, at Morpeth on
Thursday, 21st June, commencing at 11 a.m.

SINGLETON.—(Presentation).—A most appreciative ad-
dress and testimonial have been presented by his old pupils
to Mr. E. B. Cragg, teacher for upwards of eighteen years at
Roughit Public School. Mr. Cragg and his family are true
and consistent members of the Church of England. It must
now be apparent that the New South Wales Education Act
in conferring upon the Clergy the boon of the Religious In-
struction hour has infused into the system a recognition of
that acknowledgment of Religion without which no Edu-
cation is worthy of the name.

Diocese of Bathurst.

WYALONG.—A new site for a Church has been pur-
chased at Wyalong. Five acres of land have also been
taken up just outside the township as sites for Parsonage
and School Residence. The congregations at the services are
increasing, but a larger staff of Clergy is much needed. A
gift of Prayer Books has been received from Mr. J. Sandy.

You complain of empty churches. Have you ever
complained of empty preschers?

"Now, lady, look beautiful and happy," said a photo-
grapher to the young woman. "So; that's it. There! I
have you. Now you may resume your natural expression."

"When we advance a little into life we find that the
tongue of man creates nearly all the mischief in the
world."

If the life of Christ be not your pattern the death of
Christ will never be your pardon.

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CHURCHMAN'S ALLIANCE.

The Annual Meeting of the Churchman's Alliance was held on Monday evening last in St. Paul's Schoolroom, Cleveland-street, City. Among those present were the Revs. J. D. Langley, A. W. Pain B.A., W. Martin B.A. (Sec.), F. B. Boyce, A. Killworth, B.A. LL.B., E. A. Colvin, J. Howell Price, S. Fox, J. Dixon, E. D. Madgwick, H. M. Trickett, H. C. Vindin, F. W. Reeve, J. Maclean, J. Best, P. W. Dowe, B.A., R. Noake, B.A., J. W. Gillett, B.A., M. Archdall, M.A., H. T. Holliday, P. N. Hunter, Dr. Houson, Messrs. F. L. Barker, C. R. Walsh, A. J. Wilshire, E. Burton, J. Barre Johnson, F. Johnson (Sec.), H. G. Davey, H. R. Wilson, J. B. Durham, J. Kent, P. Lucas, J. Worling, A. R. Minter and others. The afternoon Session was opened with prayer, and Dr. Houson, V.P., presided.

The Rev. A. Killworth, B.A. LL.B., read the following paper on

THE CANON OF THE OLD TESTAMENT.

The subject on which I have been asked to address you is the Canon of the Old Testament, or the growth of the Old Testament writings into the popular conception as a collection of books at once sacred and authoritative.

I am not unmindful of the fact that I may incur the charge of rashness in attempting to deal with a subject that requires a specialist to do it justice and to make it clear. But I will try to do my best, and no man can do more, to give you the result of my own somewhat desultory reading on what appears to me to be a fascinating though difficult question.

I should like, at the outset, to anticipate any feeling that may presently arise in the minds of any here by saying, in the words of Dr. Bruce, that the history of the formation of the Canon of the Old Testament is very disappointing. The facts are by no means such as we should naturally have anticipated (Apologies, p. 311). But however disappointing it may be, owing to the want of information and the obscurities almost natural to the subject, yet a partial view of the truth, I submit, is better than a more fictitious idea which has no correspondence in the realm of fact.

According to the traditional view, Ezra, Nehemiah and the men of the Great Synagogue played a very important part in connection with the formation of the Canon of the Old Testament. In the Fourth Book of Esdras the matter is presented in a somewhat extravagant form. It is stated that Ezra was inspired to recall to memory the sacred books of his people, that had been destroyed by the Chaldeans. It records how that five men were specially gifted with understanding that they might write down what he should tell them. "In forty days they wrote ninety-four books, and it came to pass when forty days were accomplished, that the Most High spoke, saying, 'the first that thou hast written, publish openly, that the worthy and unworthy may read; but keep the seventy last that thou mayest deliver them only to such as be wise among the people; for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.'" The book from which this extract is made is supposed to belong to the last decade of the first century, A.D.

A somewhat modified view of the subject is given in the Talmud, where the work of merely completing the Canon is ascribed to Ezra, Nehemiah, and the men of the Great Synagogue. "Who wrote the books of the Bible?" asks the Talmud. "Moses wrote his own book, and the section about Balaam and Job; Joshua wrote his own book, and the last eight verses of the Pentateuch; Samuel wrote his own book and the books of Judges and Ruth; David wrote the book of Psalms, of which some are attested by the ten venerable leaders; Jeremiah wrote his own book and the books of Kings and Lamentations; Hezekiah and his men reduced to writing the books of Proverbs, Canticles and Ecclesiastes; the men of the Great Synagogue edited Ezekiel, the twelve lesser prophets, Daniel and Esther. Ezra wrote his own book, and brought down the genealogies of the books of Chronicles to his own time."

"Who brought the remainder of the books of Chronicles to a close? Nehemiah, the son of Pechaliah." The Talmud, from which this extract is taken, is of the age of about 500 A.D., but it probably represents a Jewish tradition of a much older period.

The question arises, Are these extracts from these Jewish sources at all reliable? Have they any historic value? We can only answer in the words of Dr. Driver—"On the authorship of the books of the Old Testament, as on the completion of the Canon of the Old Testament, the Jews possess no tradition worthy of real credence or regard, but only vague and uncertain reminiscences, intermingled often with idle speculation" (Introduction p. xxvii). Or in the words of Professor Ryle, referring particularly to the passage about Ezra—"This legend is devoid of any historical value, but it probably reflects the popular conception relative to the part which Ezra was supposed to have taken towards the preservation of the Hebrew Scriptures." He further remarks that it probably rests on the account in Nehemiah viii., x. where Ezra promulgates the Book of the Law for the benefit and edification of the returned captives (Canon p. 241).

As to the Great Synagogue, the members of which are supposed to have taken such a prominent part in connection with the formation of the Canon, the same writer, after the most searching examination of the question, thus concludes—"There is no mention of the Great Synagogue

in the writings of either Josephus or Philo. There is no allusion to it in the Apocrypha. There is not a sentence in Nehemiah which, according to any literal interpretation, would lead a reader to suppose that Ezra founded any such assembly or college. There is no evidence from any literary source whatever nearer to the historic period to which the Great Synagogue is assigned, than a Mishnic Treatise, probably written in the second or third century A.D., i.e., several hundred years after Ezra" (Canon, p. 287).

