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# The Church Record

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With which is incorporated "The Victorian Churchman."

Vol. I, No. 9. FEBRUARY 27, 1914. Price 1d. (6s. 6d. per Year. Post Free.)

## Our Forward Movement.

This issue of the "Church Record" will be in the hands of our readers at the end of February. We ask all who have enrolled new subscribers to kindly send their names and addresses to our Manager, 64 Pitt Street, Sydney, at their earliest convenience.

## Current Topics.

The subject of the First Sunday in Lent is "The Purpose of Fasting," and its lesson extends to the whole of the Lenten Season. It is expressed in the Collect: "O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness." In other words, fasting and self-denial are not, in themselves, pleasing to God, but only as they are used as a means to help us to walk more steadfastly along the way of righteousness. The Gospel gives the narrative of the Lord's fasting in the wilderness to which the Collect alludes, and shows how, in the power of the Holy Spirit, and by the use of the Word of God, He was able to overcome the temptations of the world, the flesh, and the devil, "leaving us an example that we should follow in His steps." In the Epistle we have St. Paul's account of his own watchings and fastings, the secret of his success being that he received not the grace of God in vain. He was a man "subject to like passions as we are," and his victory over sin, in the power of God, should encourage us "to fight a good fight" in the same divine strength, remembering that our great High Priest was tempted in all points like as we are," and "in that He Himself hath suffered, being tempted, He is able to succour them that are tempted."

well and deeply laid, and for their fostering care in developing the varied aspects of Church life.  
But times are changing; new nations are growing up in these Southern Seas, and it is only fitting that as we produce our own Judges, Doctors, Professors, etc., so we should produce our own Bishops. It is an encouragement to the Clergy who are labouring in Australasia (whether they are native-born or from other lands), to feel that they are not shut out from the highest office in the Church. It may be necessary still to invite distinguished men from England to occupy the most important Australian Bishopsrics, but the time must come, and that soon, when, even for an Archbishopric, it will be no longer needful to look beyond the bounds of Australasia to find a man of sufficient light and leading to adequately fulfil the duties of so important an office.  
In Tasmania the Synod acted very wisely when, instead of delegating the election of their Bishop to England, as has always been done in the past, they took the matter into their own hands and made their own choice. Dean Stephen, the Bishop-Elect, has spent the whole of his ministerial life in the Diocese of Melbourne, but is well known, and much respected, throughout Australasia. He is a definite and consistent High Churchman, with a liberal mind towards those who hold views different from his own; he is an eminent scholar, a man of deep spirituality, and is profoundly interested in the social questions of our age. He will doubtless be a great influence in moulding and developing the life and work of the Church in Tasmania.

The question of Sunday Observance has recently been vehemently discussed both in New South Wales and Victoria. In Sydney there has been agitation against Sunday trading and extra Sunday trams and trains, while in Melbourne there has been a crusade against Sunday picture shows. Our sympathies are always with those who are seeking to preserve the sanctity of the Lord's Day. But the question of Sunday Observance is not an easy one. To the true Christian, who sets one day in seven as a day apart, especially for the Lord; who delights to worship in God's House, and to read religious books, and perhaps to do some work for God, the matter is easy. The Sabbath is a delight. But multitudes are in no sense true Christians, and to them Sunday is a weekly holiday in which they may enjoy themselves; they are not restrained by any thought of the

sanctity of the day, and they resent the restraints imposed upon them from without by the law of the land, and ever seek to evade them.  
There is little use in speaking to such people of God's claim upon them for worship. They need conversion first, a change of heart and will. Those who are in authority are not much moved by such appeals, but are rather influenced by the trend of public opinion around them. But, as a correspondent points out in the Sydney "Daily Telegraph," there is another method of appeal, on the humanitarian ground, to the mass of workers. He says: "It is significant that in other parts of the world there is a movement in the direction of stricter Sunday observance. In America the Church and Labor forces are uniting solidly for the principle of a weekly day of rest. 'The American Federation of Labor' is evidently waking up to the importance of the question to Labor. Canada has recently passed an excellent Sunday bill, and 75,000 men have been liberated from Sunday toil. It has practically abolished the Sunday sale and delivery of newspapers, and stopped all ordinary construction work on railways. The law is largely the outcome of the work of the 'Lord's Day Alliance.' In Ottawa, Toronto, and Hamilton, the Trades and Labor Councils have committees, who co-operate with the Alliance."  
Why should not the Church of Christ combine with the workers in Australia to banish all unnecessary work on the Lord's Day? And to this humanitarian motive there may always be added the Christian teaching, that while the Sunday is a day of rest, it is also primarily a day of worship, when man, resting his body from labour, is given time to cultivate his spiritual nature by the use of special opportunities of communion with God.

For over a week the City of Sydney has been suffering from a meat famine, and, as we write, there are no signs that a speedy termination is in sight. Because trouble has arisen between masters and men in the meat trade the whole city suffers. We offer no opinion on the dispute itself, but it is a very serious thing that it should be settled by the costly method of a strike, which inflicts injury on both sides, and also upon the general public, who have no direct concern with the trouble. We rejoice in abundance of industrial legislation; we have arbitration courts, and wages boards; why then is it necessary to bring suffering upon the community at large? The method of a lock-out or strike is the method of industrial war; it is based on the old

well and deeply laid, and for their fostering care in developing the varied aspects of Church life.  
But times are changing; new nations are growing up in these Southern Seas, and it is only fitting that as we produce our own Judges, Doctors, Professors, etc., so we should produce our own Bishops. It is an encouragement to the Clergy who are labouring in Australasia (whether they are native-born or from other lands), to feel that they are not shut out from the highest office in the Church. It may be necessary still to invite distinguished men from England to occupy the most important Australian Bishopsrics, but the time must come, and that soon, when, even for an Archbishopric, it will be no longer needful to look beyond the bounds of Australasia to find a man of sufficient light and leading to adequately fulfil the duties of so important an office.  
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idea that "Might is Right." It is quite true that all sections of society realised that "we are members one of another," and that disputes should be settled by peaceful methods, which would secure just rights for all.

Among the many efforts which are being put forth in the cause of Temperance at the present time, none seems to be so successful as that which is known by the unconventional name of "Catch-My-Pal." It was started in Ireland, in the city of Armagh, by a Presbyterian Minister, Rev. R. J. Patterson, LL.B., in 1909, and the results are phenomenal. During the first year 130,000 men and women joined the movement in Ireland; it has been growing ever since, and has spread to England, Scotland, Wales, the Continent of Europe, and many of the Colonies. The methods are very simple; men are invited to take the total abstinence pledge, and wear a button on their coats at all times; they close their fists, and say in unison, "We will see this thing through," which is the watch-word of the movement. Then they go home each pledged to "Catch My Pal," and bring him to the next weekly meeting. Mr. Patterson has published the story of his great work. It is entitled, "Catch My Pal, A Story of Good Samaritanism," and is most interesting reading. Our copy is from Messrs. Angus and Robertson.

#### WHAT CHANGED THE WORLD.

A Richmond, Surrey, correspondent writes in the "Church Family Newspaper"—"The following amusing answer may be of interest to your readers—it was given a short while ago to myself. I was taking a rather large class of boys in a Sunday-school, and the subject of the lesson was the incoming of sin into the world. I made the following remark:—"God has made this world of ours very fair and beautiful, but there is one thing which destroys and spoils all that fairness and beauty, and has made it a very different place. What is that one thing?" meaning, of course, to receive the answer "Sin." One little chap, however, without a moment's hesitation, held up his hand, and gave me the very unexpected reply, "Motors, sir." The answer if not quite correct, was certainly, in this very motor-car and motor-bus infested suburb, distinctly apposite.

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### Problems and Principles.

By the Rev. E. Digges La Touche, Litt. D.

#### VI.—HONESTY: INTELLECTUAL AND OTHERWISE.

A great deal is said to-day about the necessity of intellectual honesty, especially with regard to the verities of the Faith. We are rightly told that no man ought to be expected to accept dogmas of whose truth he is not satisfied; that, if he believes that our Lord did make mistakes, he ought not to be expected to say that the contrary is the case; that the intellect must not be denied its inherent right of teaching those things which it believes to be true, without let or hindrance. It is said that, in these enlightened days, the individual conscience and reason must be left free to formulate their own conceptions of truth and that, in the name of free thought, we must assert the right of the individual thinker to teach what seems to him best.

Nor would any right-minded man, I think, refuse a sympathetic consideration to any claims for liberty of conscience. The stern struggle of Reformation days against the Papal tyranny; the desperate struggle of Anglicans against Puritanism during the days of the Commonwealth; the long and weary struggle of Non-conformity against the Anglicanism of the Seventeenth and Eighteenth Centuries; the steady witness of the Evangelical Revival of the latter century against the petty and galling opposition of the organised religion of its day; all these, in a very real sense, are assertions of the great truth of liberty of conscience, and of its deeper spiritual foundation—that, in the last resort, it is to his own Master that every thinker and teacher must stand or fall. Hence it is impossible for those who appreciate the great realities of Christian thought and experience to feel instinctively unfriendly to any claim for toleration and liberty of conscience.

#### Parody of the Claim of Liberty.

Nevertheless, it is very necessary for us to remember that this appeal is very

often, consciously and unconsciously abused. Frequently, it will be found that the claim to this spiritual independence really means something very different; that the pulpits and emoluments of a given corporation are to be enjoyed without reference to the objects for which they exist; that the right of didactic access to those who, if they were not misled by the official position of the teachers in question, would give scant attention to those whom they would regard as teachers of novel and strange doctrines; that, in a word, any attempt to secure the observance of the conditions as laid down in Trusts, by insistence upon the said teacher's observance of those conditions is a sort of intellectual tyranny which must be resisted in the sacred name of liberty of conscience.

