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SYDNEY, NEW SOUTH WALES, SATURDAY, AUGUST 18TH, 1894.

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NOTES AND COMMENTS.

Personal. The MOST REVEREND THE PRIMATE during his stay in England visited the scene of his old work. On Sunday, July 1, he preached in the Chapel of St. Aidan's College, on the invitation of the present Principal who succeeded him. In the evening he preached at St. Philip's, Litherlands, where his brother is Vicar. In the course of his sermon the PRIMATE remarked "that if the principle of Christian education was neglected or relegated to an obscure place the tendency would arise to materialise the whole view of their life, and encourage low standards. Life would become, if he might use the expression, dereligionised, which meant the destruction of individual faith in God, and the degradation of social aims. He would, therefore, seek to impress upon Churchmen the duty and privilege of maintaining the Christian religious element in the education of their sons and daughters. —The appointment of the Rev. ALFRED AINGER, late Reader of the Temple, and now Canon of Bristol, to the Mastership of the Temple, in succession to the Rev. DR. VAUGHAN, is announced. The choice rested with the PRIME MINISTER, and it seems to be generally approved. The new Master is a broad Churchman and a man of literary culture. —BISHOP BARRY will next October take part in the lectures to Candidates for Priest's Orders in the Diocese of Rochester. —On Sunday morning at St. Paul's Church, Preston, the Vicar the Rev. C. O. L. RILEY, M.A., who was visibly moved announced his acceptance of the Bishopric of Perth (W.A.). The living will not actually be vacant until November. —It is stated that Sir G. EDWARDS has given £3500 to the Bristol Bishopric Fund, raising it to the minimum required by the Act. —The Rev. JOHN VAUGHAN was a passenger by the Himalaya which arrived from England yesterday. —Miss OXLEY and Miss PRICE have been appointed to labour in China under the direction of the Rev. R. W. STEWART, M.A. —Miss WILKS will be stationed at the C.M.S. Hospital, Bagdad. —Miss PHILLIPS will join BISHOP STUART in the Persian Mission as an Honorary Missionary. —Mr. A. R. MINTER has been appointed by the Standing Committee to be Synod Nominator under the Presentation Ordinance of 1876 in the place of the late Mr. ROBERT HILLS. —The Rev. J. D. LANGLEY left town on Monday evening, and will be absent for about a fortnight. —BISHOP MARSDEN has recently visited the Parish of Goresley, Gloucestershire. In the afternoon he administered the Rite of Confirmation, and in the evening delivered an address in which life and Church-work in Australia were described and contrasted with the spiritual advantages enjoyed by those in England. —At the City Temple on Sunday morning, the 8th ult., Dr. PARKER said:—"Let us in common prayer thank Almighty GOD for the convalescence of the DEAN OF ST. PAUL'S. Rely upon it a man cannot be DEAN OF ST. PAUL'S without being distinguished for learning or statesmanship or some high degree of Clerical efficiency. DEAN GREGORY is a man of great powers, immense energy, and brilliant sincerity. May he be fully restored and richly blessed."

The Late Mr. Robert Hills

At a meeting of the Executive Committee of the Centennial Fund held on Tuesday afternoon last, the following resolution was agreed to:—"That this Committee desire to place on record the loss it has sustained by the death of the late Mr. ROBERT HILLS." Mr. HILLS had been a member of the Executive Committee for the Diocese from its inception to the time of his decease and always took a deep interest in the efforts made to promote Church Extension. His regular attendance at the meetings of the Committee together with his wise counsel were of great value, while his courtesy and kindness in discussion gained him the esteem and affection of his fellow members. That a copy of this resolution together with a letter of sympathy, be forwarded by the VERY REVEREND THE DEAN, to Miss HILLS.

Church Missionary Association Sale of Work.

Gleaners and other friends of the C.M.A. are making vigorous efforts to obtain funds to meet the expense of outfits, passages, travelling, and advance of salary for the outgoing Missionaries. For this purpose, a sale of needlework and other gifts will be held on Tuesday next the 21st inst, from 2 p.m. to 9 p.m. in the Schoolroom, off Bathurst-street at the back of the Cathedral, when a large attendance of interested friends is looked for. Since January, 1893, at the Marsden Home, the Candidates accepted by the C.M.A. have been receiving a thorough training in Biblical study under the Revs. CANON MORETON, W. MARTIN, MERVYN ARCHDALL, and others, and in nursing at Prince Alfred Hospital and elsewhere, and they are now thoroughly equipped for their work. The Committee have recently received the very gratifying intelligence that the Parent Society has decided that Miss OXLEY and Miss PRICE shall go to China and commence their work in the foreign field under the direction of Rev. R. W. STEWART. Miss WILKS who has desired work in connection with a Medical Mission for which she is specially qualified will be stationed at the C.M.S. Hospital, Bagdad, and Miss PHILLIPS will join BISHOP STUART in the Persian Mission as an Honorary Missionary.

The Church Home.

We would call the attention of our readers to the fact that the Annual Meeting of the Church Home will be held in the Chapter House on Tuesday next at 4 p.m. It is to be hoped that the attendance will show that the members of our Church take a real interest in rescue work such as that now going on in the Church Home. The object is a holy one, and deserves the approval of all; let it have the help of all. We have twenty-seven women now, by their presence in the Home, crying "Save us!" "Help us!" Let our people respond by coming in great numbers to the meeting. The Church Home should be one of the most popular of all our Church institutions, and we hope to see the Chapter House crowded on Tuesday afternoon.

The 'War Cry' and the War Cry refers to CANON Carter.

CARTER and his Mission in the following words:—"The Rev. CANON CARTER, one of the numerous Missioners now at work in these Colonies, while speaking in a Melbourne Church the other evening dwelt on the necessity of putting repentance as an essential prelude to saving faith, and rightly contended that in all true soul-saving work the mission of the Baptist must precede the revelation of the Christ. Most of the serious teachers, he said, were with him in deploring the result, of superficial and emotional conversions. In proof of this he felt "he could call no better testimony than that of that remarkable Christian woman, Mrs. Booth, of the Salvation Army. In one of her addresses, published in her book 'Aggressive Christianity,' she had remarked that 'only believe and be saved' was a blessed truth when rightly handled, but it was, in her opinion, equally dangerous when indiscriminately applied to unawakened and rebellious sinners and produced disastrous consequences all over the land. He (CANON CARTER) heartily agreed with Mrs. BOOTH on this point. The goaler to whom St. Paul spoke was an awakened, humbled man. The Baptist only pointed out Christ to his disciples, who had been disciplined by his (the Baptist's) ministry of repentance." CANON CARTER concluded by expressing the hope that the progress of his Mission would prove how ready he was to preach a full and free forgiveness to men and women who had been truly convicted of sin and had as truly repented of it. Thank God," continues the 'War Cry,' "for such definite teaching in such an indefinite age, when all sorts of theories are at work and all sorts of substitutes are being offered for the Gospel of JESUS CHRIST!"

Evening Communion.

In another column we publish a paper read at a meeting of the Churchman's Alliance on Monday evening last. The Principal of Moore College deals with the subject in his usually clear and able manner and we are sure it will be studied by our readers with great interest.

SELF-DENIAL EFFORT.

A Meeting to consider this object was held in the Chapter House on Thursday afternoon last. The Very Reverend the DEAN presided. The meeting was a representative one—nearly all the city and many of the suburban Clergymen being present. The following were present:—Revs. A. Yarnold, C. Baber, H. W. Mori, M.A., C. Bies; Dr. Corlette; T. Holme, T. Hungerford, A. W. Pain, B.A., D. E. Evans Jones; Dr. Manning; C. F. Garnsey; T. V. Alkin, M.A.; P. N. Hunter; Coles Child, M.A.; F. B. Boyce; F. J. Albery, B.A.; H. T. Holliday; G. E. C. Scales, B.A.; W. A. Charlton; H. Martin; W. Hough; J. Elkin; R. R. King, M.A.; J. L. Taylor; Mr. W. Crane; M. Elwin (about to return to New Guinea).

Apologies were read from the following who were unable to be present:—The Ven. Archdeacon Gunther, M.A., E. D. Madgwick; S. H. Child, M.A.; R. J. Read; Canon Taylor; G. D. Shenton, B.A.; S. S. Tovey, B.A.

The DEAN, in opening the meeting, expressed his regret that he had not been able to call this meeting together at an earlier period. But he hoped that now they were assembled they would be able to agree upon such methods of operations as would enable them to give effect to the recommendation contained in the Pastoral Letter of the Bishops of Australia and Tasmania, and the Administrators of the Vacant Sees, which appeared in the AUSTRALIAN RECORD a few weeks ago. The suggestion made in that letter was that a week of self-denial should be observed by the Church in all the Dioceses, terminating on the first of December. It was hoped that by this means a large amount might be raised for the support of the Missions to the Chinese, the Kanakas, the Aborigines at Bellenden Ker, and the Mission in New Guinea. It was a grand idea to unite the whole Church in Australia and Tasmania with that in New Zealand, in such an effort, and if the plan was well and energetically carried out, the result would be considerable. The financial depression existing at the present time, and the pressing needs of the Church for her home work, would, perhaps, somewhat militate against its success. He trusted, nevertheless, that this meeting would be the commencement of a strenuous effort for its successful accomplishment.

The DEAN then alluded to the difficulty which had presented itself to some minds in connection with the fact that the First Sunday in Advent was appointed by a Resolution of the Synod, which had been in force for many years, for the half-yearly Offerories in aid of the Church Society. And he feared that the termination of the Self-Denial Week so late as December 1st, would have an injurious effect, and not improbably land the Church Society in a deficit at the end of the year, through the failure of the Advent Sunday Offerories. He was, therefore, inclined to recommend that the Self-Denial Week should be the last week in October instead of November. This would leave a month before the special call was made for our Home Mission in the beginning of Advent. Others, he knew, thought with him in this matter, and the Committee of the Church Society were anxious about it. It would be well for that meeting, therefore, to consider this difficulty.

The Rev. A. YARNOLD said he was sorry that the time fixed for this "effort" was the time for special effort for the Church Society, and they would clash. He suggested that the "effort" be made about a month earlier than the time suggested by the DEAN.

Rev. F. B. BOYCE thought it would be a great thing if they could have it at the same time as other Dioceses, if not, they would lose the bond of unity. However, one of the first things they should do afterwards should be to put the Chinese Mission on a proper footing—that should be the first claim on the funds.

Rev. H. W. MORI agreed with Mr. Boyce.

The Rev. W. Hough thought if the time were made later, the effort would not be a success as so many people are away out of town then, and they would lose a great deal of help.

Other speakers were Dr. Corlette, Revs. T. Holme, C. Baber, A. W. Pain, C. F. Garnsey, and Mr. W. Crane, after which Rev. W. Hough moved that they fall in with the suggestion that the last week in November be adopted for the "effort."

The Rev. F. B. Boyce seconded.

The DEAN put the motion, which was carried unanimously.

Rev. H. W. Mori moved, and the Rev. A. Yarnold seconded that the following constitute the Committee:—The Members of the Board of Missions who are resident in the Diocese, those present, together with such other members as it may be desirable to add, the Laity to include both sexes. The motion was put by the DEAN and carried.

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NEWS OF THE WEEK.

Friday, August 10.