This then is one of the points strongly insisted upon by the new Criticism—the utter unworthy character of Jewish traditions in regard to this important subject.

On the origin and growth of the Books of the Old Testament, and the completion of the Canon, we are referred therefore to the books themselves—internal evidence is all that we have to guide us. Of course this evidence has been variously dealt with, and the books themselves have often times been strangely criticized. But it is well to observe that it is only the extravagant and one-sided Criticism that is in the least degree likely to do any harm—the Criticism, I mean, that empties the Old Testament of every predictive element and every indication of Supernaturalism and reduces the record to a barren naturalism uninteresting in itself and unsuggestive in its teaching. Our English Scientific Theologians, and indeed many of the Continental ones also are on different lines. They are not satisfied with merely pulling down—indulgence in destructive Criticism—but they have manifested an earnest and sincere desire to construct and build up according to the most exacting principles of the historical and critical sciences. And if I mistake not the fruits of their labours are already being realised in the returning reassurance of the public mind in regard to the sanctity and authority of the Old Testament Scriptures.

A second point insisted upon by modern critics is the composite character of very many of the books of the Old Testament, i.e., they are made up of materials more or less ancient, and edited, not by men who were contemporary with the events recorded, but at a later date and by other hands; while some of the books, such as Isaiah, are made up of the works of two or more distinct authors, and the Book of Psalms contains a number of collections, some larger and some smaller brought together by slow degrees.

In proof and illustration of this, stress is laid on the fact that the Hebrew Scriptures themselves make distinct reference to an earlier literature from which they have been largely composed. 'The Book of the Wars of the Lord' and 'the Book of Jasher,' or 'the Upright' are two such collections of National Songs made use of (Numbers xxi., 14; Joshua x., 13; and 2nd Sam. i., 18). While in the Pentateuch we have certain poetical pieces which may have been in the first instance handed down orally. There is 'the Song of Moses and the Children of Israel,' sung after the crossing of the Red Sea; and the Songs in Numbers xxi., 14, 18, in commemoration of the Israelitish occupation of the Amorite territory. In the Book of Judges we have the Song of Deborah (Judges v.). In the composition of the Pentateuch, critics have discovered a variety of documents and distinct codes of Laws, belonging to different periods of history. Thus we have—

The Decalogue—Exod. x. 1-19.

The Book of the Covenant—Exod. xx. 20-23.

The Law of Holiness—Levit. xvii. 26.

The Deuteronomic Laws—Deut. v. 26.

The Priests' Laws, which in their present shape were not codified till the Era of the exile, and were probably developed from previously existing collections of regulations affecting ritual and worship.

In regard to the Historical Books it is well known that during the Monarchy there were kept at Court certain Scribes or Record-keepers whose work it was to make Official Records of events. Instances of these we have in the persons of Jehoshaphat (2nd Samuel viii. 16) (writer of Chronicles—Marg) in the time of David and Solomon, and Joab, the Son of Asaph (2nd Kings xviii. 18), in the reign of Hezekiah. Again and again we read of the 'Chronicles of the Kings of Israel and Judah.' These were probably short dry records made by the Record-keepers, and it is from these records that our present Historical Books were subsequently compiled, supplemented doubtless by traditions orally transmitted, so that while a good deal of the matter was contemporary with the events, the Historical Books were not put into their present shape till long afterwards.

Similar remarks apply to the Prophetic and Poetical Books. Take for instance the Books of Psalms and Isaiah. In regard to the Psalter a diversity of authorship is abundantly evident. Moses, David, Solomon, Asaph, Heman the Ezrahite, Ethan the Ezrahite, the Sons of Korah, are all recognised as contributing something to the Book as we now have it—although it ought to be observed that the portions attributed to these different individuals in the titles to the Psalms by no means corresponds with the judgment of modern Critics in regard to the Authorship.

'The Psalter as we now have it is made,' says Professor Sanday, 'of a number of smaller collections which once had a separate existence. The best analogy for the history and structure of the Psalms would be that which is supplied by our own hymn books. Just as the hymns of Watts and Wesley, of Newton, and Cowper, of Lyte and Keble have been to a greater or less extent incorporated into succeeding collections, so also a number of minor collections have contributed to make our present Psalter.' (Inspiration p. 193).

Relative to Isaiah, it is now generally admitted that it bears the impress of at least two distinct Authors. The first Isaiah, is credited with Chapters 1-39, and an unknown Author (the second Isaiah as he is sometimes called) with the remaining part of the book. The arguments in favour of this twofold character of the book take their colour from the internal evidence supplied by the book itself. The first division of the book is made up of a series of prophecies referring to different nations and belonging to a great variety of occasions, while the second division is for the most part homogeneous in character. It is supposed by critics to be the work of an unknown prophet of the exile, on the ground that the scene of the prophecies and the great figures of which the prophet speaks, as Cyrus, the Chaldeans, etc., are those of this period. (Professor A. B. Davidson, *Cam. Companion of the Bible*, p. 53.)

We turn now to the more direct part of our subject, namely that which relates to the actual time when the different parts of the Canon of the Old Testament became recognised as sacred and authoritative. We are introduced to the subject by the threefold division of the Old Testament literature, as recognised in the time of our Lord—'The Law, the Prophets and the Psalms.' With this tripartite division we are all familiar, and critics are of opinion that it suggests to us the several stages in the process of the formation of the Old Testament Canon. It is carefully pointed out by Ryle that the beginnings of the Canon are not to be confounded with the beginnings of the literature. Some parts of the Old Testament bear the marks of great antiquity—as having existed many years before they were popularly received as bearing the impress of Divine authority.

The first glimpse we get of the actual existence of any part of the Old Testament Canon is, according to modern critics, in the reign of Josiah. (B.C. 621). In the eighteenth year of that Monarch's reign, while certain repairs were going on in the temple, Hilkiah made the memorable discovery of the 'Book of the Law.' It is now generally admitted by critics that this 'Book of the Law' was substantially the same as our present Book of Deuteronomy. This is assumed on the grounds—

(1) That in the reforms carried out in consequence of the discovery the principles of Deuteronomy were observed.

(2) That the earlier prophets—Amos, Hosea, Micah and Isaiah 1—give no certain sign of having been influenced by the Deuteronomic laws; while

(3) The later writers to whom these laws were known i.e. the author of Kings, Jeremiah and Zephaniah, show that they were greatly influenced by them.