This parody of the claim to liberty of conscience reached its height a few years ago in Germany when a furious outcry was raised by the unbelieving Professors and Pastors that the sacred name of liberty of conscience was outraged by the deposal of an avowed atheist named Jraub, from the Christian Ministry. Nor are we without similar examples nearer home. Professor Kirsopp Lake denies the Virgin Birth and the Resurrection of our Lord and afterwards preaches without let or hindrance in the University Church at Cambridge. The thought did not enter the mind apparently of anybody in authority that gentlemen who deny the very fundamental facts of Christianity have no rightful place in the Christian Ministry and ought to be deposed, and recent events in Oxford show that the fundamental verities of the Christian Faith may be denied with impunity! Hence we are brought to the absurd pass that, whereas a Clergyman who refuses to wear a surplice must be deposed with ignominy, so long as he will wear it, he may publicly deny the fundamental verities of the Faith, without imperilling his enjoyment of the emoluments and opportunities of a Christian Clergyman!

#### Good Faith towards Hearers.

Nobody will deny that the ecclesiastic who has difficulties of belief with respect to the Virgin Birth or the Resurrection has a perfect right, so far

### The Call to Intellectual Equipment.

By the Rt. Rev. JOHN WILLIAM DIGGLE, D.D.,  
Bishop of Carlisle.

At the Islington Conference (abridged).

as man is concerned, to proclaim his convictions to anybody who will listen to him; but that does not give him any intellectual or moral right to inflict his unfaith upon those who, in consequence of his solemn declaration of faith in those facts, are led to trust him as an able minister of God's Holy Word. There is such a thing as good faith towards one's hearers, and much of our present distress is due to the lack of apprehension of this fact on the part of some who are accepted as Christian teachers and do not believe the verities they are pledged to teach. When men will solemnly claim to be Churchmen and deny the Resurrection; when they will claim to be Evangelicals and deny the Evangelical and Protestant principle of authority as resident in the Scriptures, and assert in its stead, the historically indisputable Rationalist doctrine that authority, in the last resort, is resident in the individual reason and conscience, it is time that we should, from the standpoint of common honesty, consider what is really involved in Liberty of Conscience. The results are too serious to be regarded lightly. Nothing more or less than the eternal welfare of human souls is dependent upon the right and full preaching of the Gospel, upon the just enforcement of the standards of the Faith. The denial that "Christ died for our sins" and "gave Himself as a ransom for all," may be demanded of some by intellectual honesty; but it is the denial of the fundamental verity of the Christian Faith and nobody ought to enter the Christian Ministry who is not able, honestly to accept it.

To do so is to rob the souls for which Christ died of the fundamental truth of His Gospel and, if we cannot accept it, there is no intellectual honesty whatsoever in the profession of belief in it to enable one to enter the ministry or to administer the sacred pledges of "the one true perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," nor is there any obscurantism or tyranny over conscience in the refusal to assent to such teachings being given, under the authority of the Church of England, to the souls for which Christ died.

#### FORCE OF EXAMPLE.

Remember that no man keeps himself pure without helping others to be pure too; scarce ever a man sinks into impurity without helping to drag others down. One might almost say: No man sinneth by himself, so close are the ties that bind us to each other.—J. B. Pearson.

Thou canst not choose but serve,—man's lot is servitude.—  
But thou hast thus much choice, a bad lord or a good.

—Trench.

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The best and highest intellectual equipment, therefore, is not that which crams men with second-hand knowledge, least of all with knowledge out of date, but that which enables them to assimilate knowledge with discernment, to test it by facts, to bring it to the bar of experience, to discriminate between tradition and truth, to see clearly the differences between the appearances of things and things themselves. Hence the paramount importance of a comprehensive, illuminating, general education for the Clergy, before their work of specialisation in theology begins.

**The Seminarist and the Age.**

In seclusive schools and seminaries you may make keen Jesuits, astute casuists, professional priests, clever controversialists, great masters of little religiosities, even learned theologians, but you must say farewell to all hope of making good Clergymen—men who will bring their fellows into living relationship with God and shape them after the pattern of Jesus Christ—unless you have first enlarged their intellectual vision, and trained them to search for truth as for hidden treasure, and to feel an affectionate fellowship with all seekers and lovers of truth in whatever nation or Church they can be found.

You may easily distinguish the seminarist from the Apostolic mind by the points in its teachings on which the chief emphasis is fixed. The seminarists emphasise the Church as an exclusive institution, the historic succession as an indispensable prerequisite for sacramental grace, the physiological preparation for the Holy Communion, the visible position of the ministrant at the Table of the Lord rather than the invisible sanctity of the Table itself, the static speculations of the Schoolmen, the necessity for articular confession, the prescriptive spirituality of the priesthood, and the comparative secularity of the laity, the great magnitude of some of which things the New Testament says, scarcely anything, and of others says nothing whatever, except in the way of condemnation. On the other hand, Apostolic men cling to Apostolic truths, think on Apostolic lines, and weigh their teachings in the scales of Apostolic values. They do not overlook the work of the Church, but emphasise the Christ, the need for confession of wrong doings, first to God and then to those who have been actually wronged, the preparation of the heart for the reception of sacramental grace, the dynamic power of progressive revelation to solve the problems of each successive age, the immanence of God the Holy Ghost in the Church of all the Christian centuries and not in a select few of those centuries alone, the spiritual priesthood of the faithful laity, the power of God to raise up stones and cement them into the fabric of the Apostolic succession, to graft His Word into the wild olive tree, and to grant free access to His mercy-seat through the One Divine Mediator without the intervention of other mediators who are merely human and sometimes very human indeed.

**The Failure of Evangelicals.**

In the enterprise of supplying effective intellectual equipment for the Clergy, and giving more abundant life and power to our theological colleges—so as to render it not only reasonable but imperative that all ministerial candidates should receive some final training within their walls—I trust that every part and branch of the Church of England will take a strong and active share, and not least that branch which bears especially the proud and noble name of Evangelical. For many years (forgive me if I speak plainly a somewhat unpleasant truth) the Evangelicals have, at least so it seems to

me, failed to fulfil their rightful function in guiding the counsels and directing the destinies of the Church of England. They have lacked cohesion. They have been too largely individualistic—too little social. They often make capital horses, but not always capital teams. They do not invariably work well in double harness. They are good parochially, but diocesanly they might easily be better. They are confessedly capable in themselves, but not proverbially capable on committees. They are more effective as debaters than as Cabinet Ministers. This has been their weakness in the past. At present it is, I think, a quickly lessening weakness, and, I hope, a weakness that ere long will altogether disappear; for its disappearance will not only be a blessing to the Evangelicals themselves, but a boon to the Church at large.

For modern Christianity just now stands sorely in need of a fresh and large supply of Evangelical leaven—a leaven which shall leaven the whole lump of the Churches; a leaven which is at once both intellectual and spiritual; which vitalises and nourishes both the reason of reasoning men and the souls of spiritual men, many of whom are starving with hunger and parching with thirst.

**What the Church Stands for.**

We have recently been asked in loud, and what sound like imperious, tones (though possibly not so intended) "What the 'Ecclesia Anglicana' stands for?" To me the answer seems perfectly clear. The Church of England stands for the Christ of God and His inclusive love for all the brethren. Build it on these two rocks and the gates of Hell can never prevail against it. But build on other foundations laid by men, the stubble of obsolete traditions and the sands of mediaeval assumptions, foundations which neither free intellects nor free spirits can accept or revere, and then, when the rains descend and the floods come, and the winds blow, the Church of England will fall, and great will be the fall of it.

But, notwithstanding all omens to the contrary, I hail the future of the Church of England with a steadfast hope that glows with the fires of love. God is in the midst of her, therefore she will not be finally wrecked. She may for awhile be tossed on the billows of critical doubt and menaced with the blasts of superstitious exclusiveness, but if all her members, who are her mariners, whether clerical or lay, each in his several vocation and ministry, duly equip themselves intellectually and gird themselves spiritually, then shall there yet come a fresh awakening of the Christ, with the stillness of a golden peace and the gladness of a great and fruitful calm.

**THE WAY TO PRAY.**

The men out of whom the Church Missionary Society took its rise knew something of prayer. "They made a point," Mr. Balleine tells us, "of setting apart three hours a day for prayer, five to six in the morning, twelve to one at noon, five to six at night." "Newton began the Sunday always with a six o'clock prayer meeting." "The first Evangelicals always laid great stress on early rising, to them a necessary part of the Christian life. Daily service at 5 a.m. soon became the regular thing in many of their parishes." Fletcher of Madeley "engaged in long nights of prayer and extraordinary self-denial." The Church then grew. It grew and multiplied when men prayed with such intensity that "the place was shaken where they were assembled together." Can the prayer of to-day pretend to be the sort of prayer on which Christ can build His Church? It cannot.

**Personal.**

The Very Reverend Reginald Stephen, M.A., D.D., Dean of Melbourne, and Warden of St. John's College, East St. Kilda, was, last week, elected to be Bishop of Tasmania, in the place of Bishop Mercer, who has resigned. Dean Stephen took his B.A. and M.A. degrees at Melbourne University in 1882, and 1884, being a student at Trinity College. He was ordained Deacon in 1883, and Priest in 1884 by the Bishop of Melbourne. From 1883 to 1889 he was Curate at Christ Church, St. Kilda, became Vicar of Balwyn in 1889, and Vicar of St. Andrew's, Brighton, in 1894. From 1899 to 1904 he was Sub-Warden and Chaplain, at Trinity College, after which he became Vicar of Holy Trinity, Balaclava. Upon the foundation of St. John's College, in 1906, he became the first Warden. In 1903 he was elected Canon of St. Paul's Cathedral, and in 1910 became Dean. The degree of D.D. was conferred upon him by the Archbishop of Canterbury last year.

Archdeacon Lewis, of Armidale, New South Wales, has accepted the appointment of Acting Dean of the Cathedral at Ballarat, Victoria. He told his parishioners at Armidale, at their annual meeting, that on account of the sad bereavement which he and Mrs. Lewis had suffered through the death of their daughter, a change of surroundings was desirable, but they would be very sorry to leave Armidale.