The Twelfth Annual Festival of the Guild of St. Lawrence was held at Christ Church. The Holy Communion was administered 6, 7, and 11 a.m. The Office of the Guild was said, and an address delivered at a service held at 7.30 p.m.—Open-Air Service within the Cathedral Gates, 1.15—2 p.m.

Saturday, August 11.

The Bishop of Newcastle visited Seaham, which has now been attached to the Parish of Raymond Terrace.

Sunday, August 12.

The Proctors at the Cathedral were:—11 a.m. (Military Parade Service), Canon Kemmis; 3.15 p.m.—7 p.m., the Dean;—The Rev. B. De Wolfe, B.A., preached at St. Barnabas, George Street West, at the evening service.—The Rev. H. M. Trickett preached at St. Paul's, Bedford, morning and evening, and the Rev. P. W. Dove, B.A., at St. Aidan's, Blackheath.—A Melanesian Mission Service was held at St. Mark's, Darling Point in the afternoon.—The Bishop of Newcastle, assisted by the Bishop of North Queensland, administered the Rite of Confirmation to 84 Candidates at St. Mary's, West Maitland.—The Rev. C. J. King, M.A., of St. John's, Camden, and the Rev. F. W. Reves, of St. Aidan's, Amundale, exchanged duty.—An eight days' Mission in connection with St. Michael's, Wollongong, opened. Mission Preacher, Rev. D. H. Dillon.—The Rev. E. Owen, of St. Luke's was the preacher at Christ Church, Kiama, morning and evening in consequence of the illness of the Rev. J. Chaffers Welsh.

Monday, August 13.

Open-Air Service within the Cathedral Gates, 1.15—2 p.m. Rev. J. Dixon.—Annual Meeting of the Guild of St. Lawrence, held in Christ Church School Room at 8 p.m.—Special Meeting of the Churchman's Alliance held at St. Matthias', Paddington, at 8 p.m. (Report in another column).—Monthly meeting of St. John's Balmain branch of the Gleamer's Union. Mr. C. B. Colin Campbell delivered an address on the native sects of India, their customs, manners and religious rites.

Tuesday, August 14.

Open-Air Service within the Cathedral Gates, 1.15—2 p.m. Mr. W. H. Dibley.—The Centennial Fund Committee met under the presidency of the Dean, at 4 p.m.—The Committee of the Lay Readers Association met at 4.30 p.m.—Second Annual Meeting of the Gleamer's Union of St. John's, Parramatta, was held under the presidency of Archdeacon Gunther M.A. Speakers:—Rev. H. Martin, Messrs. J. Kent and C.E. Walsh.—Mr. Wiegand, the City Organist, gave an Organ Recital at St. Luke's School.

Wednesday, August 15.

Open-Air Service within the Cathedral Gates, 1.15—2 p.m. Rev. J. H. Mullens.—A Conference on Church Finance, under the presidency of Archdeacon Gunther, M.A., was held at St. John's, Parramatta. Report in another column.—The Council of the Church of England Temperance Society met at 4 p.m.—The first anniversary of St. Mary's West Maitland branch of the C.E.T.S.—a large gathering. The Rev. W. H. H. Yarrington M.A., LL.B., presided and an address was delivered by the Rev. E. A. Colvin.

Thursday, August 16.

The Most Reverend the PRIMATE timed to leave Vancouver by the R.M.S. Arrow.—Open-Air Service within the Cathedral Gates, 1.15—2 p.m.—Mr. Daunt.—Church of England Temperance Diocesan Festival held in St. Andrew's Cathedral, 7.45 p.m. Preacher, Rev. John Dixon.—Committee re Self-denial Effort 1894, met at Chapter House, 4 p.m.

Friday, August 17.

Open-Air Service within the Cathedral Gates, 1.15—2 p.m.

NEXT WEEK.

SUNDAY.

THE THIRTEENTH SUNDAY AFTER TRINITY.

(TEMPERANCE SUNDAY.)

Lessons: Morning—2 Kings 5; Romans 16. Evening—2 Kings 6 to v. 24 or 7; St. Matthew 26 v. 51 to v. 57.

THE CATHEDRAL.—11 a.m., THE DEAN.

(Special on Temperance.)

3.15 p.m., Rev. B. A. Schleiher M. A.

7 p.m., Rev. E. C. Beck.

Holy Communion at 8 a.m. and 11 a.m.

MONDAY.

Lessons: Morning—Jeremiah 31 to v. 15; 1 Corinthians 1 to v. 26. Evening—Jeremiah 31 v. 15 to v. 38; St. Matthew 26, v. 57.

TUESDAY

Lessons: Morning—Jeremiah 33 to v. 14; 1 Corinthians 1 v. 26 and 2. Evening—Jeremiah 33 v. 14; St. Matthew 27 to v. 27.

WEDNESDAY.

Lessons: Morning—Jeremiah 35; 1 Corinthians 8. Evening—Jeremiah 36 to v. 14; St. Matthew 27 v. 27 to v. 57.

THURSDAY.

Lessons: Morning—Jeremiah 36 v. 14; 1 Corinthians 4 to v. 18. Evening—Jeremiah 38 to v. 14; St. Matthew 27 v. 57.

FRIDAY.

St. BARTHOLOMEW AP.

Lessons: Morning—Genesis 28 v. 10 to v. 18; 1 Corinthians 4 v. 18 and 5. Evening—Deuteronomy 18 v. 15; St. Matthew 28.

SATURDAY.

Lessons: Morning—Jeremiah 38 v. 14; 1 Corinthians 6. Evening—Jeremiah 39; St. Mark 1 to v. 21.

CHURCHMAN'S ALLIANCE.

A Meeting of the Members of the Alliance was held in the School Hall of St. Matthias', Paddington, on Monday evening last. The Rev. A. W. Pain, B.A., presided, and after the minutes of the previous meeting had been confirmed, and other business transacted, the following paper, prepared by the Rev. B. A. SCHLEIHER, M.A. (Principal of Moore College) who was unable, through sickness, to attend, was read on his behalf by the Clerical Secretary.

EVENING COMMUNION.

I feel sure that in discussing the vexed question as to the advisability of Evening Communion, under its historical and ecclesiastical aspects, I shall best meet your wishes by endeavouring to set aside, for the moment, my own personal sympathies in the matter, and to view the subject, as far as possible, in the "white light" of a fair and judicial enquiry. Such an investigation naturally ranges itself under three heads:—(1) The argument from Scripture; (2) The usage of the second, third, and fourth centuries; (3) The legality of the practice, as tested by the direct or implied meaning of the Rubrics or Canons; or, failing this, by the usage and the declared principles of the Church of England. With the more practical question of expediency I do not intend to deal, though I may venture to express a hope that it will be taken up by those who are more fully acquainted than I can claim to be, with the actual necessities of Australian Church life.

(1) I hardly think that it is possible seriously to dispute the fact that the Ordinance was instituted by our Lord in the evening. An attempt has been made, indeed, to represent the suggestion that the institution took place after midnight, on the Friday morning, as at least possible. But when we consider that such an idea had never entered the mind of anyone until the rise of the present controversy, and that it requires us to compress the utterance of the discourses, etc., contained in John xiii. 31, and xvii, the singing of the "hymn" (consisting of four psalms), the walk to Gethsemane, the hour of agony in the garden (Matt. xxvii. 40), the betrayal scene, the walk back to Jerusalem, the appearance before Annas, the preliminary trial before Caiaphas, with all its attendant circumstances, into the brief space of time which would elapse between, say, 12.30 a.m. and the first cock-crowing—it must at once appear the somewhat disingenuous resource of a special pleader rather than the honest inference of an unprejudiced student. It may be regarded as unquestionable, then, that the first and original Administration of the Sacrament was an Evening Communion. The remaining passages illustrating the usage of the Church in New Testament times are hardly less clear. Though it seems to me rather far-fetched to explain the "breaking of bread" at Emmaus as a sacramental meal, and though the breaking of bread in Acts ii. 42, which probably does refer to the Holy Communion is not assigned to any particular time of day, it cannot be fairly doubted that the celebration of the Eucharist at Troas, mentioned in Acts xx. 7, either actually ally took place, or was at least fully intended to take place in the evening; and in 1 Cor. xi. 20, the name of "Lord's Supper" (*kyriakon deipnon*) given to the Holy Communion and the distinct statement that it was held after the love-feast, (which unquestionably took place in the evening), leave no doubt as to the usage of the Apostolic Church in this matter. All the positive evidence, then, which can be gathered from the Scriptures, clearly favours the advocates of Evening Communion.

2. As regards the usage of the following three centuries, both parties have been equally confident in claiming it by their own. But as a matter of fact, the practice of the second century, at least, is enveloped in sufficient obscurity to give rise to conflicting views among Church historians. The uncertainty is chiefly due to the circumstance that in several of the quotations from the earliest Fathers we cannot feel sure whether the love-feast only, or the Lord's Supper only, or a combination of the two, is meant. For instance, a passage in the Epistle of St. Ignatius, Bishop of Antioch, to the Church of Smyrna (A.D. 117), runs:—"It is not lawful without the Bishop either to baptise or to celebrate a love-feast." Here it might with much plausibility be argued that the mention of the love-feast in co-ordination with *baptism* proves that it must have included the Sacrament of the Lord's Supper; and if so, the quotation would render it certain that, as the love-feast undoubtedly took place in

the evening, the Sacrament was also administered in the evening at the date of this letter, at least in the Churches of Antioch and Smyrna. But as the opponents of Evening Communion have a perfect right to dispute this identification of the love-feast with the second Sacrament, the passage and others like it can hardly be looked upon as conclusive. The well-known in the letter of expression of the younger Pliny, Governor of Bithynia, to the Roman Emperor, Trajan (A.D. 112), in which, after informing his master, that the Christians in his province were accustomed on a fixed day to assemble before daylight, he adds that they would then "bind themselves by a sacramentum (the ordinary meaning of which is 'an oath') not to do any wickedness,"—is triumphantly claimed by those who look upon morning celebrations as the primitive custom of the Church, but, as it seems to me, without any solid justification. For (a) it is generally assumed that Pliny's Christian informants used the word "sacramentum" with reference to the Lord's Supper, and that he understood it in its usual Latin sense of "an oath"; but these Bithynian Christians spoke Greek, and therefore, if they were describing the Lord's Supper, must have used the word *mystrion*, and if Pliny, in writing to Trajan, had rendered this by the Latin "sacramentum," he would surely have explained that he was not employing that word in its ordinary signification of "oath"; (b) there is not the least reason to believe that, even in Latin-speaking parts of the Empire, the word "sacramentum" was used in our sense of Sacrament, till almost a century afterwards, when Tertullian first formed an ecclesiastical vocabulary for Latin Christians. The remaining notices on the subject by writers of the second century are very easily enumerated. Justin Martyr (c. A.D. 150) gives in his "Apology" an account of a Christian service, in which the Holy Communion appears as a thing separate from the love feast, and therefore, most probably, as taking place in the morning. Finally in Tertullian's 'de Corona' (c. 200), we read: "The Sacrament of the Eucharist, commanded by our Lord at the time of Supper, and to all, we receive even at our meetings before daybreak (*etiam antelucais coetibus*). The word "even" (*etiam*), which may be rendered "also" has given rise to much controversy; and it certainly seems to imply that the Lord's Supper was also administered at other times.