Here, then, critics tell us we are to recognise the beginning of the Hebrew Canon; not that the book was now composed, but that it first came into public recognition as sacred and authoritative. Dr. Driver says, "It is probable that its composition is not later than the reign of Manasseh." (Introduction, p. 82.)

But the discovery of this 'Book of the Law,' and the Reformation under Josiah, did not create any permanent change in the minds of the people at large. In due time they were ripe for captivity, and were accordingly deported from their own land by the King of Babylon. It is the opinion of critics that Babylon became the 'scene of a vigorous literary activity' (Ryle Canon of Old Testament, p. 73) and that it was during this period that the other component parts of the Pentateuch were compiled. We can of course understand how the Jews separated from the land of their Fathers and the privileges of Worship in connection with the Temple Services, would cherish the traditions of their race whether handed down to them orally or by written records. As they hung their harps on the willows of that strange land they would remember Zion, and in that remembrance the past would become not only deeply real, but supremely sacred. Hence the compilation of scattered memorials would be carried on under the influence of a love chastened by trials. About 100 years after the return from captivity Ezra appeared on the scene. (B.C. 458.) He is spoken of as a 'ready scribe in the law of Moses,' and 'the law of God is in his hand.' Fourteen years after his coming to Jerusalem, an event occurred which modern critics regard as a second pivot-mark in connection with the Canon. This event, of course, was the promulgation of the law by Ezra as recorded in Nehemiah viii.—x. The publication of this law heralded a radical change in the religious life of the people. On a variety of grounds it is assumed by critics that this Law was substantially the same as our Pentateuch, now published for the first time and acknowledged by the people as binding upon them. That no more than the first division of the Hebrew Canon was completed and recognized at this time is fairly proved from the fact that the Samaritans who became finally separated from the Jews about this time regarded no literature as sacred outside the Pentateuch.

When we come to the second stage in the formation and public acceptance of the Old Testament Canon we find that the process by which the 'Prophets' were separated from the mass of Jewish literature is shrouded in almost impenetrable obscurity. But the internal evidence supplied by the Books themselves, combined with the inferences drawn from a right use of the historical imagination, afford us some conception of the way in which the second division of the Canon grew into public recognition.

We have already indicated that the period of the captivity was one of great literary activity among the Jews. This literary activity continued after the return under Nehemiah and Ezra. And there is a tradition in the Second Book of Maccabees in a letter which purports to be addressed by the Jews in Palestine to their countrymen in Egypt in the year 144 B.C. The tradition is to the effect that 'Nehemiah founded a library and gathered together the books concerning the Kings and Prophets, and books of David and letters of Kings about sacred gifts.' (2 Mac. ii. 13.)

Critics, while regarding this letter as spurious, yet suggest that it may well happen that it contains a nucleus of truth in connecting the memory of Nehemiah, and consequently the whole generation in which he lived, with the preservation of the sacred books.

From the 'Prophetic books' themselves we gather that at the time of their compilation there must have been abundant material relating to the past history of the Jewish Nation. And as the voice of prophecy grew fainter and yet more faint, the previous prophetic utterances, whether orally handed down or otherwise would become more and more precious to the pious Israelite. Hence the necessity would be felt of formally gathering together the memorials of a glorious past which seemed to be fast fading before their gaze.

It seems pretty evident that the Prophets came into popular acceptance at the close of the captivity. During the lifetime of the greater part of them they were far from being popular. Indeed, we have striking proof that both they themselves personally, and also their sayings were regarded with disfavour and the people heeded them not. But at the period referred to the Prophet was regarded with a different eye. It was, for instance, at the bidding of Zechariah and Haggai that the returned Jews bestirred themselves in the re-building of the second temple; and we may well believe that reverence for them became heightened as the gift of prophecy became more rare. Hence, modern critics have come to the conclusion that the process of selecting the material and compiling the prophetic books was commenced under Ezra and Nehemiah, and that they grew into recognition as Canonical Scripture during the third Century B.C. In the last place we have to consider the other writings of the Hebrew Canon—those included under the term Hagiographa. In determining the date at which these books were accepted as possessing equal authority with the Law and the Prophets, critics have, after careful analysis, taken into consideration the late date of their composition or compilation. The Book of Ecclesiastes was probably composed in the 3rd Century B.C., and the compilation of Chronicles belongs to the same date. Ezra and Nehemiah, forming our book in Hebrew manuscripts, were not compiled till about the beginning of the 3rd Century B.C. While some of the Psalms belong to the Maccabean period. The Canonitism of some of the books, such as the Song of Songs and Esther were long disputed by Jewish Doctors. Indeed there seems to have been in regard to the Old Testament something similar to that which we find relative to the New—namely, an *Antilegomena*, i.e., a certain number of disputed books which did not find their way into the Canon till after a prolonged period of time. This fact in itself shows that considerable elasticity prevailed in the formation and completion of the Old Testament Canon.

It is suggested that the impetus which led to the gathering together of the books in the third division of the Canon—the Hagiographa, came from the persecution of the Jews by Antiochus Epiphanes (Middle of second century, B.C.). We learn from 1 Maccabees i. 56, 57, that one element in that persecution was the destruction of the sacred books. This awoke the nation to a sense of their threatened loss, and led them not merely to protect, but to preserve and set apart as sacred those miscellaneous writings which were identified with the developments and experiences of the Jewish race. In 2 Maccabees II. 14, a tradition ascribes to Judas, the Maccabee, this work. 'In like manner also,' it is said, 'Judas gathered together all those things (i.e. Writings) that were lost by reason of the war we had, and they remain with us.'

The first direct testimony we get to a threefold division of Old Testament, is found in the prologue to the Greek translation of the book of Ecclesiastics. This was written by a grandson of the author of the book, about 133 B.C. In it he makes mention of the Law, the Prophets, and the other writings or the rest of the books. It is the opinion of some critics that these 'other writings' formed at one time a kind of appendix to the Law and the Prophets, still open to additions. (Chayne, *Job and Sol*, p. 185). The next trace of the threefold division occurs in the New Testament, where 'the Law, the Prophets and the Psalms' are represented as prophesying of Christ. (St. Luke xxii. 44).