Rev. C. E. Burgess, Vice-Principal of St. Francis' College, Nundah, Brisbane, has gone to the Alexandra Hospital, where an operation will probably be necessary.

Rev. H. Arnold, Incumbent of Denham Court, New South Wales, is leaving this week for the Sudan where he will engage in missionary work under the auspices of the Soudan United Mission.

Rev. L. G. Vance, Vicar of Lorne, Victoria, has been appointed by the Archbishop of Melbourne as Vicar of St. Barnabas, Balwyn.

Rev. G. H. Morse has been appointed Chaplain of Norfolk Island. He has had a varied experience of Church work in many parts of the world, including the United States, England, Scotland, and New Zealand, where he recently held the position of Locum Tenens of the Church of the Epiphany in Auckland.

The Bishop of Melanesia intends to reside in the Solomon Islands from March to October next. Hitherto his residence has been at Norfolk Island.

By the English mail news has been received in Sydney that Mr. J. Macmillan, organist and choirmaster of St. John's, Glebe, late of St. Paul's Cathedral, Rockhampton, Queensland, has passed the examination for the degree of Bachelor of Music.

Rev. J. W. Stringer, Curate to Archdeacon Samwell, at Petersburg, S.A., has recently undergone a serious operation in Adelaide. He is progressing favorably.

Rev. C. C. Macmichael, Rector of Beaconsfield, Tasmania, has been

Cathedral, on Tuesday, February 10th. There was a crowded congregation, including about eighty Clergy, the Bishop of Newcastle was present in the congregation.

Rev. G. E. Menlové, recently appointed to the important living of Yass, Diocese of Goulburn, in succession to Canon Pike, goes there with a good record of successful work at Koorawatha, Gunning and Wagga Wagga.

Archdeacon Simpson has resigned the Archdeaconry of Wagga, and the Rectory of Cootamundra, in the Diocese

England, has been elected by the British Empire League as a representative on the central executive in London, and as a delegate to the National Health Conference, to be held in London shortly by the Victoria League.

It is expected that the enthronement of Dr. Druitt as Bishop of Grafton will take place about the end of March.

The Rev. W. R. Newton has been appointed Rector of Helensburgh, New South Wales, in the place of Rev. W. T. Price, who goes to Botany.

Rev. L. T. Maund, Rector of Crafers, S.A., has returned from England, and resumed parochial work. The health of Mrs. Maund and himself has much improved as a result of their holiday.

Rev. S. R. B. Cornish, Curate of Clare, S.A., is leaving next month to enter on his duties as Rector of Melbourne and Wilmington.

The induction of Rev. M. G. Hinsby to the Parish of Penrith, New South Wales, has been postponed. It will probably take place on Wednesday, March 4th.

Rev. George Middleton, who has been Rector of Cook's River, Sydney, since 1905, will resign his Parish at the end of March.

The new Bishop of Tasmania (Dean Stephen) makes the sixth Bishop in Australia who has graduated from Trinity College of the University of Melbourne. The Sees filled by Trinity College men are Bathurst, Newcastle, Ballarat, Wangaratta, Nelson, and now Tasmania.

Rev. F. C. Hall, of Dural, New South Wales, has been appointed to the Curacy of Tempe, in the Cook's River Parish.



**TWO MOSLEM FAMILIES RECENTLY BAPTISED IN OLD CAIRO.**

In one case the father, mother, and son, were brought to Christ by the daughter, Wadea, who was baptised seven years ago. The mother was baptised in her daughter's baptismal veil, and the daughter was Godmother to her own mother. The three who were baptised received the names of Abraham, Sarah, and Isaac, respectively. A Turkish woman and her daughter were also baptised at the same time.

appointed Rector of Brighton. It is proposed to divide the Beaconsfield Parish, which is very extensive.

Rev. W. R. Bowers, Rector of St. Aidan's, Blackheath, New South Wales, has been ordered a month's rest, on account of ill-health. He is staying at Narrabeen, near Sydney.

The new Bishop of Auckland, Dr. Averill, was enthroned at St. Mary's

of Goulburn. He has been in England for some time and has decided not to return to Australia.

Rev. A. Maxwell, Rector of Sandgate, Brisbane, who has been invalided for some little time, was able to officiate at St. Nicholas' Church last Sunday.

Ven. Archdeacon F. B. Boyce, who left Sydney last Saturday on a visit to

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Secretary: Rev. A. R. Ebbs, Cathedral Buildings, Melbourne.

Notes on Books.

"Studies on St. Paul's Epistles," by Prof. F. Godet, D.D. Hodder and Stoughton; 2/6. Copy received from Messrs. Angus and Robertson, Sydney. This is another volume of those useful reprints, the Expositor's Library. The author has been well described as one of the ablest and most trustworthy of the Biblical scholars of his day, combining in himself many of the most valuable characteristics of the best German, French, and English Theologians. The present volume fully confirms this description of its writer. In it we are provided with a conspectus of the Epistles individually and collectively, marked throughout by a keen spiritual insight into the mind and heart of the Apostle. Dr. Godet had no sympathy with those who look upon St. Paul as a man of ordinary intellectual power and education. He writes: "If it is true that a man is great in proportion to the multiplicity and diversity of his gifts, it must be difficult even from a purely human standpoint, to find in history a writer superior or even equal to St. Paul."

"The Written Sayings of Our Lord," by Professor David Smith, M.A., D.D. Hodder and Stoughton; 3/-. Copy from Messrs. Angus and Robertson, Sydney.

No thoughtful student of the New Testament can have been without some surprise that outside the four Gospels we have comparatively nothing recorded of the teaching and events of the life of our Lord, especially as the four Evangelists are agreed in their witness to the fulness of Christ's earthly ministry, from which they have culled such events and teaching as suited their purpose in writing. Some fragments, however, more or less authentic, are to be found outside the Gospels, and with Dr. Smith we shall all agree that "it is an office of reverence to Him, that we should gather up those fragments and lose nothing which may increase our knowledge of Him and His teaching." The present volume consists of a course of sermon-lectures on some eight such traditional sayings, and although we shall probably not agree with the writer in all his views on their authenticity and interpretation, we shall find in his lectures very much of delight and edification. One of the most interesting lectures recall the story of Dr. Alexander Duff the Scottish Missionary, who in 1840, discovered on the principal gateway of a mosque near Agra the following inscription in Arabic: "Jesus, on Whom be peace, has said: 'The world is merely a bridge: we are to pass over it, and not to build our dwellings upon it.'" Dr. Smith, in discussing the authenticity of this saying, makes the happy suggestion that the occasion of its utterance was during our Lord's

visit to Tyre, as He stood with His disciples in full view of the long mole which connected the island tower with the mainland.

"A Campaign for the Abolition of the Slums in Sydney," by Archdeacon F. B. Boyce.

This is a pamphlet "published primarily to push forward the work of completing the abolition of the slums in the City of Sydney, and secondly it is to furnish some record of what was done in the movement and to chronicle important successes." The Archdeacon has done great service by his efforts for reform, and we thank God that so much has been accomplished. It is greatly to be desired that the work so effectively begun, may soon be crowned with complete success. This can only be done by united action on the part of all right-minded citizens.

"The Gospel for a world of Sin," by Henry Van Dyke, D.D. Man to Man Library series. (Copy from Messrs. Angus and Robertson). 2/6.

This is an excellent book for the Clergyman and the thoughtful Layman; it is a book which requires thought, but it is easy to read. The Author has a very concise way of stating his argument and does so with great skill. The chapter on "The Sin of the World" is very fine. He reminds us that "religion begins," not with the thought of evil, even though it brings with it the thought of deliverance, but with a doctrine of God. The sense of sin is not a hopeless thing; it is an evidence of life. The chapter on the "Perfection of the Atonement" is full of original thought. He does not attempt to define the Atonement, firstly because a definition is impossible, secondly, because the very attempt to define it has so often led to misconception and strife between men; and thirdly, because a definition is not necessary.

We heartily commend this little book to the man in the pulpit and the man in the pew.

"Catch My Pal," a story of Good Samaritanism, by the Rev. R. J. Patterson, L.L.B. Hodder and Stoughton; 1/3. Copy received from Messrs. Angus and Robertson, Sydney.

This is a most interesting book, showing how the fight with drunkenness may be successfully waged. We deal with it on page under "Current Topics."

There is no place where earth's sorrows  
Are more felt than up in heaven;  
There is no place where earth's failings  
Have such kindly judgment given.  
—Faber.

"Heralds of the King."

The Children's Gift for the Church's Mission.

For the past three years the Heralds of the King have been asked to make a special Lenten gift by means of a "Shilling Offering." This year a new departure has been made with a view to making a more effective appeal. Envelopes are being sent out through the Clergy, Branch Secretaries, and Sunday School Superintendents, and a special effort is being made to reach isolated readers of the H. K. Magazine by sending the envelope with the March number. The object of the Lenten effort is not only to make a special offering to the Missionary work of the Church, but to afford the Heralds of the King an opportunity of making a united offering. It is very desirable that some such opportunity should be given to enable the Heralds to realise their essential unity.

The Heralds' gift should, and in many cases does, represent the energy, devotion, and self-sacrifice of many an adult. Thirty-six years ago a similar effort was begun in our sister Church in America, with very small and insignificant results for four years. But the effort was persisted in, and gradually the principle of the children's Lenten offering "caught on," and last year over £35,000 was the result, and during the period of 36 years over £500,000 has been given in this way by the children, in addition to their regular offerings.

"COME UNTO ME."

I have a life with Christ to live,  
But ere I live it must I wait  
Till Learning can clear answer give  
Of this or that book's date?  
I have a life in Christ to live,  
I have a death in Christ to die—  
And must I wait till Science give  
All doubts a full reply?

