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REDUCED RATE FOR THE "CHURCH RECORD."

In December last we offered to any subscriber who sent us his (or her) subscription, in advance, for another year, together with that of a new subscriber, to supply the "Church Record" at the reduced rate of 5/- post free (instead of 6/6), for each subscriber.

As a result of this offer our circulation was considerably increased.

Many enquiries have been made at our office as to whether we could not make the reduced rate available for a further period. We have therefore decided to renew the special offer until February 28.

Please send Postal Note for 10/ (for renewal, and for new subscriber), with names and addresses to The Manager, "Church Record," 64 Pitt Street, Sydney. The reduced rate will, of course, apply also to cases where the names of more than one new subscriber are sent. Those who renew will be credited for twelve months from whatever date their former subscription terminates.

Current Topics.

The Gospel for Sexagesima Sunday (St. Luke viii. 4-15), explains clearly why the preaching of the Word of God is not always successful.

Sexagesima. February 7.

It consists of the Parable of the Sower, together with our Lord's explanation of it. When a sower sows good seed, the result, under normal conditions, depends upon the soil on which it falls. So is it with regard to the Christian worker. If the seed sown is indeed "the Word of God," and if it is sown faithfully in dependence on the Holy Spirit, the result will depend upon the soil, which is the human heart. The different types of hearers are very familiar to us; "Those by the wayside," hardened by contact with the world, into whose hearts the seed does not penetrate; "They on the rock," with its shallow covering of soil, leading to a rapid growth, and a speedy fading away; "That which fell among thorns," which choke with the cares and pleasures of life the seed that has begun to grow; and always "the good ground," on which the seed sown brings forth fruit, thirty, sixty, or a hundred fold.

For the preacher and teacher there is much encouragement. God's Word will not return unto Him void. Much of the seed sown may fail to bring fruit to

perfection, but "let us not be weary in well-doing, for in due season we shall reap if we faint not." Among our hearers there will always be some who "in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

But there is another important lesson; the deep responsibility of all who come within the sound of the Gospel Message. "Take heed therefore how ye hear." The hearers of the Word of God are responsible for the condition of the soil of their hearts upon which the precious seed falls. "Harden not your hearts." "He that endureth to the end shall be saved." "Ye cannot serve God and mammon." There is no excuse for unfruitfulness, for God is willing and ready to change the soil of our hearts so that it may become good ground. He says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you."

On January 26, 1788, the first British settlers arrived in Australia, accompanied by the Rev. Richard Johnson, a Church of England clergyman. The Anniversary Day of the Commonwealth, is also the anniversary of the Church of England in Australia. The Church has developed as the colonies have developed, until on Anniversary Day, 1915, the work of founding the 24th Bishopric of our Church in Australia was consummated by the election of Dr. Gilbert White as the first Bishop of Willochra.

Willochra is the name given to the northern part of the Diocese of Adelaide, and, for the present, it will include also Eyre's Peninsula, which, it is hoped, will eventually become a separate See.

Dr. Gilbert White has been engaged in ministerial work in North Queensland for the last thirty years, and since 1900 has been Bishop of Carpentaria. His work in that vast Diocese, comprising 600,000 square miles (of which he was the first Bishop), has involved constant travelling both by sea and land, and many hardships. Like St. Paul he has been "in journeyings often, in perils of waters, in perils in the wilderness." Amid great difficulties the Bishop has laid the foundations of diocesan and parochial work, upon which his successor may more easily build. It is only right that after

many years in the tropics he should be called to a less trying climate and to somewhat easier conditions. But the relief is only relative. The climate of the northern part of South Australia is not ideal, and the pioneer work of the new Diocese will involve continual travelling, and considerable hardship. Much prayer should be offered for the Bishop in his new sphere of work.

We congratulate the new Diocese on the appointment of its first Bishop, who is an able administrator, and a scholarly, vigorous, and spiritually-minded man. His Churchmanship is not, of course, that which is represented by the "Church Record," but he has shown himself at all times sympathetic with all types of earnest Church work. The C.M.A. Missionaries at the Roper River owe him a debt of gratitude for valuable counsel, for kindly sympathy, and for spiritual help. His visits to the station were always deeply appreciated. We trust the Bishop may be spared to accomplish as great a work in the Diocese of Willochra, as he has done in Carpentaria.

No effort is being spared to make the commemoration of the First

Christian Service in Australia worthy of so important an event in the annals of our Church and Commonwealth. In Macquarie Place, Sydney, on Sunday, February 7, a Service will be held, as nearly as possible on the very spot where Rev. Richard Johnson conducted Divine Worship on the first Sunday in February, 1788.