There can, so it seems, be little doubt that this threefold division of the Old Testament, 'represents three successive layers or stages in the history of the collection.' We may sum up in the words of Dr. Sanday—'there is now a large amount of consent among scholars that the Canon of the Law was practically complete at the time of the promulgation of the Pentateuch by Ezra and Nehemiah in the year 444 B.C., and that of the Prophets in the course of the third century B.C. As to the closing of the Canon of the third group, the *Hagiographa*, there is perhaps, more room for difference of opinion. A common view is that the distinct recognition of these books as

Scripture would be not later than 100 B.C.' (Inspiration p. 100).

It does not appear that the Jews ever pronounced formally on the question of the Canon till about the year 100 A.D., when at a Council held at Jamnia, the subject of the sacred books was discussed. It has been suggested that in this Synod of Jamnia, we have the official sanction of the Jews as to the limits of the Hebrew Canon. (Ryle, *Canon of O.T.*, p. 172).

After discussion, the second subject on the Business Paper was introduced by Mr. H. G. Davey:—

CONFIRMATION—BEFORE AND AFTER.

It is not an unusual thing when one has to grapple with a difficult set subject, and one set by other people, to commence by complaining of the ambiguity of its title, but I think it will be allowed in the present instance that such a complaint would be somewhat justified. I presume, however, the object is to obtain an expression of opinion as to the best means of inducing young people to present themselves for Confirmation and of preventing their falling away after the administration of the sacred rite.

PARENTS.

Of course it will readily be granted that during the first stage the duty rests primarily with the parents and at the outset I would, with all humility, suggest that this duty should be brought home to the parents by the Clergy very forcibly. Numbers of parents look upon and talk about Confirmation as if it were on a par with hair-cutting or vaccination. If you ask them whether their children have been confirmed, they will say, "Oh, yes, we have had the two eldest 'done,' and we want Bobby to be 'done' but he won't." Now if that is the idea of Confirmation they have—a certain form to be gone through at a certain age—it is no wonder they are unable to infuse a right conception of the subject into the minds of their children.

GOD-PARENTS.

Similar remarks apply to god-parents. It has become a sort of fashion for people to dare to undertake the duty of sponsors simply because it may please the parents of the child and without giving a single thought as to whether they will be able to carry out their solemn obligation. Nay, in a large number of cases, they actually know they will never be able to give one single moment to the child's spiritual training, and yet how seldom we hear them reminded of their duty from the pulpit. This may possibly seem a small matter but if such neglect is allowed to pass unheeded surely it must have some effect in weakening the child's own sense of responsibility when the time arrives for him to present himself for Confirmation. But all this will readily be agreed to, and the point now is,—how are the Clergy to make up for the lapses of parents and god-parents and to induce the young people to recognise their own responsibility in the matter, and submit themselves for preparation for the sacred rite.

SUNDAY SCHOOL TEACHERS.

I think it will be conceded that the Sunday-school teacher should be a powerful help and influence towards this end. I know the Catechism is regularly taught in a large number of Sunday Schools but is the duty of the scholars to carry out their baptismal promises, kept before their minds as continually and clearly as it should be? Are they made to feel that a real responsibility rests upon them as young sons and daughters of the Church? I ask this view of the matter kept before the scholars by our Sunday-school Teachers as it should be? In a great many cases it may be, but I am inclined to think in a large majority of cases it is lost sight of. Of course, this subject can only take its proper place and receive its due proportion of time as allotted to other subjects, but my contention is that it does not, consequently our boys and girls are allowed to grow to a certain age without the importance of this question being brought home to them, and then they are asked to submit themselves to the rite more as a matter of form than from any deeper obligation. It is, of course, not contended that this is so in every case, but it may be so in a vast majority of cases, and I take it, it is to reach those cases, and deal with the subject from that point of view that we are now asking for expressions of opinion. I would therefore suggest in this connection that the Sunday School teacher should be alive to the position he ought to occupy in dealing with the subject; and the Clergy should be able to look to them to do a large portion of the preparatory work before Confirmation.

AFTER.

Although the subject of this paper is "Confirmation, before and after," it is apparent at the outset that our anxiety is centred largely on the second stage. The very fact of young men and women submitting themselves to the regular spiritual training which precedes Confirmation and presenting themselves for the administration of that rite, indicates a willingness on their part to do their duty faithfully as soldiers of Christ. It is at this juncture, then, that we are baffled with the perplexing question how to keep them up to their promises on the one hand, and in touch with their fellow-Christians on the other.

I am dealing with the matter as an honest critic, and confining my remarks principally to the measures adopted with boys, as I have had to deal with them chiefly in religious training.

Now, what are the methods usually adopted to draw and keep the young people together after Confirmation?

First, there is that laudable institution called the Mutual Improvement Society. The inception of these societies is, without doubt, very good. Their object is generally for the moral training of young men. Papers are asked and opinions sought on elevating subjects and topics, and for the time-being they answer their purpose of keeping our youths together and away from the various temptations which beset budding manhood.

2. Then there is the Debating Society, pure and simple to which the Confirmes are invited and intreated to express their immature opinions upon subjects varying from Socialism to Bimetallism, and all the intermediateisms which may lie between those two. This also attains its object for the time being, of keeping our young men together.

3. Then in some places they are fortunate enough to have a small gymnasium or physical class with its many attractions for the strength and robustness of youth. And this also carries out its original object of keeping the lads together and in touch for the time being.

I have mentioned these as the three most usual and popular means of uniting and cementing the newly Confirmed. But do they really answer that purpose?

Take the Mutual Improvement and Debating Societies, and what do they very often accomplish? They make those who were, on entering, timid and retiring boys into bold and self-assertive egotists. Boys who on entering could not say "Boo, to a goose," in three months are found giving vent to the most inflammatory and seditious nonsense ever heard outside the Domain or perhaps within it. What is generally the upshot of this? It comes to the ears of the Clergyman, who probably feels it his duty to rebuke and check such procedure. Result,—resignation of Secretary,—resignation of Treasurer,—divisions on the part of the Committee—little indignant groups grieving under imaginary wrongs, and saddest part of all, not unfrequently, secessions from the Church. So that what was originally intended as a blessing proves if not actually a curse, certainly a not unmixed benefit. And then the gymnasium—good as it is in its way, it can only answer its purpose for a very limited period. Boys soon shoot up into men, and then that kind of pleasure loses the fascination it once had and so they gradually drop away, and that which was started with a very good object fails from its own inert inability to accomplish its purpose to the full extent.