Nay, rather while the sea of Doubt  
Is raging wildly round about,  
Questioning of Life and Death and Sin,  
Let me but creep within  
Thy fold, O Christ! and at Thy feet  
Take but the lowest seat,  
And hear Thine awful voice repeat  
In gentlest accent, heavenly sweet,  
"Come unto Me and rest;  
Believe Me and be blest!"  
—J. C. Shairp.

The Church in the Home Lands

Call to Men.

The Archbishop of York, Chairman of the Central Council of the C.E.M.S., in accordance with his custom, contributed to the "Men's Magazine" a stirring New Year's Letter to his "Dear Friends and Comrades of the C.E.M.S."

Speaking of the three special summonses to service, which the Conference of 1913 has sounded, he said:

"The closing resolution was a call to all Branches and Federations to make 'a sustained endeavour to go out and win men for Christ, either through missions or open-air services, or in other ways adapted to local needs.' I bid you very specially note this call."

The Church is nothing if it is not God's instrument for the extension of His Kingdom. Our religion is not a matter of private concern only; it is a trust. It is given to us that we may pass it on to others. We dare not, we cannot, rest till we have done all we can to break through the indifference of our fellow-men. Every Branch of our Society ought to be in itself a mission to its neighbourhood. Let every Branch and every Federation hold a special meeting this year prepared by and filled with the spirit of prayer, to face the questions, "How do we stand in this matter? What are we doing? What are we ready to do?" Try to make some definite plan. Offer it to our Lord. Carry it out with faith and courage, and leave the result to Him. One success it must have: it will give you the strength of true self-respect—the knowledge that the constraining Love of Christ is among you not a phrase only but a power.

Yes; that is what you must be continually doing—going out, making fresh ventures, persevering in the ventures you have made. This alone can save your Branch, your Federation, from staleness and slackness. Be ever going out—to the lads in your district and help them to be true men; to your mates in workshop, or business house, or trade union, to give your witness to Christian principles and standards; to the nations across the seas in offerings of your prayers and of your money. If you are ever going out, you will be ever bringing in fresh tides of enthusiasm, fresh gifts of the Spirit of God.

I am sure that we are coming to, if we have not already reached, a point in the history of our Society when we must either go back or go forward with a more united spirit of faith and adventure. I am equally sure that what we need for this forward movement is leadership in all our Branches and Federations. We want men of vision, men of fire—men who see God's purpose for us in Christ and are aflame with zeal to fulfil it. Let there be groups of men of this sort up and down the country and across the seas, and then we shall be not a mere large Society but in truth a great movement. For men who are themselves moved by the Spirit of Christ cannot fail to move their fellow-men. Yes; that is our present need—an "Apostolate" in the Men's Society. How are we to find it?

Rev. W. L. Langley on "Islington."

In a recent letter, Rev. W. L. Langley, Rector of St. Stephen's, Newtown, Sydney, thus writes of Islington:—

"A wonderful gathering of over 1200 Clergy. I will never forget the sight. It was full of hopefulness for the future of Evangelicalism in England. The papers were splendid, especially those of the younger men."

Awakening of the Laity.

The Evangelical Laity held a conference at the Church House, Westminster, on Saturday, January 17, on the lines of the Islington Clerical Conference. It was es-

entially a Layman's gathering, not a Clergyman was to be seen anywhere. Professor Beresford Pitt presided, and in his opening address vindicated the independence of the position of Laymen. The policy of the Conference was strongly Evangelical, on the constructive side, not "a policy of negations." The subjects considered were "The Priesthood of the Laity," "The Position of the Evangelical Churchman," "The Responsibility of the Laity," and "The Call to the Evangelical Churchman." The meeting was not only a success, but a great triumph.

Correspondence.

Appeal for a Children's Country Home. We gladly insert the following appeal to Mothers:—

The Church Homes, Glebe Point, Sydney, February 6, 1914.

The Committee of the Church Homes at the Glebe, Sydney, feel that the time has arrived for their work to be extended. At present the Children's Home is over-crowded, and little ones are being refused almost every week. What is urgently needed is a Home in the Country, to which the young Sydney Home, The Committee have accepted a suggestion to make an appeal to all mothers, through the members of the Mothers' Union.

Dear mothers, will you not rise to the occasion and do all you can to help in gaining this much-needed home? Think of what it means to these little ones to be taken into a "Home" where they will be "Nursed for God," and taught the great and lasting truths of Christianity. The knowledge of the love of Christ, and of what He has done for them, is the only thing which can make these little ones grow up to be what God intended them to become, noble women and useful members of society, purifying and uplifting those around them. The Committee therefore appeal to your motherly love to provide this much-needed Home.

Mrs. Wright's commendation:— I have much pleasure in commending to the Mothers of our Diocese an appeal for a Country Home for rescued and destitute children in connection with the Church Homes, Glebe Point. Such a home is badly needed as an outlet. The present Homes are crowded, playground space is small, and delicate or ailing children often require change of air; the gain all round would be very great if this scheme could be realised. It is in the hope that the pitiful and loving feelings of mothers of healthy and happy children may be aroused to care for others less fortunate, and who have had but little chance so far in the world that this appeal for help is made.

DOROTHY M. WRIGHT,  
Bishopscourt, Sydney.  
Signed on behalf of the Committee,  
MARY M. HUDSON,  
Secretary for Country Home,  
ANNIE E. HARE, Treasurer.

Direct Help.

1. Prayer:—Please give the subject the benefit of your earnest and prayerful intercession.
2. Public Utterance:—Speakers on behalf of this extensive work, and full particulars supplied by the Rev. R. Rook, Clerical Secretary, The Rectory, Annandale.
3. Self-Denial:—The season of Lent, now upon us, provides an excellent opportunity for making special appeal to oneself and to others on behalf of an undertaking—So Christlike.
4. Gathering Donations:—Cards for collecting purposes may be obtained from the above, or from the Matron (Miss McGarvey) at the Homes.

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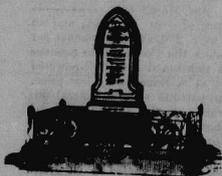
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MORDIALLOC, VICTORIA.

February 27, 1914.

## EDITORIAL NOTES

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents.

## BUSINESS NOTES.

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## The Church Record.

FEBRUARY 27, 1914.

## THE MEDICAL PROFESSION AND THE COMMUNITY.

In these enlightened days it is coming more and more to be recognised that the medical profession stands in a unique and lofty relationship to the rest of the community. The growth in the science of medicine and surgery, the long and strenuous years of study which medical students now undergo, together with their insight during subsequent years into the life of the people, have tended to place medical men in the very forefront, as humanitarians, and have given them an influence which we rejoice to feel is growing in strength as each year passes.

Further, we can never estimate the debt which the public, as a whole, owe to the men of this great profession, especially when it is remembered that every fresh discovery in the realm of medical science is laid at the feet of all and sundry, to be used without stint for the amelioration of the ills of our common humanity. Truly such men are the boon friends of the race!

It therefore cannot but be felt that the recent Medical Congress in Auckland was more than a gathering of professional importance. We have only to recall the following resolution, which was unanimously passed, to feel what a living interest the discussions and findings of such a body of men have for the whole of Australia.

"That a committee be appointed to wait on Ministers for Education, and represent that in the opinion of this Congress it is in the highest interests of the whole community that the State should inculcate and bring about, as far as feasible, an ideal of education for girls, which to quote the words of Professor Stanley Hall shall invert the present maxim. 'That girls should be primarily trained to self-support, and that matrimony and motherhood if it come will take care of itself.' This Congress feels bound to deprecate any system of education which under the stress of excessive straining after so-called 'accomplishments' pays insufficient attention to ensuring a normal, orderly, well-balanced development, and complete fitness for maternity. This Congress is satisfied that, broadly speaking, even where marriage does not take place, the education which gives a girl the best all-round equipment in body, mind, morals, inclination for home life, and potential motherhood, also gives her the soundest and surest foundation for future health and happiness, and for the sustained power of earning an independent living, if such should prove her lot."

For example, of what supreme and far-reaching value were the addresses and papers on the problem of the mentally deficient, especially in relation to crime and the multiplication of the unfit. Then there were papers dealing with tuberculosis and small-pox, sanitation, the regulation of the sale of foodstuffs, the administrative side of health, and the rapid developments in preventive medicine. The value of such can never be estimated. In addition there were two very pertinent subjects discussed. In the one case was the paper on what is commonly termed the Red Plague. This subject is one of gravity and urgency, and it was felt that the time had arrived for people to divest themselves of that sentimentalism which drove the sufferer to hide the disease, and further, that strenuous efforts should be made to stamp it out as in the case of other contagious disorders. In the other was the striking and thought provoking paper by Dr. Truby King on the very vexed question of Eugemics. The doctor very clearly showed that heredity was not everything. He proved a strong advocate for the influence of environment, and pleaded for a rational character building for girls. Surely such papers and discussions have a tremendous value, especially when the subjects were handled from so eminently practical a standpoint.

Undoubtedly the medical profession in Australasia has reached a very high degree of efficiency, and the constant passing of members, backwards and forwards, to the Old World must of necessity add to this efficiency, which ultimately finds play in our midst, though indeed we have little to learn either as to treatment or as to operative surgery from the older countries of the world. Our medical schools have reached a very high level of excellence. And though behind such institutions there have been most liberal donors, our medical men are the prime movers and workers, and to them we owe an incalculable debt. Can we not say that these men are the servants and messengers of God? How noble and truly godlike is that scientific passion which carries a man away to search and inquire with unwearied effort and with self-sacrificing zeal, throughout his whole life, in order to use for fellow man the mysterious powers which he is nature! Christianity is surely altruistic, and is for the purpose of securing the greatest good and blessing for mankind, the best conditions of living, and the highest use of human faculties. It is a well known fact that health has much to do with spiritual susceptibilities, and hence we can say to these men, "God speed you in the work you have undertaken."