The general opinion of the best authorities (such as Bishop Lightfoot, Dr. Schaff and others) touching the usage of this period is to the effect that for a short time after the Apostolic age the Holy Communion continued to be celebrated in connection with the love feast in the evening; but that because of abuses such as those occur in 1 Cor. xi, because of the vile imputations of the heathen against a rite performed with closed doors, during the hours of darkness, and because of Imperial edicts against secret evening gatherings, the social love feast was early in the second century separated from the Communion, and the latter transferred to an early hour in the morning—though to this rule there would seem to have been numerous exceptions at various seasons, and in different places.

In the third and fourth centuries, morning celebrations, to the exclusion of evening Communion, seem to have become more and more the general practice. So Cyprian, in his 63rd Ep. (A.D. 253) gives a reason why the Holy Communion was celebrated by the Church in the morning notwithstanding the time of its original institution. "It behoved Christ," he says, "to offer at the evening of the day, that the very hour of the sacrifice might indicate the setting and evening of the world, as it is written in Exodus. "And the whole assembly of the congregation of Israel shall kill it in the evening." And again in the Psalms, "Let the lifting up of my hands be an evening sacrifice." But we celebrate the Resurrection of the Lord in the morning. But even during this period, Evening Communion was positively forbidden only by the local North African Council of Carthage, A.D. 397, and appears still to have been practised in certain parts of the Church (e.g., in Egypt), and by the whole Church on Maundy Thursday, the anniversary of its original institution. The use of altar lights in the day time also kept alive the memory of the most ancient and primitive evening celebrations.

The practice universally prevalent in the mediæval Church was identical with that of the modern Church of Rome. As the Holy Communion became the sacrifice of the Mass, it could not be partaken of otherwise than fasting, and for this reason, if for no other, was always celebrated in the early morning.

(3.) We now come to that portion of the evidence which, next to that derived from Scripture, is of greatest importance to ourselves as loyal sons of the Church of England. What light is thrown upon this question by the usage, ordinances, and principles of our own Reformed Branch of the Catholic Church?

It is, I think, generally admitted that from the Reformation until about the middle of this century, Evening Communion were either entirely unknown, or at least very rare and exceptional. This fact might be considered a very strong argument against the practice, were its force not greatly discounted by another fact, namely, that before the invention of our modern cheap and effective methods of lighting, evening services at which the Sacrament might have been administered, were extremely few and far between, so that if we were to be guided by usage only, without taking into consideration the changing habits of the people, evening services might also be looked upon as of

August 18, 1894.

THE AUSTRALIAN RECORD.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

I look forward with pleasure to reading the report of the discussions of the Conference on Church Finance. For every one who desires the spreading of the work of the Lord Jesus, finance must be a subject of deep interest, even if, like myself, he may have nothing to do with the expenditure, and be able to help but the merest trifle towards the receipts. (I wonder, by the way, what will be the ultimate effect on the heart, of such inability to help as one would wish—an inability which probably many readers share with me: A man handcuffed to a tree and compelled to watch his fellow-creatures drown without being able to put forth a hand to save them—would he lose his pity and grow callous and finally be unwilling to help when, afterwards, he had the power? The subject seems to me to be summarised in three truths:—(1) Those who give now should endeavour to give more fully in accordance with God's directions as to proportionate giving. (2) An effort should be made to enlarge the number of the givers—and this seems to me the great and pressing need of our Church at the present time. (3) The greatest prudence should be exercised in the methods of spending the money.

Concerning the third point, it may be said that it is needless to enforce such a remark, and such a suggestion as I made lately, that there should be a regular Inspector of Church Institutions is probably condemned by many. However, I maintain that such an official is needed, although probably it would be well to call him an Archdeacon. Our Church has lost thousands of pounds through want of business habits in getting proper title-deeds for land given to her; and this is probably only one way in which a man of business set in an official position might have saved his own salary twice over. We have not been as wasteful as the State has been, certainly. One needs to come from Sydney to a country town—a country town that has had two members of Parliament—to see how it is that in spite of years of prosperity, the country is now financially "hard up." Why, I am told that the country is paying interest at the rate of about £300 a year on the cost of a building in this town which is only used four days in the 365! And even that was not such a scandalous expenditure as the erection of the £20,000 Court House in Goulburn. The Church has not wasted her money after that fashion, but I fancy that she could have saved a good deal by an extra quantity of caution and inspection by men of business.

I have just been reading an article in the *Church Missionary Intelligencer* on the C.M.S. deficit of £12,000 which was so happily replaced by a balance of £4000 through the enthusiastic help of wealthy supporters. Those contributions were the result of two urgent appeals sent out by the Secretary. But the very success of the appeals has caused the Society to forget the difficulties which caused them, and therefore the Editor writes:—"We need have no fear lest the bounties of God's hand should fail, and no thought for a moment of reduction or retrenchment. As a matter of fact we have taken a definite step in the direction of an increase in expenditure, over and above that increase which is already involved in the estimate passed last October." Well, I find it hard to approve of such a step. It is, I am aware, very difficult to draw the line of demarcation between laudable faith and blameworthy rashness; but after such a narrow escape from a heavy deficit I should like to see a little more caution. I am willing to allow many excuses—so many, perhaps, that I destroy my own case. I allow that it is very natural, as in the similar case of Dr. Barnardo's Homes. As the work increases, new openings for still increased work appear everywhere. I allow that the policy succeeds, "Paudas, Paudas, et toujours Paudas" has made the receipts increase year by year. The faith of both these philanthropic institutions has been well-founded, although in the case of Dr. Barnardo it is only by a series of piteous appeals that the money has been got. But piteous appeals are not good for the institution, and they tend to harden the heart of the recipients. They are like the letters of the "whips" in the House of Commons: once upon a time an ordinary summons was sufficient to bring members to a division: then an urgent case seemed to demand an underlining: then underlinings became frequent. Another line was added for special occasions; and so on until now for any notable debate a "five-line whip" is issued. It is a pity for us to arrive at the five-line stage in piteous appeals. The C.M.S. has never yet needed them: may she never do so, and may her appeal for new men be answered at once, and accompanied by the money to equip and maintain them. But I wish that it would again start its "Contingency Fund" for I cannot help somewhat sympathising with the "typical business man" who is condemned in the *Intelligencer* article, when he says, "I do wish these Societies wouldn't run into debt."

Since writing the above I have read an article in the *Gleamer*, which points out that the Society has the means of meeting any deficit which may occur, as its buildings are out of debt, and therefore available for mortgage. This renders their case different from that of Dr. Barnardo's Homes, which, I fear, have a considerable load of debt.

doubtful legality. Indeed, at their first introduction, they were actually denounced as Methodistical innovations. While usage cannot be fairly supposed to declare the mind of our Church in this matter, her Rubrics and Canons are equally silent. "There is no express direction at what time of day the Communion Office should be used." (Dr. Hook). From this silence it might be argued that there was no intention to introduce any change, and that the practice of the Church before the Reformation—viz., the morning celebration—was to be retained. But this again must appear highly improbable, when we remember how earnestly the *xxxi* Article repudiates "the Sacrifice of the Mass" on which that practice ultimately rested, as a blasphemous fable and dangerous deceit. It does, however, seem a legitimate inference from the general structure of our Prayer Book, that the Communion Office was intended to be used after Morning Prayer. This is clear, for instance, from the circumstance that on Palm Sunday and Good Friday the Scriptural passages appointed for the Gospel form a continuation of the second Lessons at Morning Service, and would be out of place in the evening. But they are still more hopelessly out of place at an early celebration before the Morning Service, since in that case the natural order of the Chapters is inverted. To lay stress on the implied rule that the Holy Communion is to follow Morning Prayer, is to condemn Early Celebrations even more emphatically than Evening Communion, since the latter observe at least the letter of the rule, while the former break both its letter and its spirit.

I cannot but think that in this, as in so many other matters, our Church has purposely refrained from laying down a hard and fast regulation, not in order to leave an opening for controversy and strife, but in a wise and catholic spirit of broadest tolerance and comprehension, and also with the intention of imposing no shackles upon the fullest expansion of her work under new social and geographical conditions. How far she has always been from a desire to forge a system of cast iron rules which might in time become a heavy load of chains impeding her every movement, and effectually paralysing her power for good, is shown by her emphatic declaration in the *xxviii* Article. "It is not necessary that traditions and ceremonies be in all places one and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. . . . Every particular or national Church hath authority to ordain, change and abolish ceremonies, or rites of the Church or ordained only by man's authority, so that all things be done to edifying." If Evening Communion be an innovation it is one which has been forced upon us by the practical necessities of our work in these days, and I make bold to say that if the Clergy and Laity of the great Church of England had that power of self determination, which is the inherent right of every Church, but of which we have been partly robbed by the connection of the Church at home with the State, a decree affirming the perfect legality of Evening Communion, or of celebrations at any other time of the day thought to be most helpful and edifying, would speedily be passed by an overwhelming majority.

After discussion in which several members took part, a vote of thanks to Principal Schleiher for his valuable paper was unanimously agreed to. The Benediction was pronounced by the chairman, and the meeting adjourned.

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.

BITTERNESS AND NARROWNESS.

TO THE EDITOR.

Sir,—Presbyter D. defends his use of the modern "can't" phrase "biterness and narrowness." He cannot be surprised if he is met by the rejoinder, founded on the reply ascribed to Plato, "with greater bitterness and narrowness of your own." He so damages the cause which he champions.

PRESBYTER.

C.E.T.S.

Sir,—The Council of the C.E.T.S. earnestly hope that the Annual Meeting of the Church Home and the C.E.T.S. will be well-attended next Tuesday in the afternoon and evening. The Council will be pleased if the Clergy will announce these gatherings at the services on Sunday.

This work should concern us one and all, and cannot surely be confined to any one party in the Church. The Church as a whole should be doing Temperance work, and seeking to save the fallen, especially amongst women. The Council earnestly invites the attendance of the Clergy.

Yours faithfully,

EDMUND A. COLVIN, Hon. Cler. Sec. CROSBIE BROWN RIGG, Hon. Lay Sec.

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already. But although I should perhaps not have penned the preceding paragraph if I had done my duty in reading my *Gleamer* on the day of its arrival, I shall let my words stand as a testimony in favour of the steady-going business-like ways which we need in our Church, although "advance" should always be our motto.

COLIN CLOUT.

SUNDAY SCHOOL TEACHERS' CONFERENCE.

The first of these meetings under the grouping system was held on Tuesday evening in St. Jude's Schoolroom, Randwick. About forty teachers were present, including fifteen from St. Jude's, Randwick; four from the Mission Hall; twelve from St. Nicolas; and six from St. Mary's, Waverley. The Rev. W. Hough presided, and the Rev. Joseph Campbell, M.A., St. Nicolas, Coogee, and the Rev. Robert McKeown, St. Mary's, Waverley.