Now I have given my own small experience in these matters and have not been drawing upon imagination and I am afraid there are some present who are not, altogether unfamiliar with the state of things I have described. Now why do these various efforts invariably fail? I think one reason may be found in the fact that the boys themselves feel that after a time, and to a certain extent, they are being pampered and their manly nature either revolts against it or else like other spoiled children, they become insatiable and excessive in their demands and imagine themselves highly injured if they are balked in anything on which they have set their minds or which they think they ought to receive as a right.

Surely the mistake is apparent, surely we take a wrong line of action in supposing that those things which ponder simply in the material part to their nature will suffice to accomplish our great wish for them, viz., that they should be bold, faithful, and energetic soldiers of Him under whose banner they have enrolled themselves.

We must keep in view the fact, that they are to become the future Churchmen, that those various Church questions which are just now only beginning to burn will be in full blaze by the time they are matured men and when their voice in the Church and Church government will make itself heard either to the glory or detriment of that Church. So that we now come to the practical part of the question and ask, what means must be adopted to keep alive the deep and religious convictions which we hope have been implanted in the hearts of the Confirmes. And here again I must for a moment dwell upon the negative side of the argument. The Church will never draw, or keep, or increase its members by endeavouring to make mysterious that about which there is no mystery. I refer more particularly to the practice of some Clergymen, everlastingly iterating and reiterating with bated breath the mystery connected with the Holy Communion. I am forced to mention this because I know of a case, and there are probably many of such, in which, if the intending Communicant had had nothing more to lead him than the assistance he received from the pulpit, he would simply have been frightened away from the Holy Table, perhaps, for ever. I am not now advocating any relaxation of the great solemnity which should and must surround the Lord's Supper. What I contend is,—that our Prayer Book, our Church teaching, and above all, our Bible is very plain in its language concerning this Sacrament; and there is no justification or authority for frightening away our young converts by surrounding it with a mystery devised solely by man.

If we are to keep our young members together, we must make that religion which they have just embraced attractive, in the proper sense of the word. Not by the extraneous devices I have alluded to, but by the very attractiveness of the life of Him Whom they profess to serve. The beauty, the loftiness, the purity of the life of Christ must be placed before them in such a way that its influence must seize upon their life and their love without any artificial aids.

Thank God there are numbers of His faithful servants who are conscientiously and prayerfully striving to place

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Christ in that light before the younger members of their flock, and if it does not seem presumptuous I would say continue on in that way, for I am convinced in my own heart, it is only by that means that our young Confirmands will grow up to be true, staunch, and loyal Churchmen. The side-shows and amusements will attract for a time, but the soul which is not drawn to Christ by the attractiveness of Christ can, and must necessarily be, only a very half-hearted member of His Church. And just one concluding suggestion. I think one reason why so many of our young Church members fall away is because there is not sufficient work found for them to do. It is generally understood that one of the secrets of the success and enthusiasm of the Salvation Army, is that when they make a convert they immediately give him something to do; they make him feel that he is absolutely necessary to the body which he has joined. I think we might learn a lesson here. It is of course of the utmost importance that our Sunday-School teachers should be men of some spiritual growth, and it would never do to immediately translate a whole batch of scholars into teachers simply because they have just been confirmed; but I think they might be watched and trained and eventually placed in that position in the Church in which they would be most useful, either as Sunday-School teachers, Choir members, Bible Readers, Mission Workers, or any position in which they would have opportunity of displaying the zeal born of love. I am conscious of the fact that I have been speaking to many men of large experience, but the views expressed have been prompted by my own, and I put them forward with all the humility which the importance of the subject demands.

During the interval for tea, the VERY REVEREND THE DEAN OF SYDNEY gave an address on

BIBLE READING AND MEDITATION.

The DEAN said: I have been asked to give a short address upon Bible Reading, and Meditation. I believe I am correct in taking this to mean Bible Reading of a devotional character with such meditation as may lead to spiritual edification, as contrasted with reading which is critical, exegetical and scholastic. I shall therefore confine my remarks within this narrow limit of such reading of the Bible as is calculated to build us up in our spiritual life and character.

There are, however, one or two preliminary remarks which I desire to offer, which apply to all reading and study of the Bible, which I have found helpful to myself through life, and are of great practical moment. One is that in forming our ideas of what the sacred writer intended to convey, we should have careful regard to the grammatical construction. If we do not, we are in danger of placing some erroneous interpretation upon the words, and reading into a passage what is not really there. Many mistakes and errors arise from disregarding the plain common sense rule, *i.e.*,—the interpretation put upon St. James v. 16 by the Romish Church, and basing upon it the doctrine of auricular confession to a Priest.

There is also another rule which I have found essential to the right understanding (at least in many places) of the Scripture. It solves many difficulties, guides to a true interpretation, and often renders plain what was before obscure and dubious. The rule is always to study the context when a difficulty or doubt arises. Bishop Elliott, in his Essay on Aids to Faith, on Scripture and its interpretation gives a variety of illustrations of the value of this rule in correcting erroneous notions, and leading to just conceptions of an argument or a doctrine. One of them is the well known passage—'Whosoever is not of faith is sin.' And after pointing out the use which is often made of the sentence in controversy, and correcting the inaccurate translation of the particle, *de*—he says—when we look back at the context and consider the subject matter, we may surely say without fear of contradiction that the words were not meant to be applied to every imaginable case, but to be restricted to scruples of conscience which bear some analogy to the instances which the Apostle was discussing.

But passing from these general observations, let me come to the matter to which our attention is more especially invited.

Now may it not be questioned whether we as Christian men, and Christian Ministers, read our Bibles as much as we ought for our spiritual edification; whether we study and meditate upon what we read in them to make ourselves acquainted with the mind of God; in order that we may think as He thinks, and enter into His plans and purposes, and imbibe His Spirit, and be stimulated to be co-workers with Him. And may we not also ask ourselves whether we attach sufficient value to such reading and meditation as one of the most important means of grace, and most powerful agencies for promoting the growth of grace in our souls? Let us call to mind a few passages from the Word itself which put this in a strong light. Take first of all, that remarkable passage in our Lord's sublime intercession for His disciples. (Jno. xvii. 17. Sanctify them through Thy truth; Thy Word is truth—or as R.V. has it—in Thy truth—in the one case—the Word is the instrument by it; in the other the element in which the sanctification is brought about. Our Lord was praying for the advancement and perfecting of that sanctification which He had begun in them. It was by the Word that He had spoken to them from the Father that the work had been commenced; by that and in that—living in it in fact, He prayed the Father would carry it on to completion. And it is important to

observe that the truth spoken of is not truth generally, nor is it religious truth generally, but that which the Father had revealed through Jesus. Thy truth, he says. And then he defines it still further by adding: "Thy Word is truth." All that Christ had brought them from the Father, and all that He would further reveal to them by His Spirit. Connect with this that forcible passage as to the use of the Word in 1 Peter i. 23-25 and ii. 1-2. "Being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and the glory of men as the flower thereof falleth away: But the Word of the Lord endureth forever. And this is the Word, which by the Gospel is preached unto you. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the Word, that ye may grow thereby."