But while we say this, we ever remember two things—that medical work draws its gracious significance from the new conception of humanity that Christ brought into the world, and the new sensitiveness to human pain that is born of the heart of Christ; a fact which finds splendid and heroic exemplification in the work of Medical Missions in non-Christian lands to-day. The other thing is that suffering and pain are not without their nobler fruits. Can we imagine a world without pain? What striking lessons of fortitude, of heroism, of patience, of discipline have pain and suffering

produced! They are pregnant with great and moral achievements.

The Church of God has her greatest of all tasks—the winning of men for Christ. But has she not a link, as we have already hinted, with those who minister to bodily infirmities? Surely we who believe that Christ revealed the Father, in His life of love, and death of sacrifice, must also believe that the truest revelation of Christ is in the efforts of men to follow in His footsteps, in that self-conquest, which shrinks from no task, however painful, from no disease, however loathsome, which consecrates ability and energy to the service of the destitute and diseased, and combines with the enthusiasm of the doctor for the practice of his profession the zeal of the man who labors for Christ's sake! The Church has her duty, and to-day she cries with impassioned words—that those who have been blessed with God's noblest gift, that is, the love and service of fellow man, should join her in the holy enterprise of the world's redemption. They on the one hand "healing the sick," she on the other "preaching the Gospel" both realising the truth of Christ's words: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Diocesan Directory.

We have received a copy of the Sydney Diocesan Directory for 1914. It is, as usual, a mine of useful information, and no Clergyman or Church Official in the Diocese of Sydney can do without it. It contains full particulars of all the Clergy in the Diocese, and also the names and addresses of the Clergy throughout Australasia. There is a carefully compiled history of St. Andrew's Cathedral, and the Sydney Church Ordinance 1912, for the guidance of Churchwardens, &c., is printed in full, together with a guide to the conduct of Vestry Meetings, and other Church Ordinances. The book may be obtained at the Diocesan Registry, George St., Sydney, at the price of one shilling.

## Departure of Five Canons.

The early departure of several of the Canons of St. Andrew's Cathedral for England gave the members of the Church and the Standing Committee the opportunity of having a farewell luncheon at the A.B.C. last week. The gathering was well attended, the occasion being regarded as unique. No less than five out of the 18 canons—clerical and lay—are expected to be on the water before very long. The Dean presided, and short addresses were given by Sir Albert Gould, Archdeacon Gunther, Mr. Beaver, Archdeacon Boyce, Dr. Crago, and Mr. C. M. Walsh.

## Australian Board of Missions.

Mr. C. Grunling, of the Melanesian Mission, who has been stationed at Opa, in the New Hebrides, arrived in Sydney from Norfolk Island this week. Mr. Grunling has just recovered from a severe attack of black-water fever, and is en route for England.

Mr. D. E. Graves arrived from England in the "Osterley" yesterday, and will leave on the "Malaita" to-morrow to take up work in the Melanesian Mission. Miss Bechevaise, who is joining the Mission, also leaves by the same steamer.

News has been received at the office of the Australian Board of Missions of the safe arrival of the Rev. Copland King at Samarai, and of his recovery from influenza.

## Stanwell Park.

Last Saturday a new Church was opened at Stanwell Park, in the Parish of Helensburgh. Rev. G. A. Chambers, Rector of

February 27, 1914.

## NEWCASTLE.

## Aberdeen

The Bishop opened the new Church of St. Mark, Aberdeen, last Friday. The Church is a handsome weatherboard structure, and cost £1100. It is practically free from debt. At a social evening in the School of Arts, Revs. R. Schmitzer, late Rector of the Parish, was presented with a gold watch by the parishioners.

## GOULBURN.

## Diocesan Synod.

It has been arranged that the meetings of Synod shall be held in other centres in the Diocese besides Goulburn. As a special ordinance of Synod must be passed to give permission for the rebuilding of the Bishop's House in Goulburn, it will be necessary to hold the next session in that city, but it is hoped that next year Synod will meet in Wagga.

## A Cenerous Offer.

The Bishop of Goulburn is able to make the following gratifying announcement. Mr. F. Campbell, of the Grange, Sutton Forest, has offered the Bishop the sum of £2500 as a contribution to the Clergy Superannuation Fund, on condition that an equal amount is raised in the course of the next two years to meet it.

## Church Society's Jubilee.

The jubilee of the Goulburn Church Society will be held this year. It was founded on July 28, 1864. A special effort is to be made to raise a Jubilee Fund for the Diocese, which has an area of 32,780 square miles, and only 50 Clergy. The total population within the Diocese is 150,000, of whom 44 per cent. belong to the Church of England. Church sites have to be provided, and candidates to be prepared for the ministry. We trust that there will be a liberal response to the appeal.

## CRAFTON.

## Lower Macleay.

Vestry Meetings have been held at Bel-

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Dulwich Hill, performed the ceremony, and also gave the address. The Rector, Rev. W. T. Price, was also present.

## Church Missionary Association.

The C.M.A. appeals for the extinction of all liabilities by the close of the financial year on 31st March (the sum of £1500 is needed); also for the extension of the work, by providing extra funds for the support of the men and women who are offering for the Mission Field. A supporter suggests that each, on his or her own birthday, as a thanksgiving to God, should make a birthday offering to C.M.A. for the extension of God's Kingdom.

Dr. and Mrs. Wilkinson left Foo Chow for England in January on furlough. Dr. and Mrs. Matthews, writing from Kien-ning, tell of a very happy Christmas among the Chinese Christians. The gifts from Australia were of great help to them in the medical work.

Miss Rose Bachlor has removed from Siangtan to Yung Chow, where she will engage in evangelistic work. She has made splendid progress with the language.

Miss B. Hassall will probably leave Palestine, on furlough, in May, arriving in Sydney in June or July.

## Students' Universal Day of Prayer.

Last Sunday was observed by the World's Student Christian Federation as a universal day of prayer. In practically every higher seat of learning in Anglo-Saxon Christendom, and in many foreign centres, special meetings for intercession, prayer and praise were held. In Sydney, the University Christian Union held a meeting at 3.30 p.m. in the Geological Theatre. Considering that Sunday fell almost in the middle of the long vacation, the large attendance must have been very gratifying to the promoters. A statesmanlike and helpful address on the world aspects of the movement was delivered by Dr. F. W. Robinson, of Sydney and Jena, which was followed by a time of earnest and fervent intercession for the many-sided work of the Student Christian Unions throughout the world. The President of the S.U.C.U., Mr. Ralph Noble, presided and is to be congratulated on this remarkably successful opening to his year of office with its opportunity of increased usefulness.

## Farewell to Archdeacon Boyce.

Archdeacon and Mrs. Boyce left for England last Saturday. On the previous Thursday evening a large gathering of parishioners assembled in the School Hall at St. Paul's Redfern, to bid them farewell. Many Clergy were present. Mr. McGowan, M.L.A. (ex-Premier of N.S.W.), who is the Superintendent of St. Paul's Sunday School, moved a resolution of thankfulness for the work Archdeacon Boyce had accomplished, and also expressing the hope that he would return to the Parish in health and vigour. The resolution was seconded by Rev. S. D. Yarrington, and carried with acclamation. The Archdeacon was then presented with a purse of sovereigns, and a cheque for £100 on behalf of the Churchwardens. He briefly thanked the parishioners on behalf of his wife and himself for the generous and kindly feeling which had been shown to them.

## Bible Society.

The annual meeting of the Bible Society (New South Wales Auxiliary) was held in the Y.W.C.A. Hall last Monday evening. In the unavoidable absence of the Dean of Sydney, Mr. F. A. Gorkhli occupied the chair. The report was very satisfactory; the receipts exceeding the previous year by £557 18s. 6d. Rev. W. E. Bennett, M.A., gave a most interesting account of the work of the Society in Fiji.

## Clerical Prayer Union.

The first meeting of the Union for this year was held at St. Philip's, Church Hill, last Monday, when there was a good attendance of Clergy. Rev. W. Newby-Fraser gave a Bible-reading on St. John 17, and urged that steps should be taken to draw nearer to our fellow-Christians, beginning with those of our own Church. After a time for intercession, all adjourned to the Church, where the Holy Communion was celebrated, Archdeacon D'Arcy-Irvine gave the address on St. Paul's words to Timothy: "Take heed to thyself, and to the doctrine." The Clergy were then entertained at luncheon by Canon Bellingham at Scott's Cafe, in the Strand.

more, Frederickton, Kinchella, and Smithtown, and the reports in all cases gave cause for much thankfulness. There was a good attendance at the Annual Meeting at Smithtown, in spite of storm and rain. New work has been opened up, and the income well maintained. Communicants have increased, and the spiritual tone of the Parish has deepened.

## VICTORIA.

## MELBOURNE.

From Our Own Correspondent.

## Election of Dean Stephen as Bishop.

The choice of Dean Stephen as the new Bishop of Tasmania will meet with general approval. He possesses matured scholarship on the one hand, and thus will be able

## Church of England Sydney Diocesan Directory for 1914 Now Ready.

Contains full information regarding the Church in the Diocese of Sydney, with lists of Clergy in the Commonwealth, New Zealand etc.; the "Sydney Church Ordinance, 1912" together with "A guide to the conduct of Vestry Meetings thereunder"; the Constitutions for the Management and Good Government of the Church, etc.

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to maintain the traditions established by Bishop Mercer. He has also a well-deserved reputation for justice and fairness towards those with whom he may differ. We have not heard him lay claim to being an Evangelical Churchman, but the Tasmanian Evangelicals may have every confidence that their new Bishop will understand and appreciate their work. Melbourne has been called on to supply four Bishops to the Church in recent years—Bishop Crossley (since resigned); of Auckland; Bishop Sadler; of Nelson; Bishop Long, of Bathurst; and now the new Bishop of Tasmania. This is very exhilarating at first, but very depressing to the work of the Diocese, which could ill afford in this way to lose one leader after another. It is not easy in the present instance to see how the Dean's office are to be filled.

