

Parochial Intelligence.

BARRABOOL: HOLY TRINITY.—On Sunday, January 17th, the anniversary of the Sunday-school was celebrated by a special service in the church. The Rev. J. Chalmers Love delivered very appropriate and earnest addresses to parents, teachers, and scholars, and also distributed the prizes. On January 22nd, the annual meeting of parishioners was held. The accounts for the year showed a credit balance of £11 1s. 3d. Three churchwardens and twelve vestrymen were elected to serve for the current year. Both financially and otherwise the Church and school had made very considerable progress during the past year, the increase in church collections being a very striking feature.

Harvest thanksgiving services were held on Septuagesima Sunday in the afternoon and evening. The attendances were very large, particularly in the afternoon, which was the time of the principal service. The decorations were tasteful and abundant, and the musical part of the service was more than usually attractive. The Rev. Edwin Rodda conducted the services, and preached appropriate and appreciated discourses.

NORTH CARLTON: ST. MICHAEL'S.—The annual meeting was held on January 28th, the Rev. G. N. Bishop presiding. The annual report was one of the best for some years, disclosing the fact that after meeting every existing current account the liabilities of the church and Sunday-school debt had been reduced. The satisfaction occasioned by this report was intensified by that from the Sunday-school, where good attendances, excellent examination results, and a credit balance were among the items alluded to. For guardians during the year the incumbent nominated Messrs. J. Millward, H. Roget, and T. Sanders; the parishioners appointed Messrs. F. Nickson, A. H. Shaw, T. Anderson, E. Graham, W. H. Shutter, S. G. Spinks, W. E. Reynolds, R. Hardy, H. Rasdell; Messrs. J. Carter and A. A. Lester were appointed auditors. The customary votes of thanks to retiring office-bearers and all Church workers were followed by a special vote to the incumbent and Mrs. Bishop, and after Doxology and Benediction a pleasant meeting was brought to a close.

CLUNES: ST. PAUL'S.—On January 25th the Bishop-Suffragan, assisted by the Rev. C. M. Lowe and Mr. Walhouse, unveiled and solemnly dedicated the memorial windows to the late Mr. R. H. and Mrs. Bland, a jewelled brass altar cross and lectern to the Rev. T. F. Dewhurst, M.A., and an altar service to the Ven. Archdeacon Herring. The Bishop preached from Exodus xii. 26, and dividing his subject mainly into four parts—To the Glory of God, Willing Offerings, Memorials of the Departed, Symbols—showed in a most interesting manner the appropriateness of the gifts in the enrichment of God's House, and in perpetuating the memory of earnest souls passed away to the higher worship of heaven, giving in striking language their special characteristics. The subject of the windows is the "Ascension of our Lord," by Montgomery, of Melbourne. The group occupies the whole of the three lights, with the exception of the space occupied by the canopies and bases. The figure of our Lord is depicted raised above the heads of the apostles, and about to be received into glory, the rays from which descend upon Him. He stands on a line of clouds, supported by a cluster of cherubims. The uplifted face looks towards the Father to whom He is about to return, while the outstretched hands appear to call all men unto Him. The

while the outstretched hands appear to call all men unto Him. The apostles kneel or stand in reverent attitudes below, gazing up into heaven. The groups in the three lights are drawn and painted with great care and attention to detail. The glass used is the finest antique, and has been selected to display the light and shade on the figures in order to gain depth and richness without blackness. The canopies and bases are treated in the perpendicular style, and form a handsome frame to the groups. Around the border of the centre light the crown and I.H.S. are leaded. The memorial inscription is placed on a scroll running and interlacing the architectural work of the base, and not put on a stiff line at bottom of window, as is usually the case. The inscription is, "To the Glory of God, and in Memory of Rivett Henry Bland and his wife, Emmie Bland." On a brass plate in the sill is inscribed, "Presented by their daughter, Emma Oswald." The inscription on the Cross is, "To the Glory of God, and in Loving Memory of the Rev. T. F. Dewhurst, M.A., sometime Vicar of this Parish"; and that on the book to Archdeacon Herring is in somewhat the same terms.