Now here we notice that the Apostle attributes the purifying of their souls to their *subjection to the truth*, and that this had produced in them unfeigned love of the brethren. This also had its origin in their new birth by the Word. And again he urges them to desire the pure, unadulterated milk of the Word that they might grow (in grace) thereby. And then mark the striking figure by which he portrays the strength and consistency with which they ought to seek and apply the truth in that Word for their spiritual nourishment and growth. 'As new-born babes' instinctively turn with longing desire to their mothers' breast for their natural food, and do so again and again from day to day, so do ye turn to the Word, and meditate therein, drawing it into your souls, and nourishing them with it.

St. Paul in writing to the Colossian Church dwells in like manner upon this *habitual use of the Word*, as necessary to the fulfilment of their Christian work. Let the Word of Christ dwell in you, he says, richly in all wisdom. Not as an occasional visitor, but as the rightful occupant of the house, the Master directing, guiding, controlling and regulating all that is done in it. And under His control whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him (Colossians iii. 16).

Whether Clergy or Laity these teachings apply to us. But we of the Clergy have special need to lay them to heart. Our Church in the Homily on the reading of Holy Scripture confirms what I have spoken. And I quote a passage in support of the views I have set before you.

"These Books (*i.e.* the Books of Scripture) ought to be much in our hands, in our eyes, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly most of our souls; the hearing and keeping of which maketh us blessed, sanctifieth us, and maketh us holy; it turneth our souls; it is a light lantern to our feet. It is a sure steadfast and everlasting instrument of our salvation; it giveth wisdom to loving and lonely hearts; it comforteth, maketh glad, cheereth and cherisheth our conscience; it is a more excellent jewel or treasure than any gold or precious stone; the best part which Mary did choose, for it hath in it everlasting comfort."

And, now, to bring my remarks to a practical bearing, I venture to press strongly upon all my brethren, the vast importance of the private, daily, and devout study of the Word of God for the growth of religion in our own souls. It is one of the temptations of a Clergyman to read for others rather than for himself. He has so many sermons to preach, or addresses to give upon Scripture subjects that he is prone to read with the view to teach others, than to feed his own soul with the bread of life—and in these days of pressure and manifold calls to take part in works of benevolence, and Christian work, it requires strong determination as well as skillful arrangements to secure the time that is needed for Communion with God in His Holy Word and Prayer. We ought not however to allow any external calls, however interesting or however apparently urgent, to thrust out that which is so vital to our own progress in the spiritual life and in holiness. Is there not a special blessing promised to those whose delight is in the law of the Lord, and who meditate therein day and night? A blessing of rich growth and abundant fruitfulness? He shall be like a tree planted by the rivers of water, or the irrigating streams which were poured by artificial channels upon the land, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. I believe that it will be so with those of us who, in our secret chambers, read, mark, learn and inwardly digest the wonderful truths which are contained in the Bible; who meditate upon them, and get them by the power of the Spirit of God incorporated into their souls. We shall rise to a higher standard of Christian living; we shall have higher aims, and sublimer thoughts; we shall breathe, as it were, a purer spiritual atmosphere, and be invigorated to live and work for God in a way that is then only possible, when we cultivate holy fellowship with Him, and feed upon the manna of His word.

I knew a Clergyman in this City, who during a lengthened period occupied an important position, and was distinguished both by his arduous labours and his unblemished reputation; whose habit it was to rise every morning at six o'clock and spend the first hour of the day in secret prayer and study of the Word of God. He was a man of high Christian character and spiritual wisdom. His Ministry was largely blessed by God for the conversion of souls, and the edification of young and old,

who looked up to him with affectionate regard and confidence, for guidance, comfort and help in their Christian warfare. I have no doubt that the secret of his own spiritual life and strength was his secret communion with God in private prayer and meditation upon His Word. He was my own beloved Father, who for forty-nine years stood like a pillar of righteousness in the land, and an example to us all of what a Christian Minister should be.

I knew also a Layman who was one of my Church-wardens at St. Philip's for some years, whose habit it was to read the Bible through every year, commencing it on New Year's Day and finishing it on December 31st. He was a consistent Christian and a faithful worshipper. One New Year's Day he said to me; I began my Bible again for the sixth time this morning. And you may well believe that he had a better knowledge of it than many others. His first hour every day was spent in communion with his God and Saviour, and this brought him strength for every day's business, and a blessing upon his labours. In such men we find patterns which we may well imitate; and in doing so we shall find that we gain light and strength and comfort, and more of the mind which was in our Lord and Saviour Jesus Christ.

The evening meeting was under the presidency of the Rev. A. W. Pain, B.A. The minutes of the previous meeting were read by Mr. Johnson, Lay Secretary, and after amendment were confirmed. The Council's Report was read by the Rev. W. Marti, B.A., Clerical Secretary, and was adopted. The Treasurer's statement showing a creditable balance on hand was also adopted. On the motion of the Rev. H. M. Trickett seconded by Rev. E. A. Colvin the Office-bearers and Council were elected:—

President, Mr. Justice Foster; Vice-presidents, Revs. A. W. Pain and J. D. Langley, Messrs. Dr. Houston and W. R. Beaver; Treasurer, Mr. J. Barre Johnson; Secretaries, (Clerical) Rev. W. Marti, (Lay) Mr. A. R. Minter; Council, Revs. J. Dixon, J. W. Gillett, J. H. Price, F. W. Reeve, A. Killworth, and R. Noake, and Messrs. H. G. Davey, Dr. Crago, J. Jackson, C. R. Walsh, F. Johnson, and W. Worling.