**Rural Deanery of Melbourne East.**

The half-yearly Chapter Meeting was held on February 10, at St. James', Ivanhoe. After a Celebration of Holy Communion, with an address by Canon Sutton, the Chapter business opened with the discussion of a paper on Public Baptism read by the Chapter Clerk (Rev. Sydney Buckley), the Rural Dean (Rev. A. B. Tress) presiding. It was generally agreed that obedience to the rubrics in this respect would be of great educational and spiritual value to the congregations, but, while advisable and helpful at small Churches, it was thought to be scarcely feasible at large city Churches, except perhaps on some few occasions in the year. Opinion was expressed that the Clergy were not justified in administering Holy Baptism to children in cases where there was no apparent likelihood of sponsors fulfilling their obligations. At the afternoon session a thoughtful paper by Rev. W. Hudson, on "Work amongst Women," led to a good discussion. Mr. Hudson urged that a bright and social character should, as far as possible, be given to meetings of the Mothers' Union, Sunday services in the Church supplying the more directly religious element. He thought that there was a very great deal of the work of a woman acting as leader. In connection with the statement that women are more essentially religious than men, several members urged that it was the acceptance of this idea that had led the Clergy to devote practically none of their time to parochial visitation of the men. The Chapter decided to accept the invitation of Rev. Canon Sutton to hold the next meeting on August 25th at Holy Trinity, Kew.

**St. Michael's, North Carlton.**

The Annual Meeting, presided over by the Vicar, Rev. C. W. T. Rogers, was held in the School Hall on February 10. It was presided by a time of prayer in the Nicksen Hall. The Financial Report was satisfactory, and showed good progress. It was decided to recommend the Vestry to sanction the full support by the Parish of Our Own Missionary, which has hitherto been shared by St. Saviour's, Collingwood. The question of

the renovation of the Church was discussed, but left to the Vestry to deal with. Two young men of the Parish have, during the year, begun to prepare for the work of the Ministry.

**Scripture Campaign Council.**

The Annual Meeting of the Scripture Campaign Council was held at the Cathedral Buildings on February 13, the Archbishop presiding. The Superintendent (Rev. Joseph Nicholson) submitted a detailed report of the year's proceedings. It was unanimously resolved to press forward in the effort to introduce Scripture Reading into the State Schools, and an appeal for £1000 for the necessary expenses of the campaign is being made. A special vote of thanks to Rev. Joseph Nicholson, for his able, assiduous, and self-denying efforts was carried.

**Trinity College.**

A meeting of the theological faculty of Trinity College was held on February 17 at the College. The Warden (Dr. Leeper) presided. Arrangements were made for beginning the theological lectures on March 23. Dr. Leeper was re-elected chairman of the faculty, and Principal Aiekin hon. secretary for the year 1914. During the second quarter of the year the Rev. Frank Lynch, B.D., Lond., will act as locum tenens for the Rev. M. J. Bennett, B.D., Lond., who has obtained leave of absence.

**BALLARAT.**

Rev. O. F. Snell was on Sunday morning, February 15, inducted as Vicar of St. Mark's Church, Brown Hill, in succession to Archdeacon Allanby, who has just completed a memorable pastorate. It was his first induction in the Church since the Diocese was constituted, and representatives from all parts of the district were present. The Bishop conducted the service.

**G.F.S. Lodge.**

Wilson House, the Diocesan lodge of the Girls' Friendly Society, was opened on Friday, February 20th, by the Bishop. The house, which is valued at £850, was the gift of Mr. J. W. Wilson, who some years ago presented to the Young Men's Christian Association with a valuable city allotment for their headquarters. The sum of £450 was required for furnishing Wilson House, but the response to the appeal for funds was so generous that the sum of £639 was raised for the purpose. The lodge will accommodate 35 girls, and the Bishop in formally opening it, remarked that in a city there were temptations for girls, and the necessity for such an establishment must be recognised.

**A Church History.**

This is the jubilee year of St. Paul's Church, Camperdown, and the Vicar, the Rev. A. D. Davis, is writing a history of the Parish. He has intimated that he would like to receive information and the loan of old newspaper cuttings bearing on his subject.

**Bible and Prayer Union.**

This Union, founded in 1876, by the late Rev. Thomas Richardson, exists in order to promote daily Bible reading and study of the whole Word of God.

**Members agree:**

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- To pray every Sunday for all fellow members.

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**QUEENSLAND.**

**A Challenge to Churchmen.**

The Bishop has great pleasure in informing the members of the Church in the Diocese that a trust has been formed by a donor, who wishes for the present to remain anonymous, under which the sum of £400 will be given to the Home Mission Fund of the Diocese, upon the following conditions: If during the year 1914 the fund reaches £900, then £50 will be paid on January 10, 1915, or within fourteen days thereafter. If during each successive year, up to and including the year 1921, there is an increase of £50 upon the amount stipulated for the preceding year, the sum of £50 will be given annually up to and including January 10, 1922. If in any year these conditions are not fulfilled, the promised £50 will be lost to the fund. This challenge has been thankfully accepted by the Bishop, and he is confident that his action will be endorsed throughout the Diocese.

**QUEENSLAND.**

**BRISBANE.**

(From Our Own Correspondent.)

**Lenten Addresses.**

Canon Micklem will supply the place of the Archbishop, in giving the Lenten Addresses in the Cathedral each Thursday at 5 o'clock.

**Cathedral Organist.**

Mr. George Sampson, F.R.C.O., the Cathedral organist and choir-master, has returned from his holiday. Besides being a keen musician, he is a man of sterling character. In this the choristers under his charge are fortunate.

**Cathedral School.**

Rev. W. P. F. Morris, B.A., is the Headmaster of the Cathedral School. This is mainly for the boys of the choir, but others are permitted to attend. Under Mr. Morris' capable present premises will soon be too small. The Church is increasing her schools. All are in competent hands, and are succeeding excellently.

**District Nurses' Home.**

The Mothers' Union District Nurses' Home held its annual meeting this week under the presidency of the Administrator. The Home is doing splendid work, and has lately added a Maternity Home to the institution.

**SOUTH AUSTRALIA.**

**ADELAIDE.**

**In Conference.**

The annual meeting of the Archdeacons and Rural Deans of the Diocese was held at Bishop's Court on February 5th. The proceedings began with an early Celebration of Holy Communion in the Chapel, followed by breakfast. After Matins, the conference was held under the presidency of the Bishop, and continued, with an interval for luncheon, until late in the afternoon. Amongst the subjects discussed were: Christian Unity the Spiritual condition of Adelaide and its suburbs, the Sunday School Council's work, Secondary Education, Ember Pence, Stipends of the Clergy, Religious Instruction in State Schools, and the Northern Bishopric. These will be brought up for consideration at the next series of Ruri-decanal meetings. At the close of the conference, afternoon tea was served. Hearty thanks were expressed for the kind hospitality of the Bishop and Mrs. Thomas.

**TASMANIA.**

(From Our Own Correspondent.)

**The Synod.**

**Election of a Bishop.**

Our double session of Synod has come and gone, and it is manifest that the first part, at any rate, was of far more than ordinary

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interest, since it was then that we elected our new Bishop. The Act under which we work has already been briefly described in your pages, so it will suffice now just to mention that a majority of two-thirds, or failing that, three-fifths, must be secured in each order voting separately, otherwise no valid election can take place.

It was competent for the Clergy to nominate three names, then for the Laity to add another three, thus making six names in all to be balloted for. Each order, however, chose only two names, hence we had finally four names, and after a few ballots, which were necessary to show the feeling of Synod, Dean Stephen was duly elected.

Tasmania may well be congratulated upon obtaining as Chief Pastor such an able man as the Dean, for his record shows that he is second to none in the whole Commonwealth as a scholar. Educated at Trinity College, Melbourne, he took his Bachelor's Degree in 1882 with first-class honours in History and Political Economy, later on winning the Cobden Club medal and the Bromby and Hebrew prizes. He proceeded to his Master's Degree in 1884, and has just recently received the high distinction of the Lambeth Doctor of Divinity—an honour rarely conferred except upon Bishops. The Dean's ecclesiastical appointments are well known, and include a wide range of Church work, not only as Parish Clergyman and Cathedral Canon and Dean, but also as teacher and examiner for many years, both at Trinity College and St. John's College. Dr. Stephen was Moorehouse Lecturer in 1908; the lectures being published by Williams and Norgate under the title, "Democracy and Character." We would commend the Bishop-elect to the prayers of all, trusting that God may richly bless with all spiritual blessings his work and episcopate.

One very pleasing feature of all the discussions and debate relating to the new Bishop was the high level attained and the absence of strife and discord. Synod realised the solemnity of the occasion, and the one aim a noblesse was to be so guided by the Holy Spirit, that God's and not men's choice might be made.

**Other Business.**

The importance of the episcopal election rather tended to overshadow other business, and indeed many measures were postponed, some owing to lack of time, and some because it was felt more advisable to have the new Bishop's advice in dealing with legislation which affected his episcopate. One measure, however, of importance must be mentioned, viz., a proposal that the Church should itself insure Church buildings. The bill, very ably brought forward by Mr. Denis Butler, and the Rev. C. H. Shedden, is of a very comprehensive character, and after passing through the second reading, was referred to a Committee to report at the next Session of Synod.

Another measure of practical importance was an experiment devised to equalise the travelling expenses of members to Synod. Imitating certain friendly societies, every member of Synod is asked to forward 10s. to his travelling expenses, with a statement of his travelling expenses, and out of the proceeds the travelling expenses of members of Synod will be returned to them as far as possible. Besides the obvious justice of this plan pecuniarily, it is hoped that the experiment will encourage the better representation of the distant regions of the State, a greatly needed improvement.