CRANBOURNE.—The following is the report and balance-sheet submitted at the annual meeting of St. John's, Cranbourne, for the year

1896 :—"It affords the guardians great satisfaction to be able to show that, despite many removals from the district, the attendance at the Sunday services has been very satisfactory, and the revenue of the Church has exceeded that of last year. During the year the Bishop of Melbourne visited the district, and confirmed about twenty candidates. Some necessary improvements have been made to the church and grounds, which are now in excellent order. The church at Clyde has been repaired and re-seated. The liability to the Bishop-in-Council on the old-standing parsonage debt is being liquidated as the instalments fall due. The guardians propose holding a cake fair at Easter, for the purpose of meeting these and other liabilities during 1897, and the ladies of the congregation have been working for this for weeks. The guardians desire to thank Misses Allnutt and Banton for their efficient services as organists of the Church. The accounts of receipts and expenditure are as follow :—Receipts—Offerories, £57 16s. 9d.; subscriptions, £59 15s. 6d.; entertainments, £15 11s. Total, £133 3s. 3d. Expenditure—Stipend, exclusive of diocesan grants, £100 17s. 9d.; expenses of lay readers, £13 19s.; lighting, £1 3s.; church repairs, &c., £5 6s. 6d.; parsonage debt fund, £8 12s. 6d. Total, £130 18s. 9d. Thus leaving a credit balance of £2 4s. 6d. to meet contingent liabilities on the parsonage debt."—*Dandenong Advertiser*.

HIGHTON: ST. JOHN'S.—The annual meeting of parishioners was held on January 22nd. The financial statement showed a credit balance of over £4, and the year generally had been one of exceptional progress and prosperity; the increase in church collections was extraordinary. Three churchwardens and four vestrymen were chosen. At a vestry meeting subsequently held Mr. George M'Kenzie was elected secretary, and Mr. Henry Larcombe was re-elected treasurer. A resolution expressing deep regret at the removal from the locality of Mr. and Mrs. Horace Taylor, was unanimously passed.

Harvest services here have been but recently inaugurated, and those held on Sexagesima Sunday were surprisingly successful. The church was well filled in the morning, and in the evening the congregation was one of the most crowded ever seen in the church. The pretty building was beautifully and handsomely decorated, and

congregation was one of the most crowded ever seen in the church. The pretty building was beautifully and bountifully decorated, and the musical part of the service, particularly in the evening, was rendered with charming effectiveness. Both services were conducted and sermons preached by the Rev. J. Cameron.

KYNETON.—On Thursday, 11th ult., at St. Paul's Church of England, Kyneton, a stained glass window in the chancel at the east end of the church was dedicated to the glory of God and to the memory of the late Mrs. Fleck, of Kyneton, by the Hon. F. S. Grimwade, M.L.C., who, with Mrs. Grimwade, had provided the window. The service began at five o'clock, and was conducted by the Rev. Dr. W. Stacey Chapman, assisted by the Rev. E. C. Knox, of Trentham, and Mr. H. Start, of Kyneton, who read the lessons. The congregation was really good considering the hour at which the service was held on the busiest day of the week. This early hour was chosen in order that the beauty of the new window might be seen to advantage in daylight—a result which could not accrue if the service were held at night. Two of the front seats were reserved for the Hon. F. S. Grimwade and his wife and family and other visitors from the city. Selected hymns were sung by the choir and congregation (Mr. A. M. Perkin presiding at the organ), and the service was beautiful and imposing. In the middle of the service Dr. Chapman invited the Hon. Mr. Grimwade to perform the dedication ceremony. Mr. Grimwade delivered the following address:—"In the formal dedication of this window I don't think there is much to be said, because, as most of you who are regular worshippers in this church know, this window is dedicated to the glory of God in His sanctuary and to perpetuate the memory of one who lived here and worshipped in this church for a long period of the best years of her life. Most of you knew the late Mrs. Fleck. She came here in 1854, and was hardly a week out of Kyneton until the time she was taken away by death in 1892. Thus for 37 years Mrs. Fleck lived here and worshipped in this church. She influenced a great many outside Kyneton—that I venture to think; but her most gracious influence was in this town itself, and I am quite sure that all who knew her and came under her influence could not fail to recognise the good, earnest, self-sacrificing Christian woman she was, and they loved her for those and her many other sterling qualities. This window, erected to perpetuate her memory, will, I am sure, not only adorn this church, but I hope it will stimulate you and all of us interested in Kyneton to emulate the good works that Mrs. Fleck did in her lifetime—to follow her as she followed Christ. I now desire to dedicate this window 'to the glory of God and to the memory of Mrs. Fleck.' I should also like to say that I think Mr. Montgomery, the artist to whom the erection of this new window was entrusted, has faithfully and artistically performed his work—it is only fair on my part to say that; and I hope this window will, in addition to the other purposes for which it has been erected, be an enduring monument of Mr. Montgomery's skill and good work. I now dedicate this window—'This window is dedicated by Frederick Grimwade and Jessie, his wife, to the glory of God in His Sanctuary and to the beloved memory of Elizabeth Priscilla Fleck, who for 37 years lived in this parish beneficent and revered. Born September 1st, 1826; died December 11th, 1892.'" After the late Bishop of Lincoln's Offertory Hymn, "O Lord of Heaven and Earth and Sea," was sung, the Rev. Dr. Stacey Chapman delivered an address, in which he said that one of the most fruitful sources of injury to the Church, he thought there could be no doubt, had been the misinterpretation of Holy Scripture. It had been so often made to say things about which it was silent.