We rejoice that the Church of England had the privilege of first witnessing for Christ on Australian soil. It is a landmark in the history of the Anglican Communion. The first service in New Zealand held by the Rev. Samuel Marsden, of which the Centenary has just been celebrated, was another such landmark. Our Church, with its constant appeal to Scripture, its incomparable Liturgy, and its Historic Episcopate, has a great contribution to make to the life of any community, and it has had a mighty part in moulding the national, social, and individual life of Australia.

But, while as Churchmen, we rejoice that God has blessed the work of our own Communion, there is a wider aspect of next Sunday's Commemoration. We remember not merely the first Anglican Service, but the first Christian Service in Australia. We are glad that, this year, the wider view is to be recognised, and that the Heads of various Protestant Churches are to take their part in the Commemoration. Ideally, of course, it would be more fitting if every denomi-

nation of Christians could be represented. But, in view of the attitude of the Roman Church, that is not possible. But if we cannot have perfect unity, it is well, on such a historic occasion, to have all the unity that is possible where it involves no sacrifice of principle. As at the Edinburgh Conference, in the activities of the Student Movement, at the Keswick Convention, and in many other Inter-Denominational gatherings, members of many Churches join together for the extension of God's Kingdom, so, next Sunday afternoon, representatives of the Reformed Churches of our Commonwealth will join in thanking God for the first beginnings of Christianity on our shores, a hundred and twenty-seven years ago, and for all that has been accomplished among us since by Christian influences in maintaining high moral and spiritual ideals among our Australian people.

THE POSSESSION OF A SOUL.

Either we have an immortal Soul, or we have not. If we have not, we are Beasts; the first and wisest of Beasts, it may be, but still true Beasts. We shall only differ in degree, and not in kind; just as the elephant differs from the slug. But by the concession of all the materialists of all the schools, or almost all, we are not of the same kind as beasts; and this also we say from our own Consciousness. Therefore, methinks, it must be the possession of a Soul within us that makes the difference.

—S. T. Coleridge.

Helps for Quiet Moments.

"The Master is Come, and Calleth for Thee."

The Saviour is waiting to bless you,
Is calling you now, by your name.
Oh doubt not His love and His goodness,
For Jesus is always the same.

He longs now to welcome and help you,
To give you His Spirit to guide;
And yet you are foolishly waiting,
Come now, He is close by your side.

There is nothing you need to get ready,
For the Saviour came long ago,
To bless and redeem His own people
And teach them His great love to know.

Oh yes, every day He is calling,
And weary ones sinful, distressed,
From lands near at hand, and far distant,
Are seeking and finding His rest.

Oh will you not give Him your service,
And joyfully strive to obey?
The Master is waiting to take you,
Oh yield to him fully to-day.

L. R. Halstead.

FOLLOW DUTY.

Follow duty if you would know the Christ-like action in the presence of wrong; follow duty, if you would change resentment into patience, resistance into forgiveness. Duty is the great mountain road to God.—I. D. Jones.

Strictly speaking, money is neither good nor ill. It is a force like water or wind, or electricity, and in itself is therefore without moral quality. It is a force made good or bad by its use.—N. D. Hillis.

Business Methods in the Parish.

By the Rev. R. G. Nichols.

I.

THE PROBLEM STATED.

Whether we clergy like it or not, there is certainly an impression abroad among many of the laity that the average parson is not business-like and up-to-date in his methods. Such an impression is not without cause. His training and the circumstances of his spiritual work tend to keep him from an intimate knowledge of the practical arts and crafts and methods of everyday life. He has not the immediate point of contact with the business world. The business affairs of the parish are mainly in the hands of his laymen, and his work lies in the spiritual sphere. Of course the clergyman is, in a sense, in close contact with business men in all spheres and stations of life, but he does not enter their world. His perspective is so taken up with the spiritual and moral and intellectual, that he, as one would naturally expect, does not feel the throbbing beat of the mighty pulsating organism of commerce with its strenuous life, its perfect organisation, its intricate time-saving systems, and its energising and quickening influence. But one must ever beware of wide generalities. There are undoubtedly business-like parsons, as there are unbusiness-like business men. However, there is not a little reason to believe that the generality of the clergy are lacking in business methods, and fail to cultivate what I would term the "business instinct" in their work.

The Value of Order and Regularity.