The Rev. F. B. Boyce moved,—"That instead of second Clause in Rule 2, the following be inserted:—'To maintain and diffuse abroad the principles Catholic and Protestant of our holy religion.' The Rev. A. W. Pain in consequence of other engagements vacated the chair and Mr. John Kent was unanimously requested to preside. The Rev. F. B. Boyce moved a new Clause to be inserted in the Constitution:—"That branches of the Alliance may be formed outside Sydney in centres in the and the neighbouring Colonies." That the word 'daily' be omitted in rule 7. "That the Parliament of the country be petitioned to pass a bill to prohibit the importation and sale of opium except strictly for medicinal purposes." The motions were carried.

The Rev. E. A. Colvin moved—"That the Council be requested to purchase and hold for sale to the public, publications of the National Protestant Union to the value of £2."

An amendment was moved that "upon receiving an indemnity against loss by one or more Members of the Alliance," be added to the motion.

The mover of the motion and another gentleman having become responsible for any loss, the amendment was carried.

The consideration of the Paper on "Hints upon the Management of Church Choirs," by Mr. A. E. Fletcher was, in consequence of the lateness of the hour, postponed until the next meeting.

The Benediction was pronounced and the meeting closed.

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RELIGIOUS INSTRUCTION.

At the Ruri-Decanal Conference held at Campbelltown on Thursday the 14th inst., at which the BISHOP OF NEW-CASTLE presided, the following paper on

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS

was read by Mr. JAMES HOLE, Organizing Secretary for the Committee charged by the Synod with providing more adequately than heretofore special Religious Instruction in Public Schools. Mr. HOLE said:

The sum of our Lord's instructions to us, as a Church, is that we should, in all seasons, and by every means, endeavour to make disciples. To this end the doors of the Church must be set as widely open as possible, so that all, and especially the easily impressed young, may be attracted. At a meeting, held in Boston, of 2000 Christian workers, a speaker invited those who had been converted, after fifty years of age to rise, and two persons responded. He then invited those, who had begun their Christian life before they were twenty, to stand up; and almost the entire audience rose. This proportion will, generally, hold good in those countries where the Gospel has had its influence for a few generations. From this it follows that our chief efforts should be exerted to get hold of the youth of the country.

The children in any community are entitled to the same care and attention from the Church, as they receive in the Christian family. Christ took children in His arms; and blessed them; and told His disciples, and us through the disciples, that we must become as little children, if we would enter the kingdom of God; and further, He enjoins us to,— "Suffer little children to come unto Me."

My paper has, especially, to deal with one of the agencies, which the Church has for promoting the spiritual growth of our children.

The Public Instruction Act of the Colony allows two kinds of religious teaching to be carried on side by side in our Public Schools. Clause 7 enacts that "the ordinary secular instruction shall be held to include general religious teaching as distinguished from dogmatical or polemical theology." This general instruction is given by the regular School staff, and consists of selections from the Bible arranged in the Irish National Readers. If this teaching were entered upon with the same zeal and attention as is given to other branches of education it would be of immense service in preparing the way for the special dogmatic teaching imparted by the Clergy, and other religious teachers; but there is reason to believe, that the supreme importance of the subject is not fully recognized by those in authority; and consequently, in some schools, real earnestness in the work is not shown. The late Under Secretary, then chief inspector, stated in a letter to the newspapers "that in general the teachers merely hear their children read; and ask the printed questions at the end of the lessons," and in defence of the low number of marks allowed for the subject, he added "that the knowledge of Scripture acquired by the children was not wholly due to the immediate instruction received from the School-teachers,—they learn much scriptural information in the Sunday School, in Church, from special teachers in the Day School, and from lessons at home."

This relegation of the Scripture Lesson to a position of little importance must have a prejudicial effect upon the minds of the pupils, who are likely to form an opinion that the regular and religious teachers are in antagonism. It is not intended to reflect in any way on the Teachers in our Public Schools. They have always shown me the utmost consideration and have ever been ready, at some inconvenience, to fall in with any arrangements we may wish to make for the carrying on of our Special Religious work. Teachers, however, are only human. They naturally strive to gain the greatest number of marks, and put their best energies into those subjects which will produce the best results at the examination. Of course there are many, who would rather suffer at the inspection, than allow the Scripture lesson to be neglected, or gone through in a perfunctory manner.

The second kind is that of Special Instruction committed to the Clergy and other duly authorized Religious teachers. The duty of making use of the provisions of the Act was frequently urged upon the Clergy by the late Bishop Barker and was to some extent fulfilled by them. But the Synod under his presidency appointed a Committee, who were specially charged to carry into effect certain resolutions of the Synod, which aimed at providing more adequately than heretofore, Special Religious Instruction in our schools. For upwards of fifteen years that Committee, and their successors, have honestly and zealously carried on the work entrusted to them.

At the present time there are upwards of 45,000 Church of England children attending the Public Schools in the Diocese of Sydney. If they were arranged in classes of fifty each, 900 lessons would have to be given weekly so as to reach all the children. It is thought by some that the Clergy can do all that is required, but a glance at those figures will show the unreasonableness of the supposition.—This becomes more evident when it is pointed out, that in some cases there are as many as 1,300, and in one case 1,800 children attending the Public Schools in a single parish; and in other cases the Clergy have from twelve to nineteen Public Schools in their respective parishes, and these scattered over an immense area. However, the Clergy are not neglectful. There are 12,000 children, arranged in about 240 classes,

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receiving Religious Instruction from them and voluntary teachers, while there are also 9,000 children arranged in 156 classes, who are being taught weekly by the eleven salaried Teachers employed by the Committee.

This leaves over 20,000 children in our Schools who are still untouched by the agencies of the Church, of these probably from three to four thousand are in very small schools, which it would be impracticable to reach. The remaining 19,000, chiefly infants, need attention, but the Committee, through lack of funds, are unable to undertake the responsibility of their instruction.

The funds entrusted to the Committee last year amounted to only £769 3 11, which must be regarded as a small sum when the magnitude of the work and its importance are taken into consideration. In England the sum subscribed by Churchmen for the support of Schools in which dogmatic Religious Instruction is given amounts to nearly £900,000. If a proportional sum were forthcoming to enable our Committee to avail themselves more fully of the privileges conferred upon them by the Act, our system would compare most favourably with that in force in England. The English people, who are much more heavily taxed than our own, can subscribe on an average sixpence per head of the whole population. Were the same amount received in the Diocese of Sydney, the Committee for Religious Instruction would not only be able to perfect their own work but would have sufficient funds to subsidize liberally, over one hundred parishes in which Parochial Schools may be expected to flourish.

Testimony is freely given by the Head Masters of the Schools, to the good moral effect produced by this instruction, and the Committee have evidence that it is valued by the children, and their parents.