**A PRAYER 250 YEARS OLD.**

O! that mine eyes might closed be  
To what concerns me not to see;  
That deafness might possess mine ear  
To what concerns me not to hear;  
That truth my tongue might always tie  
From ever speaking foolishly;  
That no vain thought might ever rest,  
Or be conceived in my breast,  
That by each deed and word and thought,  
Glory may to my God be brought!  
But what are wishes? Lord, mine eye  
On Thee is fixed, to Thee I cry;  
Wash, Lord, and purify my heart,  
And when 'tis clean, Lord, keep it, too,  
For that is more than I can do.

Work resumed  
FEBRUARY 2ND.

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## The Woman's Page.

### The Right Motive.

In these days, when we speak of "the domestic problem," and so many homes have to be managed without hired help, the elder daughters have it in their power to contribute to the well-being and happiness of the family, and it is equally in their power to make home miserable. It may seem a small matter whether a dinner is well or carelessly cooked, whether a stocking is finely or clumsily darned, whether a girl looks as dainty and sweet in her own home as she does when out, whether she creates an atmosphere of cheerfulness and love in her daily life; but it is just these little things which make all the difference between comfort and discomfort, satisfaction or dissatisfaction. Aim therefore at excellence, strive as much after perfection in the domestic machinery of life as in what are perhaps the more congenial occupations of literature, music or art. This is often difficult; it is hard for a girl to bear with the trying tempers of the younger children, hard to be cheerful and unweary when all seems to go wrong, hard to take into consideration the nervous brains or perhaps invalid sensibilities of the elder members of the family. There is only one motive which is sufficient for all these things, and it is one of amazing power. It is the love of Christ. "I can do all things through Christ which strengtheneth me." Remember God appreciates unseen work as much as that which is seen of men. The New Testament is very explicit as to the right motive in all work. "Whatsoever ye do, do it heartily as unto the Lord." It is the last four words that turn sewing, and cooking, and dusting and nursing into God's work.

"A little thing is a little thing,  
 But faithfulness in little things  
 Is a very great thing."

### Beautiful Hands.

Dr. Chapman, the evangelist, tells this story:—"We had a distinguished Scotchman in America lately, and he told me that he had been staying with a titled lady in his own land, and this lady always went about with her hands covered. No one was allowed to see her hands, not even her own children. One day one of her daughters came into room suddenly and saw her mother's hands uncovered. They were disfigured, scarred, and seamed. The young girl turned away with a shudder. "Then the mother said, 'It is high time, my daughter, that you should know about these hands. Years ago, when you were a baby, a fire broke out in this house. We thought all the children were safe; but suddenly we realised that you, the baby, had been forgotten. I went back for you. I fought my way through the fire with these hands. I got to your room. I snatched you up and lowered you down into the outstretched arms ready to receive you. Then I wanted to get back myself, but I could not get down by way of the stairs, for they, too, had caught fire. My only means of escape was the trellis work outside the house. In climbing down I missed my footing and fell. Snatching at the rough trellis all the way down, I tore my hands frightfully. My dear, they were torn for you.' "The young girl sprang forward. She caught the poor disfigured hands in her own. She buried her tearful face, first in one mangled palm, and then in the other, saying over and over again, 'Beautiful hands! Beautiful hands!'"

Said Dr. Chapman, in his peculiarly pathetic tones, "That is what I should like to say to-day, 'The hands of Jesus—beautiful hands! Hands that were pierced with the

nails, hands that were torn for me. Meet Him. . . . Let Him take those hands and disentangle the tangled skein of life, the knot of difficulties."

### The "Far Look."

A literary woman once consulted an oculist concerning an ailment of her eyes. Upon examination he said: "Madam, your eyes are simply tired; you need to rest them." "But," she replied, "this is impossible; my engagements are such that I must use them." After reflecting for a moment, he asked: "Have you any wide views from your home?" "Oh, yes," she answered with enthusiasm. "From the front porch I can look out upon a glorious range of mountains." "Very well," replied the oculist, "that is just what you need. When your eyes feel tired, look steadily at your mountains for ten minutes—twenty would be better; the far look will rest your eyes." It is the "far look," the look that pierces eternity, we need and must have, if we are to fulfil our highest destiny.

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.—Thos. A. Kempes.

## Young People's Corner.

### LETTER FROM THE EDITOR TO THE BOYS AND GIRLS.

My Dear Young Friends,

Next Sunday will be the First Sunday in Lent. The word "Lent" means "Spring," because in England it is Springtime, which is, of course, very different from Australia. But all the Church people in the Home Land will use the same Collect next Sunday that we use here. Perhaps you learn the Collect every Sunday. This one is a prayer to the Lord Jesus Christ, who for our sakes fasted 40 days and 40 nights, and we should notice what it is we pray for: "Give us grace to use such abstinence that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions."

Now, "our flesh" means our body. Does not your body often want to do things that it should not, to sleep too long in the morning, to eat or drink too much, to play when it ought to work. Well, here is a chance to "use abstinence," that is "self-denial"; to get up earlier, to fight against the desire to be too fond of eating, and of playing when we ought to work, and then the flesh will be subdued to the Spirit, and we shall be able to please God, and live "in righteousness and true holiness."

Your affectionate friend,

THE EDITOR.

Feb. 27, 1914.

### Rules for Scripture Competitions.

1. Write on one side of the paper only.
2. Put your name, full address, and age last birthday, at the right-hand top corner of the first sheet.
3. Your answers must be written without help from anyone.
4. You may use the references on the margin of the Reference Bible in answering questions, but you may not use a Concordance.
5. Cut out and sign the statement which is printed at the foot of this page, and send it in with your answers. If there are several competitors in one family, they can all sign the same statement.
6. Post to "Editor, 'Church Record,' 64 Pitt Street, Sydney." The answers for

### STATEMENT TO BE SIGNED BY COMPETITORS.

To the Editor,  
 "Church Record,"  
 64 Pitt Street, Sydney.

Dear Sir,  
 I enclose my answers to this week's questions; no one has helped me to answer them, and I have not used a Concordance.

Yours faithfully,

.....  
 .....  
 Date.....

more than one week may be sent together, if desired, but the printed statement must

### QUESTIONS.

#### 9. God the Father Almighty.

Last week our subject was "The Christian Faith" as a whole. Now we begin to go through the Apostles' Creed. The Catechism calls it "The Articles of the Christian Faith." An "article" means a small part of anything, like a finger on the hand, or a small branch on a tree. So the Creed is made up of "articles." We think of the first this week.

Put the Title, "9. God the Father Almighty" at the head of your paper.

#### Juniors (under 12).

1. Whom is God the Father of? Write out a verse in St. John i. which shows that the Son helped the Father in creating the world.
2. Write out a verse in 1 St. John ii. which says we cannot have God for Father unless we believe in His Son.
3. Write out a verse in St. Matthew xi. which says that we can only know the Father through the Lord Jesus Christ.

#### Intermediate (under 15).

1. What words does the Nicene Creed add to "Maker of heaven and earth?" What do they mean?
2. State different ways in which God shows His Almighty power. Write out a verse from Scripture illustrating each.
3. Write out verses in St. John v. and xvi. which show what we must do if we would have God for our Father.

#### Swimming to Church.

Ivangande lived in the West of Africa, near the Ogowe River. One afternoon, as she was going away from the missionary's house, where she had been selling bunches of plantains, the missionary's wife said: "Don't forget, you have promised to come to church to-morrow."

"Yes," replied the girl, "I surely will." Next morning, to her dismay, she found that somebody had stolen her canoe. But her mind was made up to go, and she had promised; so she swam all the way. The current was swift, the river fully a third of a mile wide. But by slanting across with the current, she succeeded in crossing the river.

Remember this little heathen girl in the West of Africa when you are tempted to stay away from God's house for some trivial reason.—From the "Church Army Gazette."

#### A Helpful Thought for Boys.

I remember, when sailing one day in a steamer, the captain's son, a bright little fellow of five or six years of age, was on board, and wanted to take the place of the man at the helm. The good-natured steersman, to humour him, put the spoke of the wheel into his little hand, which was hardly able to grasp it. But he was careful at the same time to put his own big hand on the child's tiny fingers, and took a firm hold and moved the wheel in the right direction. And the boy was in high glee, imagining



that he himself was steering the huge steamer. Now, so God deals with you, He puts His Almighty Hand on your feeble hand when you are ruling your own spirit, and makes His strength perfect in your weakness. And so, though you will have painful difficulties and struggles often in guiding yourself and steering your will in the right direction, it will by and by become easy to you. And every victory you get over your easily besetting sins will make you stronger to conquer what remains of them. The Hindus have a belief that when they kill a tiger and eat a part of its flesh, its strength and ferocity will enter into them. That is not true; but it is true that when you triumph over any temptation and each victory makes you strong, and you have a double strength for the next encounter. And the opposite to this is true also, that if you yield to temptation or passion, the weakness you have shown diminishes the strength that you had, so that at the next assault you are still more likely to fall.—St. James' Magazine, Dandenong.

#### General Gordon's Justice.

Gordon as a young lieutenant was going round the trenches; fresh gabions were being placed in the battery, and a corporal had ordered a sapper to stand on the parapet while, he, under shelter, handed up the baskets. Gordon immediately jumped on the parapet, ordered the corporal to join him, and the sapper to hand the gabions. When it was done, and done under the fire of the Russian gunners, Gordon said to the corporal, "Never order a man to do anything that you are afraid to do yourself."

### The Bystander.

#### Confirmation and Communion.

Last week I wrote on the subject of Confirmation, and, I think, that no one, who read my words, will accuse me of regarding it lightly. I thank God that in the stress and turmoil of Reformation Times this valuable inheritance was retained by the Church of England. But now I wish to proceed a step further. Confirmation is most valuable in itself; but our Church has also made it the condition of approach to Holy Communion. At the end of the Confirmation Service stands this Rubric:—"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Amongst all Schools of Thought this is a rule, both recognised and obeyed, with regard to the admission of our young people to the full membership of the Church. Having been baptised in infancy, they are expected to make public profession of the repentance, faith, and obedience promised on their behalf by their sponsors years before, and they then receive the Apostolic Rite of "the laying on of hands." We have never heard of any young people, in any Parish, being admitted to Holy Communion until they were confirmed, or ready and desirous to be confirmed, and we hope we never shall.