The meeting was opened by singing and prayer. The Rev. W. Hough read a portion of Scripture appropriate for the occasion, St. Luke v. 1-12, after which he briefly explained the objects of the meeting. He said they had had many pleasant and useful gatherings at the Chapter House in Sydney under the auspices of the Sunday School Institute, where the Teachers had met for general edification. It had been thought that if they had Conferences of teachers under the grouping system they would be a means of helping and encouraging one another, and they could by that means become better acquainted with one another. He had invited St. Michael's, Surry Hills, to join, but he supposed they intended to join another group. Isolation was one of the great evils which interfered with Church work. It was doing a great deal to mar Church work, and it numbed our sensibilities. Seeing so little of each other, they could not help each other in the work. They required to cultivate more true Christian friendship. In the Church of England they were credited with a great deal of stand-off-iness and conventionality. He had seen teachers walk in and out of the School and not speak to one another, for the simple reason that they had not been introduced to each other. Acquaintance would produce more fervour, warmth, and true Christian love, and also a greater love for our Lord and Saviour. He trusted that meeting would produce sympathy, and that they would be able to put their heads together, metaphorically, and get help from each other, and speak and encourage each other in carrying on their work of Sunday School teaching.

The Rev. E. C. Beck, Secretary of the Sunday School Institute, had been invited to attend that meeting, but he had written stating that he had a prior engagement.

Mr. H. W. Capper, Superintendent, St. Jude's School, was unanimously elected Secretary for the group.

On the motion of the Rev. J. Campbell it was resolved to hold the meetings quarterly in the months of February, May, August, and November, and that the next meeting be held at St. Mary's, Waverley, on Tuesday evening, November the 6th.

Some discussion then took place as to the form each gathering should take, and the nature of the business to be done.

The Rev. W. Hough said the following subjects were some suggestive matters for discussion and consideration: Sunday-school Teacher's study of Holy Scripture; Sunday-school Teacher's Spiritual Life; Illustrative Teaching; the art of securing attention; the importance of Doctrine in Sunday-school Teaching; How to use Lesson Helps; Story Books in the Class; How to manage troublesome Scholars; the Ideal Sunday-school Superintendent; the Ideal Sunday-school Teacher; Organisation of Sunday-schools; Sunday-school Libraries; Sunday-school Picnics; Sunday-school Funds; Difficulty meetings—written questions.

It was decided that the business of the next meeting was to consist of a "Model Lesson," to be given by a deputy from the Sunday-school Institute, after which a discussion was to take place on Sunday-school Picnics, to be opened by the Rev. R. McKeown.

The meeting was closed with the Benediction.

Acknowledgement.

The Secretary of the Church Home begs to acknowledge with thanks in response to his letter in the RECORD, £1 from Mrs. Darvall, Ryde, (per Rev. J. D. Langley), and £3 from Mr. Justice Stephen for Church Home

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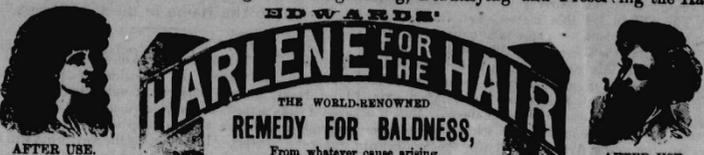
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, AUGUST 18, 1894.

TEMPERANCE SUNDAY.

THE Annual Festival of the Church of England Temperance Society, and the fact that to-morrow is recommended to be observed as Temperance Sunday—when the subject will be referred to in many Churches—reminds us of our duty to do battle with one of the greatest vices which afflicts humanity. It is, without doubt, one of the greatest forces of evil with which the Church has to contend, and one of the greatest hindrances there is to the spread of "the glorious Gospel of the blessed God." Too long the Church held aloof from the great and important work of Temperance, but the organizations which are found within every one of the several denominations show that they have been stirred to duty, and recognise their obligation to fight this giant curse. The Church of England Temperance Society has been pronounced one of the most successful of all Temperance organizations, and we have no hesitation in affirming that no Parish is complete which has not within it an Auxiliary of this valuable Society. The attitude of the Church toward the drink traffic should be defensive and aggressive. She must defend her members from being enticed into the snares which are laid for the unwary, she must throw around her young baptised members her strong arms of protection, and shield them from that which would debase and degrade, whilst she must never cease to fight against an evil which is legalised and fostered by the State to the detriment and destruction of its citizens. Public-houses opened in our streets get customers without any other agency but men's appetites; and not until there is legislative reform, by which these temptations shall be lessened and ultimately destroyed, can the Church cease to lift up her voice, and tell her sons that the victory is won. Holding "prevention is better than cure," and that, as all experience proves, it is much easier to keep people out of temptation than save them in it, the Church must inculcate the strictest temperance. We may differ as to the path in this matter, but sagacity, patriotism, and religion should lead us to protect our fellows from the general corruption of the age and the drunkenness, which is everywhere under-

mining the prosperity, happiness, the health and the lives of thousands. Looking to the good of others, the glory of God, and the interests of the Redeemer's Kingdom, St. PAUL says—and the Apostle's statement admits of a wide application—"All things are lawful for me, but all things are not expedient."

The Church must save the children! A Sunday School or a Temperance Society in connection with the Church is regarded by many a Communicant as a mere appendage. They care very little as to the quality of the instruction given, or the success of the agencies employed. These persons need to be reminded that a healthy and vigorous Church cannot exist without its having a deep and anxious solicitude for the temporal and spiritual welfare of its young. With all the blessings which come from a Sunday School and from Religious Instruction, it is a fact which should cause deep sorrow and rouse every member of the Church to the adoption of Temperance principles, that thousands who pass through our schools become the victims of drink, and find their way into the police courts and prisons of the land. "In consequence of communications from several zealous promoters of Sunday-Schools," says one, "expressive of their anxiety to ascertain what became of a large number of their senior scholars, male and female, after they left school, enquiries and examinations were instituted and a circular was addressed to the Chaplains of the principal prisons in England, Scotland, and Wales, and to the Matrons of the various penitentiaries, with the object of ascertaining if any of the inmates, and what proportion, had been scholars in Sunday-Schools. These enquiries were not prompted for the purpose of gratifying a morbid curiosity, far less than a wish to spy out and expose the defects in a popular system; but with a sincere and honest desire to render that system, if possible, more abundantly beneficial. The answers were prompt and decided. It appeared that out of ten thousand three hundred and sixty-one inmates of the principal prisons and penitentiaries, six thousand five hundred and seventy-two had previously received instruction in Sunday-schools. The prolific cause was the use of intoxicants. Baptised into the Church, signed with the sign of the Cross, yet the devil had won them by drink, and branded them as criminals. Mr. Buxton says that drink is "the devil in solution." Certainly it is the devil of our time, and to fight against it, and warn our scholars concerning it, and protect them from its curse, is the Church's duty. We tell them it is wrong to steal, to lie, to swear. We need to teach them by precept and example that it is wrong to drink. The Ministers of the Gospel must be clear in their enunciation of the truth. The necessity of abstinence is so obvious to all who seek the religious improvement of those committed to their charge, that instances are rare in which the Clergy do not advocate Temperance. If the Church is ever to become powerful as the regenerator of society, her Clergy must proclaim and live the Gospel of Temperance. Our Church officers must free themselves from the accursed thing. Parents must not place temptation to drink in the way of their children. Like the Rechabites of old the children must be trained to say, "We will drink no wine, not because we think it is a sin, or that we will enjoy robust health, or live longer lives, or have clearer heads and lighter hearts, but because our fathers commanded us." Then God's word would be heard through the land, "Thus saith the LORD of Hosts, the God of Israel, Because ye have obeyed the commandment of your father, and kept all his precepts, and done according to all that he commanded you, therefore, thus saith the LORD of Hosts, the God of Israel, JONADAB, the son of RECHAB, shall not want a man to stand before Me for ever." Who will help in this great work? Every Communicant Member of the Church should engage in it. There should not be one at ease in Zion. Those who like the drink should abstain because they are in danger. Those who do not care for it but simply take it because it is one of the foolish customs of the day, would have to exercise very little self-denial to give it up. For the sake of others, and especially for the sake of the young, should this denial be exercised? St. PAUL would not even "eat flesh while the world standeth," if he thereby offended a weak brother. He made this declaration in consequence of some converts to heathenism having conscientious objections to eating flesh which had been offered in sacrifice to an idol. If, then, the Apostle would abstain from what was good in itself for the sake of others, surely it cannot be wrong for the same reason, to abstain from that which is pernicious! "What he aimed at," says one, "was by any means to promote the interests of religion and the good of the Church. And he had rather forego

all the common comforts and enjoyments of life than that religion should suffer." "Such was St. PAUL's respect for expediency," says another eminent divine, "by which we mean, not a selfish or political, but Christian expediency, or what is best and most expedient for the good of human souls, that on his mind—and on every mind such as his, of highest spiritual philosophy and patriotism—it is an expediency which acts with all the force of a most urgent obligation, and hence the noble declaration regarding what in itself he held to be a thing of indifference. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Abstinence from intoxicants may not be obligatory, but it is lawful—it is expedient. God nowhere requires us to partake of intoxicating liquors, but He commends the practice of abstinence. Who then will help? We hope that many will respond and say I will, by the help of God. We hope that the ranks of abstaining Clergy, Churchwardens and Sunday-School Teachers may be largely increased, and that noble work will be done this year by the Church of England Temperance Society.

OFFICIAL.

Mr. ALEXANDER ROBERT MINTER has been appointed by the Standing Committee to be Synod Nominator under the "Presentation Ordinance of 1876," in the place of the late Mr. Robert Hill.

The Third Session of the Ninth Synod of the Diocese of Sydney will be summoned to meet on Tuesday, September 25th.

CHURCH FINANCE.

On Wednesday, a Conference on Church Finance was held in St. John's School Room, Parramatta. The VENERABLE ARCHDEACON GUNTHER, M.A., presided. The afternoon Session was devoted to the consideration of CHURCH SUSTENTATION AND ENDOWMENT.

After prayers the Archdeacon delivered the following address on

CHURCH FINANCE.

The thoughtful Pascal declares, that there are three different orbits, in which great men move and shine. They are the heroes, who glory in deeds of martial valour. There are men of intellectual greatness and brilliancy of imagination, and a third class, full of self-sacrificing and compassionate love for men. The last, he states, hold the highest rank. If, to be truly good is to be great, we may well place among these all faithful workers for God, and humanity. We co-operate with God by the contribution of prayer, of service, and of alms. The dedication of our worldly substance is incumbent upon us, as a recognition of the claims of God and humanity, and also in the interests of our spiritual well-being. God has been pleased to use man as the messenger of good to his fellow men,—spiritual men for spiritual work,—and whether there is failure or success in our efforts, the different agencies by which the work of the Church is carried on must be supported. The subject of Church Finance needs special attention, I believe, in our day, and there is an earnest desire on the part of many, that our systems and plans of working should be improved.

The parochial indebtedness of the Diocese of Sydney is about £62,116, and the Diocesan about £15,000. If we compare the public revenue, and the income of members of the Church, if we estimate the amount spent on superfluities and luxuries, we shall be surprised at the small proportion given to the sustentation, and extension of Church work. We are all conscious how work is crippled, hindered, and even neglected for want of funds, and retrenchment too often begins at the House of God, and in offerings to God.

The condition of some of our organizations for Home and Foreign work is a serious reflection on Churchmen. The appeals which are made by Bishops of our Church and others even in England for funds to carry on our work is most humiliating, so also are many of the ways adopted for raising money. Our present sources of income are glebe lands freely bestowed by the State in the early days of the Colony, and becoming increasingly valuable, private endowments—comparatively few—the Church Centennial Fund, the Church Society, and other associations, pew rents, and voluntary offerings.