It is much to be regretted that the Education Act does not permit of our Special Religious Instruction being extended to the High Schools, and Training Schools for teachers. It is a lamentable fact that a great part of the youth of the upper classes receive no religious teaching whatever, and that our future Public School Teachers will enter on their duties as Masters and Mistresses without any training for the work of Religious Instruction in their schools. Often has it struck me, that out of the great army of Sunday School Teachers, many, especially those of the leisured classes, might fairly be asked to do a little more for the children. If one hundred volunteers would give one hour a week to the furtherance of the work of Special Religious Instruction, an additional three or four thousand children would immediately come under the influence of our teaching.

It must not, however, be forgotten that this work requires special tact. We must become, as it were, children; we must enter into their joys, their sorrows and their pastimes. A teacher cannot teach a child effectively, until his heart and feelings are in accord with the hearts and feelings of his children. He should encourage all the scholars to take an active part in the lesson, eliciting what they know, and proceeding to what they do not know. If there is anything which discourages a child, it is the continual—"No! that is wrong" of the teacher. Many an answer, though not absolutely correct, may be accepted with some modification on the part of the teacher and the child's ardour instead of being checked, is quickened to further effort, and its effect is noticed on other members of the class.

At the Annual Meeting in 1891, Lord Jersey said that "This was a question not for the Clergy and Ministers of Religion alone, but for the Laity of the Church and the public throughout the Colony. The State was what individuals made it, and upon the individual rested the responsibility. If people wished to see the views that they held and thought necessary for the welfare of a State, carried out, they must first see themselves. If they did not, those who held opposite views, and had the wisdom to act, would carry the day. Never would there be a more favourable chance for combined effort than there was at present. They could stamp religion upon the educational system of the Colony, without offending a single conscience, without clashing with the policy of the State, and without raising burning questions. It rested upon them to decide whether they would make or mar the future of this people. Let them act with resolution, with prudence, with earnestness and liberality, and they would impress a sacred influence on the lives of those who would live in centuries to come. He trusted, therefore, that they would see before long a very active interest taken in the work. He trusted that the Secretary at the next annual meeting would be able to say that instead of educating three-fourths of their children, they had been able to give a thorough and efficient religious training to every one of them."

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Snake Poison and Human Poison

The bite of a rattlesnake is almost always fatal to man. Yet this snake is never affected by the injection of its own poison into its own blood, neither when enraged it bites itself, nor when its venom is injected by artificial means to test the question. Speaking on the latter point Dr. S. Weir Mitchell, an expert on snake poison, says: "I have over and over tried this experiment, but in no case have I seen death result. Why should this be?"

Dr. Mitchell further says: "The many noxious compounds man carries in his liver and gastric glands (the stomach) are fatal if they enter the blood in any large amount. There is scarcely an organ in man's body which is not a possible source of poison to him. Small doses are constantly passing into and out of his blood. The question is whether he can get rid of it as fast as it accumulates."

Alluding to death by rheumatism, gout, and kidney diseases, an eminent London physician says: "Thus man is poisoned by products of his own body."

Now let us cite a passage from a man's experience as related by himself. The time extends over a period from March, 1888, to May, 1889, more than a year. He says: "My head used to whirl around, and I had frequent bouts of faintness and giddiness; and at such times I used to fall down, no matter where I was. This would occur two or three times a day. For three weeks I was confined to my bed. I grew gradually weaker and weaker and lost a deal of sleep. I felt worse tired in the morning than when I went to bed. After a while I became nervous, and my legs trembled and shook under me to such a degree that I feared to walk out. I had great pain in my kidneys, and the secretion which I voided from them was thick and yellow as the yolk of an egg. Month after month passed, and I failed more and more, and could hardly crawl about."

"I had a doctor attending me, but his medicines did not benefit me. He said my liver and kidneys were in a bad way, and that he never saw secretions passed in such a state. After treating me six months, he told me that medicines could do no more for me, and advised me to go to a hospital. I went to the Peterborough Hospital, but got worse while there. The hospital doctors refused to tell me what ailed me. Having spent two months there, I got anxious and returned to my home, utterly disheartened. I continued to send to the hospital for medicines, which I took for three months longer. I was now so emaciated that my friends who came to see me said I would never get well."

"In this condition I continued until May, 1889, when one day an umbrella vendor called at my house, and, seeing how ill I was, said his wife had been cured of a serious illness by Mother Seigel's Curative Syrup. He spoke so earnestly of it that I determined to try it. After taking the Syrup for ten days I felt in better spirits; my food agreed with me, and from that time I gained strength daily. Persevering with it, I was soon able to return to my work as healthy and strong as ever. Since then I have been in the best of health. You are at liberty to publish the above facts, and I will gladly reply to any inquiries. Yours truly, (Signed) READ WELFARE, Ramsey, St. Mary's, Hunts, February 18th, 1892."

No brief comment can do justice to this remarkable case. What the public needs to know about the faintness and falling fits, headache, snake poison kills by paralyzing the nerves which actuate the lungs; it kills by suffocation. Human poison, arising from indigestion and dyspepsia, always operates in the same direction, causing asthma in its worst form. It then attacks the heart and kidneys, causing the state of things Mr. Welfare mentions. Nothing more noxious or, in the end, surely fatal exists in any poisonous reptile. And yet people trifle with the disease! and doctors seem not to understand it.

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Who, then, is man's most deadly enemy? Careless and ignorant man himself. Use the remedy when the earliest symptoms appear.

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THE CALIGRAPH.

This Type-writer is so simple that anyone of ordinary intelligence may learn in a week to write twice as fast as with a pen. It manifolds 15 clear copies at one operation, and, worked with Edison's Mimeograph, it will produce 1500 perfect copies from one stencil. The Caligraph is the only Typewriter in existence which has a screw adjustment to every part.

The following is one of many testimonials received from Clergymen:—"North Shore, May 14th, 1890. Dear Sir,—The Caligraph I purchased from you some four months ago has proved a complete success. By it all my correspondence and manuscript work has become a pleasure. I am delivered from that terrible foe, "writer's cramp," and my work is done now in half the time that it took formerly. I almost forget the expense incurred in the pleasure derived from the use of the machine.—I am, yours truly, (signed) JOSEPH PARKER, Pastor, Congregational Church, North Shore."

Agent: J. E. CUNNINGHAM, 49a Castlereagh St., Sydney