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or that were even the opposite of what it really said. They had a special and even conspicuous instance of that in relation to the use of painting and sculpture in the decoration of churches. "Thou shalt not make to thyself any graven image"—everything carved, whether in metal or wood or stone, the metal being first molten and cast and afterwards finished with the sharp tools of the graver. So was the sculptor barred out from the sanctuary. But more. "Thou shalt not make to thyself the likeness of anything that is in heaven above or in the earth beneath." So was the painter deemed only a desecrator, and when the Puritan of the sixteenth century had procured force to back him, he not only without a question hewed down the carved work of the sanctuary with axes and hammers, but with all his heart made havoc of paintings and stained-glass windows. He (Dr. Chapman) could show the congregation two large windows in the ante-chapel of his own college which were made up simply of the *débris* of some of the loveliest work of the fourteenth and fifteenth centuries—of the coloured bits, incapable of arrangement, that were the least smashed up after the Puritans had made their round of the chapel and enjoyed themselves with clubs and hammers. We needed the Puritans, but it was a pity we could not have them without their bigotry and ignorance. It was a pity they did not see that the command they professed to be obeying had no reference whatever to the making glorious the place of God's feet, no reference whatever to the service of Art in beautifying the sanctuary, but only to the abuse of it for purposes of idolatry. How completely mistaken was the religious antagonism to Arts, as such, would have been made obvious at once if only the practice of the Ancient Church had been put side by side with the erroneous interpretation of the Commandment. The very book which contained the Ten Commandments contained also the directions for the furniture of the Tabernacle. That Tabernacle was almost ablaze with colour and various artistic design. A mercy seat of pure gold; large statuettes of gold, at the ends carved to represent the cherubim; the magnificent golden candlestick, large and heavy enough to require several men to carry it, was just one mass of the most perfect artistic production of which the time was capable. For the covering of the sanctuary walls, no large dead acres of drab, but numerous curtains of blue and purple and scarlet largely covered with embroidery and gold, and including additional figures of the cherubim. But come to the time when the Tabernacle was succeeded by the Temple. There again were the cherubim carved in olive wood. On the walls were sculptured angels. To support the brazen sea were twelve oxen in bronze, finished off by the carver. There were also some sculptured lions. Surely there could hardly anywhere be a text which had been more misinterpreted than the Second Commandment, in supposing it to be a condemnation of Art in connection with religion, when it was simply a veto of the degradation of Art to the service of idolatry. We come to Christian times. The most authentic monumental records we have of Art in connection with the Christian religion are in the Roman catacombs—those marvellous underground passages in Rome, where the Christian faithful buried their dead, and some chambers in which were undoubtedly used as meeting places for the Church. Paintings of flowers, fish, and fishermen, the Good Shepherd, the Ark, Moses smiting the rock, Daniel in the lions' den, the three children in the fiery furnace—they are all to be found among the burial places

the fiery furnace—they are all to be found among the burial places and the refuges of the Christians of the very earliest times. In later times, when all Europe had got into confusion and decadence, no doubt the Church suffered along with its surroundings, but it was still not simply tolerant of the best art of the time, but also the most generous patron of it. Then came the abuse of Art, even in the Christian Church, and in the evil time that followed it was no wonder if, when men's religious sensibilities once more awoke, they went in complete revolt against it. He believed that was really and truly the reason why, during the last 300 years, there has been, comparatively speaking, so little done in the decorating of churches. In our own time, however, the poetic and artistic instincts of Christian men and women had not only awakened, but had asserted themselves, and claimed the gratification that was due to them. Nothing could be better. As ignorance and dulness receded, the beautiful and inspiring arts of music and painting came into the foreground, and asked us to accept their aid. They belonged to our nature. The richly dowered soul we possessed was not content without them, after it had once entered into possession of its riches. See the flowers, see the fields, see the vari-coloured fruits, see the ever-changing sea, look at the clouds, see the incredible and swiftly changing glories of sunrise or sunset, and never wonder again that, unless he had been warped and dwarfed by bigotry and ignorance, man longed for beauty and glory in the sanctuary in which he was accustomed to worship God. It was immeasurably better so. And now we had this beautiful east window in St. Paul's telling us so much of this. It would remind us not only of the beloved and noble lady whose memory it perpetuated, and not only of the beautiful and grateful emotion which still animated the breasts of the dearest of her many friends, and not only of the generosity and grace of life which had ever animated those two friends to whom we were indebted for this really splendid gift, but it should also, by its perfect forms and by its wealth of colours, remind us of the unutterable and unutterably various perfections and stories of Him whom we worshipped in that sanctuary. He did not pretend either to be insensible to Art, whether in music or in painting;