How may a much larger portion of the wealth of Churchmen be dedicated to the service of God is a problem to be solved?

It is easy to say, that this can only be expected, when there is a greater increase of Vital Christianity.

The answer is not satisfactory, and scarcely correct, when we remember that our largest givers are not always our most earnest and zealous people, and that the increase of Godliness does not of necessity promote large heartedness, and self-denying liberality towards the Church. There is much need of counsel and direction, and it may, without hesitation, be said, that many, who lovingly and regularly offer their prayers and thanksgivings are astonished, when told, that they should offer of their substance with the same affection and regularity.

Prayers and offerings ought not to be separated, but regarded as the actings of the Christian life. "Unto Him," says the Psalmist, "shall be given of the gold of Arabia; prayer shall be made ever unto Him, and daily shall He be praised."

We need to clearly understand the Christian duty of giving, how it has been discharged in ancient and modern times by God's people, and consequently how we should act, so that we may promote the best interests of the Church, and the glory of God. The duty rests upon the fact that we are only stewards, debtors, and trustees, and responsible to God for the right use of what he has bestowed upon us.

Under the old dispensation the laws and regulations on the subject of giving were very clear. There were three distinct sources from which the service of God was supported—(1) the tithes, (2) the Levitical cities, and (3) the voluntary offerings of the people. These offerings were made to God, whose stewards the people were, and who had given them power to get wealth and every blessing they enjoyed. The proportion of a tenth was a Divine institution, and authorised by express command of Jehovah we believe. "Of all that thou shalt give me, I will surely give the tenth to Thee," was the resolve of Jacob. Abraham gives a tenth to Melchisedec. "All the tithes of the land," says Moses, "is the Lord's."

All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's—it is holy to the Lord. "It shall be holy to the Lord." The Levites, though they had no possessions, had cities to dwell in, no less than forty-eight being given them after Canaan was settled. Six of these, however, were to be cities of refuge—places of sanctuary for those who had inadvertently killed anybody. These cities were a kind of endowment. The voluntary offerings were great or small, as occasion required. The tenth was required from all the people, of every Israelite; the other was not. "Speak unto the children of Israel," said God to Moses, "that they bring me an offering of every man that giveth it willingly with his heart, ye shall take thy offering."

On some occasions the people literally poured in their offerings for the service of God. The people gave willingly, and with great enthusiasm and liberality. See what was done when the tabernacle was erected and finished:—The people brought more than enough for the work, and had to be restrained from bringing. (Ex. xxv.; Ex. xxvi. 5-6). When the temple was built by Solomon, many splendid and precious offerings were made. (1 Chron. xxix. 2 Chron. iii. and iv.) Again, when the Jews erected the holy house that had laid waste, the chief of the fathers gave freely, and offered after their ability. (Ezra ii. 68.)

The tithes, of course, suppose a settled kind of life, Jewish laws regulating them. Hence we are not surprised to find little reference to them in early Christian times. For a time there was a community of goods. They had all things common, and the principles were laid down and recognised (1) that they who preach the gospel should live of the gospel, (2) that every man should make his offering on the first day of the week as God had prospered him, (3) and also that as they had opportunity they should do good to all men, especially to those of the household of faith. Adopting these principles they gave liberally and largely. But though there is no express command, it is still held by many that the tithes, though not legally, is morally binding on Christians. The grounds upon which the arguments are based are that tithes were instituted long before Judaism was established, and that they are not Jewish, but binding on universal man.

Further, though there is clear proof of some Old Testament practices being abolished, there is none of this. Again this is a moral law or regulation, and while civil and ceremonial laws of Judaism are no longer binding, moral are. Lastly, the same reasons, the same claims of Jehovah still exist which were the cause of the appointment of tithes.

The careful reader of the New Testament cannot but be struck with the prominence given to the duty of liberality. If no law is laid down, such as obtained in the Mosaic economy, the duty is recognised. It springs from a sense of obligation, for surely the position of man under the New is far superior to that under the Old dispensation. The demand was for self-sacrificing liberality, and the consecration of all that God had given to man as a trustee and a steward, that he might promote the cause of Christianity.

Our Lord Himself lays down no laws, but declares the labourer in the Gospel to be worthy of his hire. There is also a very remarkable statement of His recorded by St. Paul, 1 Cor. ix. 14, "Do ye not know, that they who minister about holy things, live of the sacrifice, and they who wait at the Altar are partakers with the Altar? Even so, hath the Lord ordained, that they who preach the Gospel should live of the Gospel." Many commentators argue, and I think, rightly, that as the Priests and Levites of old lived on the tithes and offerings, so Christian Ministers are to be supported from the same sources.

In the early ages of Christianity, great was the liberality of the converts. In the 2nd century, Irenæus writing of Jews and Christians, says, "While they had the tenth of their goods consecrated, those on the other hand, who have received freedom assign all that they have to the use of the Lord, cheerfully and freely giving them, and not in lesser portions only, as becomes men professing the hope of greater things."

Elsewhere, he writes "the law of paying tithes was no more abrogated by our Saviour, than those two precepts in the decalogue against adultery and murder; but like them, it was enlarged and completed by it, in so much, that, as the Jews consecrated the tithes of their possessions to God, so Christians gave all they had to such uses as the Lord had for it."

Origen tells how the early Christians gladly gave their first fruits "to whom we pay first fruits, to Him we also offer up our prayers." Similar statements can easily be multiplied. In the Apostolical constitutions of the early part of the fourth century we read "the gifts of tithes and firstfruits, which are quite in accordance with the command of God, let the Bishop, as a man of God expend." If tithes are mentioned it is as a minimum limit of liberality.

Passing to the history of our own Church of England, we find voluntary payments for religion to have been great. Saxon landowners not only built Churches for themselves and their retainers, but endowed them also. In the early part of the fifth century, we are told of the Chieftain Onudda, that he gave lands to God. What he did, princes, noblemen, lords of manors, and private individuals did. The tithes which now obtain in England, I believe, were voluntary offerings. The common opinion that Offa, King of Mercia, enacted the payment of tithes in the eighth century, lacks historical evidence. The writer of "The Church and her Story," Mr. Nye, says that though Charters and Acts of Parliament confirmed, legalised, and regulated their payment, no stated document has yet been produced to prove that the realm ever created them.

Many of the parochial tithes of England, established throughout the land, are now in the hands of what are known as lay impropriators, i.e., laymen who hold and appropriate them. Had they been still available, how much more might have been done for the glory of God, and the good of humanity.

What obtains in many other lands obtains in Australia, the Voluntary System, with its many disadvantages. It is right, however, in discussion, to remember that there are systems and systems, and that the voluntary principle is that to a very great extent on which our mother Church was organised. Taking things as we find them, our business should be to try to make the system as efficient and influential for good, as is possible.

The offertory is a system of Church Finance, which ought to commend itself to Churchmen generally. It ought to be inculcated in the teachings of the Clergy, through the press, and in every way possible. Where the offertory has been fairly tried, it has been shown to be a more reliable source of income than pew rents. The habit of giving is promoted by it, and when the alms of the rich and poor are regularly invited, the act of giving tends to reproduce itself.

Again, it is of great spiritual benefit to the people. They begin to interest themselves in an institution that claims their sympathy and support. If the people are taught to make the offering to God, and that from the highest motives, and if the act is regarded as one of worship, it will bring its special benediction. If the work is to be regarded as one for God, the effect will be seen in the life and character, and if we exhibit good works, we teach great lessons.

Further than this, it must not be forgotten that the Minister is placed in a far better position than when he receives personal payment through a Stipend or other Fund. The position is one of independence, if also of dependence. The man who pays his pew-rents, thinks himself often free from further liability, and may withdraw and the absence of payment be felt. The man who contributes to the offertory may also withdraw but the offerings coming from the many may not cause the withdrawal to be felt. Those who only pay pew-rents, if those rents are appropriated according to the Church Act, are doing nothing for the support of the Ministry, nor the extension of Christ's Kingdom.

The pew-rent system, I believe, tends to alienate the masses, and has rightly been spoken of as unchristian. There are many other ways in which material help may be rendered and the habit of giving cultivated. Associations of various kinds for general and special purposes may be organised with advantage. The Collectors should do their work regularly, systematically, lovingly, and should not overlook the poorest, even those who can contribute only one penny weekly or monthly. If the well-to-do can give largely, our poorer brethren should have the opportunity of making their offerings, and they often do so more heartily and gladly.

There are but few parishes within the Diocese of Sydney, in which it would be impossible to find one hundred subscribers from among the poor of one penny weekly. That would give £21 18s 4d annually. Let the effort be made and the power of the little will soon be recognised. Drops added to drops, as the Arabian proverb declares, constitute the ocean.

Again there are unions, such as the Proportionate Giving Union, the members of which give a fixed proportion of their property. Branches of this organisation are established in some of our Australian parishes. What is known as the Envelope System, if carefully carried out, is a gentle reminder of duty, and tends to promote regular and systematic giving.

The Systematic Benevolence Society has been long established in England, its members pledging themselves not only to systematic giving, but also to inculcate this duty and privilege.

Some find it helpful by a deliberate and express act of dedication, committed to writing after a set form, to recognise their stewardship. They attach themselves to societies of friends, and consider that association is helpful in reminding them of the resolve made.

The success of George Müller of the Bristol Orphanage, and of workers in connection with institutions described in the Romance of Charity is attributed directly to prayer. Friends may collect and solicit help, but the managers make their appeals direct to the Giver of all good things.

Endowments—Diocesan and Parochial—at least to a limited extent ought to be sought for, and those who are able to leave property to others ought to be reminded of the Church's needs.

There are some Parishes in this Colony to which Endowments have been secured by the Clergy, insuring their lives for the benefit of the Parish. This system is capable of indefinite extension, and could be made the means of obtaining handsome endowments. But if we cannot get funds to do the work that ought to be done without delay among our people, is there much prospect of obtaining money to provide for the wants of the Church of the future?

If, in addition to the recognised Church system for obtaining funds—the offertory—any one of these plans referred to, or some better was adopted and worked wisely and vigorously, much success might fairly be expected, and enrichment and blessing to individuals.

But, we need not only the most perfect plan we can obtain, but also definite teaching on the subject of giving, and, I believe, some society organised, charged with the duty of promoting and enforcing Church and Scriptural views of personal responsibility.

With regard to right views and the mode of giving. (1). Giving ought to be a matter of principle, and not of impulse produced by some temporary excitement. Our offerings should be made as an act of obedience to God and an act of worship. We are debtors, stewards and trustees. (2). Our offerings should be made regularly, and this will tend to create the habit of giving. (3). There should be system, and a due proportion of our income dedicated to God. This must be constantly kept before our minds, and thus the habit of giving according to a plan is developed and strengthened. (4). The gift must be a willing one—an expression of love, self-denying and self-sacrificing—and coming from a heart touched with a sense of the greatness of God's goodness to us. Of the children of Israel we read: "They brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hand of Moses." There is a very important rule laid down by St. Paul, showing what God requires. "Let everyone of you lay by him in store, as God hath prospered him." This requires from all rich and poor that which is just and right, and becomes a test of man's love and devotion to God. This is a Heaven taught plan, and those who act upon it will often ask themselves not what must I give, but what can I give? They will ever be asking what can I render unto the Lord for all His benefits? Nor must we forget the need of discrimination and deliberation. Appeals for help should be carefully weighed, so that what is given may be applied to the best possible advantage in promoting the Church's work and God's glory.