#### The Household and the Guests.

But while this is the rule for the household, is it necessarily the rule for the guests? Recently, at Kikuyu, in East Africa, a number of devoted missionaries of different denominations met in Conference, and at the close re-

ceived the Holy Communion from the hands of the Bishop of Mombasa. Was this "heresy and schism," or was it carrying out the spirit of the Rubric, while breaking its letter?

The appeal of the Church of England is always to the Holy Scriptures. "Whatsoever is not read therein nor may be proved thereby is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation" (Article VI.). Is there in the New Testament the slightest hint that Confirmation, however valuable in itself, is a necessary step to Holy Communion? There is abundant evidence that Confirmation is an Apostolic custom, but it is nowhere commanded, whereas Holy Communion was instituted by Christ Himself, and His command is clear, "Do this in remembrance of Me." The Church of England has a right to make any rules, not contrary to Holy Scripture, for her own members, but she has no right to enforce them on others. As Bishop Christopher Wordsworth, of Lincoln, once put it, when dealing with this question, "Remember, it is the Lord's Supper, not ours." Bishop Cosin also, a stalwart High Churchman, communicated with the French Protestants, and "expressly declared his opinion for communicating with Geneva rather than Rome."

#### Shall the Guests be Excluded?

Some instances of the practical methods of dealing with the question of the admission or otherwise of unconfirmed persons to Holy Communion may be helpful. A clergyman writes as follows in a recent number of "The Record":—

A medical missionary told the sad story a few weeks since at my table, how the little community at a quiet Mission station on the Labrador Coast which had no resident ordained worker was delighted and excited at the visit of a Bishop who was to stay over the Sunday. Three devoted workers of the Mission, one of them a doctor, happened to be, if I remember aright, Scottish Presbyterians, and these had on the Saturday conveyed to the Bishop their earnest desire to be allowed to approach the Table of the Lord with their fellow Christians on the following day. Alas! the request was refused! What that refusal meant to those three and how they would in the future regard our Church one may imagine.

On the other hand we are told that Bishop Du Vernet, of Caledonia, referring to the Kikuyu controversy, stated recently that he, five years ago, administered Holy Communion to Roman Catholics and Dissenters in the Diocese of Prince Rupert's Land. He related the fact to a meeting of eight Bishops in Montreal subsequently, and everyone of them approved of what he had done, nor had his action ever been questioned elsewhere.

Also for several years we understand that the S.P.G. Bishops in North China have welcomed every Christian to the

Holy Communion, explaining that those of other denominations attend not as "members" of the Church (which they would be the first to disclaim), but as "guests."

#### Examples in Australia.

May I, in conclusion, relate two examples in Australia which may further illustrate this question. In one Parish a woman, brought up as a Nonconformist, but married to a Churchman, always attended the Church of England. Her children, as they grew up, were confirmed, and the whole family, including the mother, were regular Communicants. Not only was this so, but the clergyman, when giving the Communion to the Sick, used to invite this lady to make one of the Communicants. Another clergyman came, found she was not confirmed, consulted the Bishop, with the result that she was forbidden to communicate, and the sad spectacle was seen of the mother retiring from the Church, while the family, without her, gathered round the Table of the Lord.

The other case was different. An old man, a staunch Independent, came from England to live for a time with his married daughter, and her husband, who was a Churchman. He chose to accompany them to the Church of England, and was a regular and devout worshipper. To the Vicar came the request that he might also kneel with the family at the Lord's Table, a request gladly granted, and the three were often seen receiving the Holy Communion together.

Church rules are excellent, in their own place, and should be obeyed by our Church members; but when guests come to our household, no man-made rules should be permitted to keep true Christians away from the Table of the Lord, for this is to make the Word of God of none effect by our traditions.

F.L.A.

Letters for this column may be addressed, "Bystander," "Church Record," 64 Pitt Street, Sydney.

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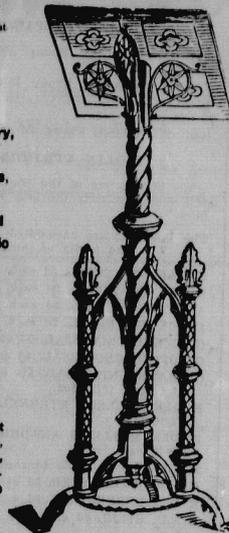
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## Current Topics.

For the Second Sunday in Lent the subject is "God our Protector." In the Collect we acknowledge our own weakness; "We have no power of ourselves to help ourselves." And then we look up in prayer to God the source of all strength, and say: "Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts, which may assault and hurt the soul."

Our bodies are, of course, subject to many adversities, for some of which we are ourselves responsible, and in the Epistle the very worst is chosen as an example, viz., the sin of uncleanness and its consequences. St. Paul tells us that we are not called to uncleanness, but unto holiness, and, in obeying God's call, our body has its part. Each one should know how to possess his vessel (i.e., his body), in sanctification and honour, and thus use it in such a way as to please God.

In the Gospel we read of one suffering in soul. The daughter of the Syro-Phenician woman was grievously vexed with a devil. The sorrowing mother comes to the Lord Jesus for assistance, "Lord, help me." She will take no denial, and by her importunity, her faithful, earnest prayer, the victory is won. "O, woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Thus we are reminded that the sanctification of the Spirit is our protection against the sins of the flesh, and by the prayer of faith we triumph over the evils which attack the soul. Alike for soul and body we look for protection to our loving God.

On Thursday, March 19th, the final step will be taken to divide the Diocese of Grafton and Armidale into two independent Dioceses. On that day Bishop Druitt will be enthroned as Bishop of Grafton, and Bishop Cooper will then become Bishop of Armidale. The Archbishop of Sydney will be present at the installation.

More money is needed for the adequate equipment of the new Diocese. The whole of the needful endowment, £15,000, has been raised, without which no Bishop could have been appointed, but another £5,000 is needed for equipment, and, so far, only £2,000 has been given. It would surely be a fitting time to send in sub-

scriptions towards the £3,000 still needed, when the new Diocese is just starting its independent life. It would be a great mistake to permit its activities to be crippled at the outset for lack of funds.

The return of Dr. Mawson and his party from the Antarctic Regions provides further evidence, if it were needed, of the readiness of men of British race to endure hardship, and to face danger.

And in this case there was no longer a South Pole to be discovered, but the one object of the expedition was to add to the store of human knowledge, and subsequently to communicate that knowledge to the world. The "Daily Mail," well says, "Dr. Mawson's story is touched with the majesty of love and death. It reveals the sacrifices that the men of our race are prepared to make in the pursuit of scientific knowledge, and their readiness to face death in an unselfish cause." Few journeys have been so terrible, or so apparently hopeless as Dr. Mawson's return alone, after the death of his two companions, to the hut, which involved a lonely march of a month's duration. We join with many others in expressing admiration of such heroism, and are also thankful that there are in the world to-day other heroes and heroines, of whom we hear but little, who are enduring hardship to make known among the nations of the world the knowledge, which is more important even than scientific discovery, the knowledge of our Lord and Saviour, Jesus Christ.

Mr. S. T. Von Goes, the Swedish Consul-General for Australia, who has recently returned from a visit to Europe, has expressed some candid but friendly criticism on the manners and customs of the Australian people. Especially does he think that the freedom enjoyed by Australian young people of both sexes is exceedingly dangerous. He says that in the cities of Europe, young girls do not go out in the streets at night without chaperons, and warns Australian parents to be more careful in the control of their girls.

Many of the older people in Australia will probably endorse Mr. Von Goes' criticisms, and think that matters were very much better when they were young. But when they speak to their own young people about it they are told, of course quite politely, that they are behind the times. And there is no doubt that, for good or ill, a new spirit of liberty, especially for girls, has grown up within the last fifty years.

The real problem is, not to revert to the old conditions, for that is impossible, but to guide and mould the new conditions. Much rests with the parents; it is their duty and privilege to train their boys and girls in self-restraint, honour, and morality, to protect them in their younger days from evil companions, and surroundings which are dangerous, to teach them that the best possible possession is a good character. But above all what is needed is to implant in their hearts the desire to serve God, and to live as Christ's faithful soldiers and servants to their lives' end. Such a true consecration to God will be the best antidote to all serious moral evil which may surround them, and will give them the secret of victory.

At the Methodist Conference, held in Sydney last week, the subject of the training of missionaries came under review, and some very practical steps were taken. Resolutions were passed which provided that in the theological institutions lectures shall be given in Comparative Religions, History, Principles, and Methods of Missions. In addition, candidates for the Mission Field are, where practicable, to attend Hospital and Technical College courses with a view of gaining a knowledge of Elementary Medicine, Surgery, Obstetrics, and Hygiene; Principles of Teaching and Phonetics; Book-keeping, Carpentering, &c. Candidates will also be expected, during their term of preparation to give evidence of capacity for acquiring languages.

This is as it should be. Some time ago the Bishop of Carpentaria drew attention to the inadequate preparation of missionaries in our Church in Australia, advocating the establishment of a United College for training missionary candidates. He did not seem to be fully informed as to the methods employed by the Church Missionary Associations in preparing their missionaries for the field. Yet there is no doubt that all our Missionary Organisations have yet a good deal to learn, and it would be well, if we pressed forward more vigorously on the practical lines indicated by the resolutions of the Methodist Conference. Our missionary candidates cannot be too carefully prepared to meet the various problems and duties, which await them in the Mission Field.

**Chaperons and Manners.**

**THE SCRIPTURES.**  
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