neither did he pretend to know as much about it as many of the congregation; but, as far as he could understand and feel, that window was very beautiful. So he accorded his grateful and admiring thanks to Mr. Montgomery, the artist. He agreed with every word Mr. Grimwade had spoken of him. And he was glad to be assured that the gentlemen of St. Paul's vestry fully agreed with him. In conclusion, Dr. Chapman exhorted his hearers to imitate the Christian works of the late Mrs. Fleck, to whose memory and the glory of God the new window had been erected, and he prayed God to bless and protect the beloved donors; and he hoped that after they had performed their part in this world it would be their lot to enter that City of God of the glorious and many-coloured foundations of whose walls the second lesson of the day reminded them. The service closed with the Benediction, pronounced by the Rev. Dr. Chapman. As stated above, the new stained-glass window is erected in the sanctuary at the east end of the building, and takes the place of the old window, which was only removed in the early part of this week. The colours in the window are varied and beautiful, and they blend harmoniously. On the left-hand light is a large figure representing Faith holding a Cross. In the middle light Dorcas is represented, with an old man and woman kneeling at her feet imploring assistance, underneath which are the

kneeling at her feet imploring assistance, underneath which are the words, "This woman was full of good works." At the top of this light are also the figures of angels in exquisite colours, and the words "Charity never faileth." In the right-hand light Charity is depicted with a child in her right arm, which she has picked up, while she is embracing at her feet another child with her left hand, the representation being affecting. For depth and wealth of colours the window stands alone in this district, and needs only to be seen to be greatly admired. The words of dedication, spoken by the Hon. F. S. Grimwade in closing his dedicatory address, extend along the bottom of the window in plain letters. The artist of the work, which has been done in a style that, in our judgment, it would be hard to surpass, is Mr. W. Montgomery, of 164 Flinders-street, Melbourne, who is deserving of the highest commendation.

OAKLEIGH.—An interesting and appropriate harvest thanksgiving service was held on Thursday evening, 18th ult., in Holy Trinity Church, which was tastefully decorated with floral designs, grasses, and vegetables. The Rev. J. Dawborn (incumbent) conducted evening prayer, reading seasonable lessons. The choir sang several carols in an expressive manner, viz.:—"The fields are white to harvest," "Come forth, come forth, ye reapers," and "Heavenly Father, God alone." The Very Rev. the Dean of Melbourne (Dr. Vance) preached an excellent sermon from the text "God loveth a cheerful giver" (2 Cor. ix. 7). He remarked that giving and receiving were two inseparable ordinances of God. The offertory is an integral portion of worship in God's house. God takes notice of our gifts. He not only hears from heaven, His dwelling-place, our prayers and praises, but notices the gifts we lay on His altar. We are His stewards, and should give God the loyalty that is His due. Our giving should be liberal, but not desultory or spasmodic; it should be a matter of principle, not merely swayed by special appeals. It should be the expression of our heartfelt desire toward God, and our hearts should be aflame with a desire for His glory. God loveth a cheerful giver. Our support of God's work should be like a running fountain, not like a cask to be tapped. If they could not find a strong enough motive in their love to God, let them find it in God's love to them—that unexampled giving of God's own Son. Let them give ungrudgingly, not of necessity, but freely as they had themselves received. The offertory was then made, and after the closing hymn it was announced that the services would be continued on the following Sunday.

STEIGLITZ.—Harvest Festival services were held in Maude, Meredith, and Steiglitz during the month of February. On Septuagesima Sunday the festival was held in Maude in the afternoon. This pretty church was beautifully decorated with fruits, flowers, grain, &c. The building was filled to the doors. Seats had to be put up the aisle, yet there was not standing-room for the people that assembled. The Rev. S. B. Scott preached a very appropriate sermon, which was listened to with great attention. On Sexagesima Sunday festival services were held in the morning and evening at Steiglitz. The church looked very pretty. Many willing hands rendered the work of decoration an easy task. In the evening the church was packed. The old residents declared that so large a congregation had never assembled in old St. Paul's. The service was hearty, and the singing good. Everyone seemed much pleased with the festival. The Rev. S. B. Scott preached morning and evening from suitable texts. In the afternoon of the same day a similar service was held at Meredith. Again the church was quite filled to the doors. This building was

THE AFTERNOON OF THE SAME DAY A SIMILAR SERVICE WAS HELD AT MELBOURNE. Again the church was quite filled to the doors. This building was also very nicely decorated, and reflected great credit upon those who did the work. The minister and people felt greatly refreshed and encouraged by all the services.

In the American Church we have nineteen domestic missionary jurisdictions which are not yet erected into dioceses. The Board of Missions is answerable for the stipends of these nineteen bishops; but it is interesting to note that three individuals each annually contribute the amount necessary to defray the stipend of a missionary bishop.