That which is thus given, and given from the highest motives is pleasing to, and glorifies God. It is repaid with interest, and the example is influential for good—provoking others cheerfully to devise liberal things. It is, indeed, encouraging to read of such instances of Christian liberality as you find in the lives of some good men. Lord Chief Justice Hale, the Hon. Robert Boyle, and Bishop Tillotson are good examples of men who recognised the obligations of Christian stewardship. Bishop Wilson, it is said, gave to the poor one-tenth, then one-fifth, afterwards one-third, and as he grew older the half of his income. Of Robert Haldane, we are told that he sold his estate in Scotland for £35,000 to establish a Mission at Benares; of David Paton, that he gave some £200,000 his entire fortune to Missions, keeping only a small amount for himself. Among the many whose liberality has been recognised in England, of late years, we might name Miss Burdett Coutts, Mr. Hubbard, Lord Derby Lord Burton, and many a contributor to Church Restoration, Extension, and Endowment. In a list which I have seen for the Erection of Churches, we read of £5,000 from one seeking treasure in Heaven. £8,000 is the offering of another anonymous donor for another object. He signs himself "less than least." Nor must we forget the noble contributions of some of our poorer brethren, devoting, indeed, liberal things, and giving not merely their money, but their labour, and that after the work of the day is over.

Needful it is, men and brethren, that we carefully consider the sad condition spiritually of many around us, and the obligations that rest upon us. How far have we, and how far are we fulfilling our responsibilities? If we are using our privileges as Christians and Churchmen, we shall be prepared to inculcate right principles on the subject of giving, to attempt great things for God, and adopt what we may call bold, ambitious, and even romantic schemes. Right principles must be inculcated through the press, by the distribution of handbills and leaflets, and by the Clergy in their sermons. An annual sermon, not a charity or begging sermon, but one setting forth Scriptural and Church principles on this subject might well be preached in all our Churches.

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We need, in connection with the raising of funds, the assistance of shrewd business men, and courageous and fair men to administer. A minister of finance, and a council of finance too charged with the administration of funds would be found most helpful in our Colonial Dioceses.

Whatever defects there are in any of the systems that obtain, it is our duty to endeavour to remove them, or to introduce more efficient methods and organisations, and to see that they are worked by what are called "live men," full of zeal, enthusiasm, good-judgment, sanctified common sense, and love for the Church. Something must be done, if the people in crowded centres are to be kept from lapsing into heathenism and barbarism.

If only a few, in every parish, could be found willing to organise one of the systems referred to in this paper, and to use their personal influence in showing the opportunities for Christian liberality, and the duty of systematic and proportionate giving, what glorious results would follow!

If Churchmen, generally were to tithe their luxuries and comforts, and if something was given for necessities to the treasury of God, such an extension of Church work might be undertaken as few ever dream of, and that before this century closes.

If we are to give light to others, we must have light ourselves, and walk in the light. If inspired by the spirit of Christ, and animated by His example, all else will follow. Our cause is that of God and humanity. We are acting as patriots, as well as Christians and Churchmen, when we urge upon the Clergy and Laity the claims of the Church and the need of increased liberality. I appeal to you to give your serious attention to the question, and leave it to your own and earnest consideration. The trumpet call has sounded, and it is for us to go forth to battle in the service of our great Captain, strong in the strength which God supplies, through His Eternal Son.

Then, may we hope to see the great historic Church of England fulfilling her glorious Mission in this Australian land, winning new victories and new trophies for the Christ. Then will our Church honoured by God be loved by man, and be a great power and a praise on earth "bright as the sun, fair as the moon, and terrible as an army with banners."

The Rev. A. R. BARTLETT, M.A., read the following paper ON THE ADVANTAGES AND DISADVANTAGES OF AN UNENDOWED CHURCH.

Mr. BARTLETT said:—"I often wonder how you manage to get on under such different circumstances as far as Church Finance goes."—So wrote an old friend of mine, who is Vicar of one of the most beautiful Churches in Gloucestershire, and who enjoys a very substantial stipend, which comes to him with praiseworthy regularity from endowments made to the parish in the good old days of Churchmen's greater liberality.

I am called upon to speak on a subject from which it is rather difficult to keep out what some would call prejudice. I am speaking, of course, to many who know little or nothing—except from newspapers which are not yet infallible guides to the ignorant—of the *modus operandi* of Church management in England. I speak as one who knows something of a Church endowed and a Church unendowed. My Curacy days were commenced in a small parish in Gloucestershire, where the population was 500, and the Rector's stipend £1000. I managed to get away from this parish, where the Rector had evidently mistaken his calling, as soon as the Bishop would allow me. That Clergyman, during my Diocesan, was hardly ever in the parish. The only aims collected in that parish would be on what the old folks called "Sacrament Sunday," and would amount to less than 20s. I have (already) alluded to the Clergyman of the next parish where I worked, and it is only fair to say that he was a bright contrast to my first superior in office. I have no time to speak particularly about my third and last Curacy, in a parish of 12,000, in these experiences to show that the reader of this paper, who has now been nine years in Australia, knows just a little about an Endowed Church and one Unendowed. But I must, ere I pass on, speak a word as to a parish in North London, where I was once a Chorister, and tell my Lay brethren that, whatever people may say to the contrary, there is evidence enough to prove that Endowments do not paralyse liberality. In the parish of St. Matthew's, Upper Clapton, where every seat was free, and where the congregation numbered about 700, the Church, which, exclusive of stained windows, and beautiful mosaics which were *In Memoriam* gifts, cost considerably over £20,000, was, on the first anniversary of the opening, declared to be entirely out of debt. In this Church there was an Endowment of £150 per annum, and the voluntary offerings of the people used to amount to £3,000 per annum. The Vicar's Stipend depended largely on the offerings made on Easter Sunday, and I remember that on one Easter Day, the Offertory came to £340. In twenty years it was estimated that the free will offerings of that congregation amounted to no less than £70,000. That will show how the Laity give in dear old England, where, even in a country where the Church is so liberally endowed, the people give so nobly, on principle, not out of any emotional feelings.

The advantages of an Unendowed Church—what may they be said to be? I suppose it will be at once said—

"The voice of the Laity is better and more distinctly heard and felt." When a man's pocket is touched, he feels a lively interest in the special work for which that purse is taxed. Granted. And no one rejoices more than I do over the important position given to Laymen in the Church of our day. I would emphasise here the importance of recognizing, to the full, the Priesthood of the Laity. Speaking of my own parish I may say that no Clergyman could have wished to have more faithful Wardens and Sidemen than those men who have been associated with me at St. Paul's from the very commencement. Indeed, when Easter comes round, the regret is that one has, perhaps, to change Wardens. Then, again, the voluntary principle, is, I suppose, of very primitive origin, as, of course, it must have been in the Infant Church. The Sunday's Offertory is undoubtedly the proper source of income for the Church. St. James would have been horrified had he seen the amount of money received for Pew Rents! If every Churchman would give conscientiously, proportionately, and systematically, to the weekly offertory, there would be no occasion for Pew Rents, for Stipend Funds, or for Bazaars or Sales of Work. Conscientiously—giving to the Church, not to the man; giving the same, whoever "occupies the pulpit"; giving, whether the Incumbent be an eloquent and able preacher, or the reverse. Proportionately and systematically—This would mean that the absence from Church on one Sunday would not mean the less to the offertory in the long-run; giving according as God has blessed us, unswayed by any touching appeal, doing everything on principle.

Then, again, it may be said the voluntary principle tends to keep the Clergy up to the mark. And I certainly agree with you that no lazy Clergyman deserves support. The marvel to me is that in certain quarters—which I will not mention particularly—the long-suffering liberality of the Laity can be sustained, while their Incumbent simply takes his Sunday services, and does nothing of God's work during the next six days. "If a man will not work, neither shall he eat." Those words apply to long coats as well as to short ones! I quite agree with a remark made at the Hobart Church Congress—"Hard indeed it is to expect a layman to contribute to the Stipend, if a man who has been described as incomprehensible on the Sunday, and invisible during the week, it is harder still—indeed, it is wrong—even ask him to support a man of inconsistent life and conduct. The labourer should be, must be worthy of his hire."

But we have been dwelling in the realms of ideals. Granted that if offerings were made conscientiously, proportionately, and systematically, for the cause and not the man, made according to the arithmetical calculations on the income a man has, and made according to a certain method, which takes no notice of wet Sundays, or a mountain holiday, granted all that, until men have learned all this, who will deny that in a Voluntary Church the shoe pinches, and that very painfully? You may not feel it in Parramatta, as I do not feel it in Burwood; but it is in the country districts where sometimes my brother Clergy have to experience the degradation of having to collect their own Stipend. If disestablishment comes to England in the near future, it will not be the great cities and flourishing towns where the bother will ensue, it will be in the country districts where there is hardly a rich man in the parish. So it is in Australia. Our suburban and city parishes can get on well enough; but I could tell of sad privations nobly borne by many a gentleman and a scholar who finds it hard indeed to find bread to give to his children.

It need not be forgotten that the voluntary principle keeps us to an excessive parochialism. How is it possible to support Missions, contribute to Hospitals, to do anything for causes outside our parishes, when, with difficulty, the banking account is kept straight, with only parochial needs to be provided for? An unendowed Church tends to cripple and paralyse efforts for the Church as a whole. And, again, who will deny that in an unendowed Church there is for the Clergy too much of "serving of tables." The Clergyman's work should be spiritual;—too often, alas, it is largely taken up with devising means for keeping Church finance straight. There is yet another hindrance to the Church's work, which springs from the fact that we have in our midst many parishes undermanned. Take parishes that are to be found in Woolloomooloo, in Paddington and Woolahra, in Redfern and West Sydney—why is not the Church stronger there? I answer because the parishes are undermanned. I know of many parishes wherein there is but one Clergyman at work, which, if they were in England, would be served by a Vicar and two Curates at least. Where lies the secret of the success of the work done in London, in parishes such as St. Peter's, Eaton Square; St. Peter's, London Docks; Marylebone Church; St. Pancras, Hackney; and a host of others? Surely it is to be found in the strength of the Clergy House. As things are in Sydney it is simply impossible for one man to overtake the work.

We need not plead for very large endowments, for sometimes they do but cripple individual help; but we certainly have cause to pray and work for the time when every large parish shall at least lay claim to an Endowment sufficient to pay one Curate at least. If to day many of you are inclined to say we, with an unendowed Church have done, so far very well, may I venture to remind you of another side of the question, and that is, might not the Church in Australia be more vigorous, more aggressive, and would she not do more, and much more, had she more of Church Endowments?

The following paper was read by Mr. W. H. ROWSELL ON CHURCH EXTENSION.

My time being limited, without preface I beg to submit the following remarks in all good will, and with an earnest desire to help forward the work of the Church. My business occupation has accustomed me to deal with statistics and averages, &c., and I am going to inflict on you a small dose of figures. To assist your digestion however, I have summarized most of my figures on a separate sheet, which is I see in your hands.

"Church Extension" may be spoken of in very different ways—there is the material fabric, in which we assemble to worship Almighty God—there is the Spiritual Church, of which we all form part of the Church militant, and, there is the aggressive work of the Church, in fulfilment and obedience of the Lord's command to preach the Gospel to every creature. This latter view is more suitable for consideration of a meeting of some of our Missionary Societies, so I confine myself mainly to the first two points. If you will now kindly turn to the paper of figures, you will notice that I divide them into population (or vital) statistics, and I may tell you at once that my authority for the same is the printed Statistical Returns of Government, then I give certain Ecclesiastical Returns which I have extracted from our Diocesan Synod Returns.

I have endeavoured to bring the figures as nearly up to date as possible, and take the years 1883 and 1893 for contrast, to see what "Church Extension" we can discover therefrom. Within this decade there has been a certain numerical increase in Church buildings, and naturally therewith of the Clergy charged with the spiritual oversight of the population in which they have been placed. This really is our Home Mission, and it is most important that we should know how the work stands—whether we hold our own, if increasing or decreasing, proportionately with the growth of the Colony. I hope these figures may suggest some replies to such queries.

The Government Census Returns of 1891 record a total population of 1,132,234, of which were members of the Church of England 502,983, equal to about 44.42 of the total population. At the end of 1893 the official estimate of population was 1,223,370: an increase of about 8.05.—Assuming the relative proportions of denominations to be unaltered at the latter date, the Church of England population at end of 1893 was about 543,521. No separate figures are published as regards Dioceses, but on careful inspection of the Government maps, I find that the Diocese of Sydney is nearly (if not exactly), continuous with the counties of Cumberland, Cook, and Camden—the Census returns the population of those Counties—including Chinese and Aborigines,—as 503,555.—The Church of England proportion as above (44.42) would give the proportion of 223,6

We have only our Synod Returns for such details, and you all probably are aware that these Returns are very defective and incomplete. It is disgraceful and scandalous that those whose duty it is to make these returns, should treat the Bishops annual request for the details with the carelessness, and neglect that some men do, who should know better. Taking the figures therefore for what they are worth, I submit that the following inferences may safely be drawn.

Parishes.—We know that some of these have been more than once divided during the past ten years. You see from our Statistical Tables that there were 75 in 1883, against—1893 94 parishes, besides 3 Mission Districts and 10 Conventional Districts. A total increase of 32 Parishes or Districts.

The Licensed Clergy, with cures in 1883 were 89, in 1893—125 (an increase of 36).

Catechists at work in Parishes were both in 1883 and 1893, 5 only. (It would seem that this description of help is not much sought for, or offered).

Honorary Lay Readers were not recorded in 1883, although our Lay Reader's Association was then in existence. In 1893 they are reported to number 67.

Consecrated Churches in 1883 were 70, in 1893, 201 Churches and other Licensed Buildings were in use. The different manner of recording these buildings evidently explains the apparent large increase. In the 1883 returns we find 128 "other buildings" used for Divine Worship, as against 107 in 1893. The totals respectively are 198 in 1883 against 308 in 1893 (an increase of 110).

Accommodation in Churches and in Licensed Buildings is given in 1883 as 36,720, and in 1893—31,664 "free," and 15161 "rented." Total 46825 (an increase of 10105).

Although not strictly a part of the subject of this paper, I give you the official Synod Returns of the Total Incomes, Expenditures, and Indebtedness of Parishes: viz.—

Expenditure—1883 £80,387—in 1893 £73,959. Income in 1883 £68,256—in 1893 £69,800.

Indebtedness in 1883 £54,315—in 1893 £58,116. I do not think these figures are nearly correct, and until someone will take the trouble to personally visit each Parish, and from the Parish Books take out the actual figures in a uniform and systematic way, these Synod Returns will have little value. If the Secretaries of the Church Society do any practical work outside their office routine, they might surely take such a matter in hand, both for the guidance of their own Committee, and for the benefit of the Diocese generally.

We find from these figures that now (1893) 125 Licensed Clergy are in pastoral charge of a population of 241,675 souls (nearly a quarter million) equal to 1933 each, but (as we know) very unevenly divided.

These Licensed Clergy ("incumbents" I suppose we call them) have the assistance of more or less (probably less) of 36 other Licensed Clergy and five Catechists. The Lay Readers work being confined to reading prayers or lessons in Church, cannot be taken into consideration so far as the pastoral work is concerned.

The places of worship provided for this quarter-million of souls in 1893 were 308, or one for every 785 souls. Of course we know that there are few buildings, if any, capable of containing this number.

The seating accommodation in these 308 places of worship amounts to 46,825, equal to about one-fifth of the Church of England population. I cannot say whether this is practically sufficient for ordinary requirements, and to invite your opinion hereon: I dare, however, to say that it should not be sufficient!

Then, I would ask you to consider what character our Church Extension should take in the future? Whether we should increase the size of the existing buildings, or build new and smaller churches? In connection with this I have placed on the table a collection of plates I have made for a good many years past from Church Bills, and when we see the dimensions of hundreds of parish churches in England, and still more so the noble cathedral piles, does it not set us longing to see something more worthy of this growing nation of Churchmen, than the insignificant places of worship (comparatively) that Sydney now can show.

So far as our Suburban Churches are concerned, I would advocate their enlargement, where architecturally possible. I do not oppose the erection of Mission Rooms in new districts, but I venture to think that they should be kept to their present character of small, cheap, temporary places of worship, and that their congregations should be impressed in every possible way with the fact that there is a Parent Parish Church of which these Mission Rooms are only adjuncts, and they have a duty upon them of sustaining and increasing the Parent Church equally with the small Mission Rooms erected for their comfort and convenience.

To carry out this principle more perfectly it seems to me that the Clerical Staff of the Parish Church should minister to the wants of the Mission Rooms, and that the appointment of a Clergyman in sole charge of such places, is educating people in a narrow congregational spirit, destructive of all true Churchmanship. We want "Church Extension," but on the broad lines of unity, of which I have already spoken.

Many of you are well aware that in English towns, there are sometimes one, two, three, and I believe up to twelve and more Churches all attached to the parent Parish

and the vicar thereof has the patronage of the appointments to these Chapels-of-ease, (or whatever they may be termed). We find men holding the positions of Vicars in such Parishes, (who possess the highest administrative and organising talents), not for the sake of the attendant patronage or the emoluments of the position, but for the sake of the work, and wherein they find a congenial field for devoting their life, and often, their fortunes, to God's glory. If we had any such Parishes to offer, I believe we should soon cease to hear the complaints of the inferior character of the colonial Clergy. (Please understand that I am not one of those who thus speak of the noble work going on around us.)

My primary duty is to place before you some material for thought and discussion, and as I find I am drifting off into the airing of my own ideas I bring this paper to a close, thanking you for your kind attention and inviting as much criticism, as you think it worthy of.

The Archdeacon read, on behalf of the Rev. J. D. Langley, the following paper on

ENDOWMENT BY INSURANCE.

One of the most important financial questions to the Church in Australia in the present day is that of Endowment—Parochial or Diocesan. Of this I am more and more convinced every day. The higher offices of the Church can only be filled by Endowments being provided.

Before a new Diocese can be created, a proper Endowment must be obtained. At the present moment a scheme for an Endowment to provide the income of the future Dean of Sydney is under the consideration of the Church. Archdeacons free from parochial responsibilities such as they have in the sister Diocese of Melbourne, and for whom there is so great a desire in our country parishes here, can only be obtained by making some provision for their incomes by Endowment.

Endowment is none the less needed for the incomes of our parochial Clergy. By its means the funds of the Church Society voluntarily subscribed would be left free for Church Extension, pure and simple, and provision for a portion of the incomes of the Clergy, especially in the poorer parishes would be permanently made. No element more disagreeable or discouraging to the Clergy could be devised than that of making the grant in aid of their Stipends depend upon an annual vote.

Endowment can only be obtained— (a.) By Subscriptions. (b.) By Legacies. (c.) By Insurance.

I do not think we can look forward to obtaining any large amount for the purpose by subscriptions. Every liberally-disposed Churchman feels the great pressure upon him for support of the Church's present needs—Parochial, Diocesan or general—the necessities of his own parish, the Church Society, Religious Instruction in Public Schools, etc., etc., besides what many feel the greatest claim of all, the support of Missions to the Heathen. This pressure will certainly have a serious effect in preventing the establishment of an adequate Endowment Fund by public subscriptions.

From the second source I think considerable sums of money might be obtained. If trustees for an Endowment Fund were appointed by Synod, as I shall hereafter suggest, and the Fund started, persons might be asked to insert a clause in their wills leaving an amount, however small, to that Fund. It is wonderful how much can be done, and is being done by other Churches, in this direction.

But we have a large number of Members of our Church who never can get at in this way, and yet who would like to have an important share in building up Church Endowment. They have not acquired fortunes, and will have no large amounts to leave behind them for any purpose. But they are wise enough and right-minded enough to insure their lives in some reliable Insurance Company, so as to make provision for the loved ones they leave behind. I believe that considerable numbers might be led to see their duty, not only to their families, but to their Church. And if only they could be induced in this direction to remember "God's tenth," the nucleus of our Funds could be provided in one generation. Suppose that those who were insured for £2,000 would add another £200 policy for our Endowment scheme, those insured for £500 insure for £50, how easily the whole amount could be obtained.

I think that something large should be aimed at—certainly nothing under £100,000, which invested at 5 per cent. would return an income of £5,000 a year. To obtain this I suggest that we should endeavour to obtain the following policies:

Table with 4 columns: Insurers at £1000, Annual Premium say £10, per Year. Rows show 80, 100, 200, 300, 400, 500, 600, 700, 800, 900, 1000.

Of course, the amount of premium would be greater or less, according to the age of the insurer.

The sums above named would amount to £61,000, and allowing for some to fail in their payments and leakage in various directions, this would make up our £100,000 in about thirty years.

One advantage in this system of obtaining the Endowment would be, that the collecting of the insurances could be more easily done than in raising money by any other

means. An army of energetic persons would at once be employed in the matter. Among the most persistent people in the world may be classed Insurance canvassers. These, from all the Societies, would at once commence upon this new and interesting field of labor. Instead of having to employ people paid or unpaid to do this work, the machinery is ready to hand, and would be paid by the Insurance Companies.

Persons insuring for the Endowment Fund should endorse and hand over their policies to Trustees specially appointed by Synod as the Trustees or Commissioners for Endowment. These Trustees should have the entire management of the Fund, and their duties would include the following:

To act as Custodians of Insurance Policies. To invest all monies coming into their hands. To invite subscriptions, donations or legacies towards the Fund.

To pay, at their discretion, the premium of any policy upon which the insurer had become unable to continue his payments, and so prevent the lapsing of the policy.

To pay over to the Bishop or the Church Society, or to distribute in any other way directed by Synod, the balance of annual interest derived from investments after making provision for all insurance premiums considered desirable to continue.

Lastly, such Trustees should be authorised in any case where insurer died with his policy paid up to time of his death, and who, in consequence of altered circumstances had left his family in indigent circumstances, to pay at their discretion, to the representatives of insurer, out of the policy, such sums of money as the insurer had actually paid out of his own pocket.

Such is a very brief outline of the scheme for Endowment by Life Insurance which I have been directed by the Standing Committee, to bring before the Synod.

I have asked a number of Insurance experts their opinions upon the matter, and they have all expressed their cordial approval of the scheme. They see no difficulty in the way.

The paper prepared by Mr. JAMES PLUMMER, and read in his absence by the Rev. H. J. ROSE, A.K.C., on

CHURCH SUSTENTATION AND ENDOWMENT

will be published next week.

FRAGMENTS.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

Do not expect commercial payments for the real benefits you may render mankind. Doing good is the great way of enriching character.

Not till we have gone through the furnace do we come to know how much dross there is in our composition.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of your real self.

The experienced Christian has too solid a view of the mercy of God in Christ not to "rejoice," but too exalted views of the holiness of God not to "rejoice with trembling."

People will not go anywhere to preach their faith, but must be well bribed to practise it.

Mr. R. W. Lazier, bailiff, etc., Belleville, writes: "I find Canadian Healing Oil the best medicine I ever used in my stable. I have used it for bruises, scratches, wind puffs and cuts, and in every case it gave the best satisfaction. We use it as a household remedy for colds, burns, etc., and it is a perfect panacea. It will remove warts by paring them down and applying it occasionally."

LADIES!



USE ONLY Brown's Satin Polish - ON YOUR - BOOTS AND SHOES.

MILITARY CHURCH PARADE.

AT ST. ANDREW'S CATHEDRAL.

The majority of the troops engaged in the parade last Sunday morning attended the service at St. Andrew's Cathedral, and their arrival was witnessed by many hundreds of spectators. Following out the arrangements for seating the military portion of the congregation it was found necessary to close the principal entrance to the ordinary members until the visitors had had time to take their allotted seats. Accordingly, the western door was thrown open but a few minutes before 11 o'clock, when the available sitting accommodation was speedily monopolised. The military contingent numbered about 500 of all branches of the service, including the bands of the 1st and 2nd Garrison Divisions of Artillery, which were massed behind the choir. His Excellency the Governor, with Lady Duff and Misses Duff, attended by Mr. R. W. Duff, A.D.C., and Captain Fielding, A.D.C., arrived about 11 o'clock, and entered the Cathedral at the same time as the G.O.C., Major-General Hutton, and staff. Sir Fredrick Darley, Lady Darley, and Misses Darley were also present, as well as a large number of leading residents. While the congregation was assembling the bands played "The Angels' Choir" as an opening voluntary.

The service opened with the singing of the National Anthem by the whole congregation, the melody being taken up by the bands, while the first half of the second verse was sung unaccompanied. Special psalms were sung to chants by Boyce, Kimbault, and Humphreys, the last in unison. The Very the Dean read the lessons. Three sets of chants—by Woodward, Smart, and Turle—were sung to the Te Deum, the changes being well observed by the chorists. The Jubilate was given to Dr. Ayrton's chant, and after the Creed had been recited in monotone, the Responses were sung to Tallis's Festival setting. The hymn, "Soldiers of Christ, Arise," was sung by the choir, congregation, and bands, alternately in unison and harmony. The hymn tune was simple yet melodious, and the wood instruments of the band were used with good effect. After Morning Prayer had been said, the Proctor chanted the Litany, Stainer's harmonised setting of the Lord's Prayer being used towards the end. The tune to the hymn before the sermon was the "Old Hundredth," which was sung by choir and congregation with great heartiness, while the bands, as before, accompanied the voices.

Canon Kemmis preached an appropriate sermon from II. Timothy, iii. 2: "As a good soldier of the Lord Jesus Christ." Before entering upon his text proper, the preacher said he would like to refer briefly to this custom of holding Church Parades. There seemed to be a misapprehension with regard to them in certain quarters. A good deal of interest and importance attached to an occasion like that, and he took it that these Church Parades were not regarded as so many opportunities for military ostentation and display. They had a nobler and better object than that: they were met to unite in one purpose, one hope, and one aspiration. He regarded the service as intended to remind them that the noble profession to which they belonged was, in a small sense, the best preparation for warfare as good soldiers of the Lord Jesus Christ, and that far from interfering with their ordinary avocations, Christian principles would make them better men, better husbands, better citizens—aye, and better soldiers. Moreover, he regarded that service as partaking of a national interest. The very constitution of the forces suggested two great national ideas. There was the idea of independence, and the idea that all were brothers who fought beneath the flag of Great Britain wherever it waved, and it suggested loyal allegiance to the Crown and Throne of her Majesty. Then as to the profession of a soldier. There was a considerable class of people who had come to the conclusion that for Christians who professed the religion of peace, war was unlawful. How would these people sing with the Psalmist. "Blessed is he that teacheth my hand to war?" Were they too squeamish to enter into the spirit of this verse? Even that truly great man, Channing, of America, wrote that if soldiers were dressed in hangmen's garb or butcher's dress, all the glory and enthusiasm of the military spirit would soon pass away, and the world would understand the position of soldiers, as men employed in legalised butchery. Carlyle, too, in different phraseology, uttered the same opinion, and tried by comparison to justify some of the most abominable atrocities that eye ever rested upon. But the profession of a soldier needed no such justification or defence. War in a righteous cause must be lawful, and God's approval and approbation must rest upon those engaged in a just conflict of arms. Both Old and New Testament bore out this view. Was it not said in Holy Scripture, "He that hath no sword, let him sell his garments and buy one?" Thus war had become, in many cases, the true means of restoring peace to the nations. He could not overlook the barbarities of war; they were terrible indeed, but there was something worse—cowardice was worse; the loss of manliness and enthusiasm in a nation was worse; that men should become milkops and poltroons was infinitely worse. Peace was not blessed at any price, as some politicians in the old country seemed to hold. When such an idea took possession of a nation, peace was rather a curse than a blessing. The preacher then went on to enumerate several of the leading characteristics of a good

USE FRY'S MALTED COCOA.

soldier of the Lord Jesus Christ, illustrating his remark by interesting historical anecdotes and references.

After the sermon the melody of the well-known hymn, "Onward Christian Soldiers," was given out by the bands, and taken up by the choir and congregation with majestic effect. The first part of the second and fourth verses were sung without accompaniment, the bands joining in for the remainder of the verses. The service closed with Stainer's "Sevenfold Amen," sung by the choir after the Benediction. The Proctor of the Cathedral (the Rev. G. D. Shenton) intoned the service throughout. Mr. Montague Younger, the Organist, played as a closing voluntary a Church Parade March by Drake.

NOONDAY PRAYER FOR MISSIONS.

The Missionary Council, which met in Chicago at the close of the great World's Fair, adopted the following resolution: "That during the continuance of this Missionary Council, a pause be made in the proceedings each day at 12 o'clock for brief prayer for the coming of Christ's Kingdom in all the world, and that the custom of Noonday Prayer for Missions be recommended to all gatherings of Churchmen and women, and to all the Clergy and Mission stations of this Church at home and abroad."

At the recent Missionary Conference in St. James' Hall, the ARCHBISHOP OF CANTEBURY at 12 o'clock on the opening day read the resolution quoted above, and in response to the simple eloquence of His Grace's "Shall we?" the whole audience at once rose, while the ARCHBISHOP read the prayers which we append, and thenceforth the noonday prayers for Missions happily became the rule of the Conference. The reasons given are so singularly forcible, and the prayers themselves so admirably appropriate, that, in the hope that very many may be induced to join in this effort for corporate prayer for Missions at noon, we give both the reasons and the prayers in full as under:—

REASONS FOR NOONDAY PRAYER FOR MISSIONS.

I. At mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

II. At mid-day He called St. Paul to be an Apostle to the Gentiles.

III. At mid-day St. Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

PRAYERS SUITABLE FOR USE AT NOON.

I. The Lord's Prayer.

II. "And if I be lifted up will draw all men unto Me."

BLESSED SAVIOUR, Who at this hour didst hang upon the Cross, stretching forth Thy loving arms; Grant that all mankind may look unto Thee and be saved; through Thy mercies and merits Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

III. "At mid-day, O King, I saw a light above the brightness of the sun."

ALMIGHTY SAVIOUR, Who at mid-day didst call Thy servant Saint Paul to be an Apostle to the Gentiles; We beseech Thee, illumine the world with the radiance of Thy glory, that all nations may come and worship Thee, who art with the Father and the Holy Ghost one God, world without end. Amen.

IV. "Peter went up upon the house-top to pray about the sixth hour."

FATHER OF MERCIES, Who to Thine Apostle Saint Peter didst reveal in three-fold vision Thy boundless compassion; Forgive, we pray Thee, our unbelief, and so enlarge our hearts and enlarge our zeal that we may fervently desire the salvation of all men, and with more ready diligence labor in the extension of Thy Kingdom; For His sake Who gave Himself for the life of the world, Thy Son, our Saviour, Jesus Christ. Amen.

HOMES FOR ALL.

It will be seen by our advertising columns that Mr. J. V. 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 of securing a home for themselves and their families, and leaving a 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.Wales market resume their real value so that an investment now means a profit hereafter substantial and sure.

How to Turn Back the Clock.

"What time is it, Maggie?" said John, with an uneasy sense that he ought to be on his homeward way.

"I'll go and look," she answered. Stepping quietly into the kitchen the girl pushed the clock hands back an hour, and returning, said, "It's only half-past nine by our clock; you can stay an hour longer."

So John stayed, for lovers are never eager to part, and he needed no coaxing. The next morning, however, he overslept himself, and Maggie's father, at his breakfast, having missed the train he intended to journey by that day, wondered how the good old clock could have lost an hour in the night. But Maggie didn't explain. She meant to set it right again before going to bed, but forgot, which shows once more what everybody should remember—that we can set back the clock, but we cannot set back the time.

All the same it is possible occasionally to regain lost things. In a woman's letter recently received, I find this sentence: "They tell me I look ten years younger than I did." And if she felt as she looked she was to all practical purposes ten years younger. For, although a clock face looks the same no matter what time it is, a human face doesn't. That changes with the condition of the "works," or the life behind it.

The letter goes on thus: "In the spring of 1880 I felt weak and low. I had had taste in the mouth and a thick slimy phlegm covered my mouth and tongue. I was sick in a morning, retching and vomiting a watery fluid. I had great pain in the head and was very dizzy, being at times so bad I could hardly stand upon my feet. After eating the simplest food I had dreadful pain in my chest, and a tightness across the chest and sides. For hours together I have sat before the fire rubbing my chest, to try and get relief. I had great pain in the left side and palpitation of the heart, and could get but little sleep at night on account of it."

"Gradually I grew weaker and weaker until I could scarcely walk about the house, and, but for the necessity of attending to my family, I should have been laid up. My life was a burden and a misery to me, and I often wished myself dead."

"Sometimes better and at other times worse; this was my general condition for ten years, during which long period of suffering I was treated by the doctor, and took every kind of medicine I could bear trial of, but got no better."

"In November, 1890, I read in a book of a medicine called Mother Seigel's Curative Syrup, and got a bottle from Mr. E. Banks, the chemist. After I had taken a few doses, I found my food agreed with me better. I kept on with the Syrup, and gradually gained strength. I had become so thin and emaciated through all those years of suffering that it took time to fully restore me. But I am now in better health than I ever was in my life, and my recovery has astonished what I had heard of. I kept on with the Syrup, and gradually gained strength. I had become so thin and emaciated through all those years of suffering that it took time to fully restore me. But I am now in better health than I ever was in my life, and my recovery has astonished what I had heard of. I kept on with the Syrup, and gradually gained strength. I had become so thin and emaciated through all those years of suffering that it took time to fully restore me. 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