Business life naturally engenders a keen appreciation of the value of order and regularity. Time is money to the commercial man. He must systematise. The economy of time and energy is the keynote of success. Efficiency with economy of effort is the guiding principle. We are living in times of wonderful evolutionary changes in commercial practice. The American bustle and push is permeating the whole world. The wheels of commerce are ever accelerating in speed, and the commercial man must be ready to adopt, and improve on, any idea or method that tends towards efficiency with economy of effort. If not, he is soon left behind. The race is to the swift and strong. I fancy I can hear the conservative remonstrative voice—"From the Yankee bustle and 'go' may we ever be delivered!" And

methinks I can hear more than one "amen" to the pious wish. I join with you. Far be it from me to desire the introduction into our midst of the feverish bustle, the restless haste, and the nerve-racking stress of the Yankee speeding-up process. But it is with us now. The enemy is at the gate. The speeding-up process has begun. Whether the Australian temperament will give it its fullest expression is for the future to decide. While one deprecates the business "hurry" fetish of the Yankee, one must be blind not to see the greater efficiency and economy that his business methods have effected. One can see commercial men now effecting a far more complete realisation of their personal powers. Their efficiency has been increased. They are on the qui vive to further augment it. We lay stress upon the moral and spiritual value of the individual. Commerce lays stress on the individual's effective power and capacity in fulfilling a certain task.

Need of System in Church Work.

Let us now bring ourselves face to face with the question—Can we clergy not derive much useful help from the systems and methods of commerce? The question seems too obvious, but it will serve if only as a leading thought. Our work is of the supremest importance. The aims and aspirations of commerce sink into insignificance in comparison with those of the Church. The work of commerce is ephemeral, that of the Church is permanent. The self-made man enjoys but for a few years the fortune which is not seldom frittered away by his spendthrift descendants, but the influence of the man engaged in the work of God is ever widening and expanding. Long after the labourer's life's task is laid aside his influence continues in the lives of those whom he has inspired and guided. His influence is a continual germinal power, always giving and enriching life. Have I laboured the point? Not in vain, I hope, but to give fuller emphasis to the following. We believe our work is the most important and necessary in the world. We are the ambassadors of the Most High. Our lives—all we are and all we hope to be—are dedicated to our vocation. The work demands our best—not only in

aspiration, in loftiest spiritual standard, in intellectual preparation, in energetic and faithful endeavour. It also calls for the most efficient and up-to-date methods in the working out of our life's task. Sometimes we accuse ourselves of over-organisation. Very often rightly so. The machinery is often manufactured and used with too little attention to the dynamic driving power. But we cannot so easily be over-systematised, for true system means the best adaptation of means to an end. The pity is that we have so little system.

Time-Saving Methods.

The Clergyman's life is a busy one. The calls on his time are varied and multitudinous. It is a problem to conserve time for reading, and thorough sermon and lesson preparation. The claims of many aspects of his work crowd upon him. No one needs more the conservation of time and energy than the busy pastor, especially in the understaffed parishes of the city.

The difficulty may be met to some extent by the adoption of up-to-date and efficient time-saving methods, of commercial practice. We must have the keenness of the business man, with his close attention to details, with his most careful oversight over the whole business organism. How jealously does the managing director watch the weekly or monthly digest of operations! Leakages are promptly detected. Special emergencies call forth prompt and decisive action. The personal efficiency of the officers is tested. The manager is the inspiring force of the firm. He has his finger on the pulse of the whole organism. The intricate details of the business are at his fingers' tips, or within immediate reach. His interests are identified with those of the firm. Do you see the parallel? The clergyman is the managing director of the parish. He must be the hardest worker. He is the inspirational force. The successful man is not the one who does the work himself, but who gets the best work from his helpers. But do we get the best work from our parish workers? Are we anxious about their efficiency? What inefficiency we are often obliged to put up with in the Sunday School! But do we strive to remedy it? Are we train-

ing our teachers? What is the net effecting result of the Sunday School's work? Are we on the qui vive as to leakages and losses? Have we the close scrutiny over our organisations which the manager has over his departments? Are they returning dividends in the highest sense—dividends of greater earnestness, higher ideals, sweeter and purer lives? How often the parish machine moves leisurely along! It would take more than a German bomb, methinks, to make it stir. But the King's business requireth haste. We must work the works of Him while it is day." We must be "not slothful in business, fervent in spirit, serving the Lord."

[The second of this series of articles on "Business Methods in a Parish" will be published in our next issue, the subject being "The Card-Index System."]

ADMIRAL JELlicoe.

The Rector of Christ Church, Fremantle, West Australia, the Rev. F. G. S. Jellicoe, who is just now so much in the public eye. The admiral's simple piety is well known, and he is one of the great men of the world who have learnt from experience where the source of all strength is to be found. His devotion to the Bible and his regular habit of private prayer might well serve as an example to the younger men of the Navy, and indeed to all of us. The Rector of Fremantle told his congregation of a letter he had received from his admiral brother, and said that he regarded one sentence as a special message to that congregation. "We need your prayers," Sir John had written, "and it is good to know that we get them."

TRIBUTE TO A NAVAL CHAPLAIN.

"A Bereaved Mother," who lost a son on the "Bulwark," writes to the "Church Family Newspaper," that which may comfort others as it has comforted her. She often reads, she says, of officers giving tribute to their men. She wishes to do the same to Captain Selater and Chaplain Hewatson, of the "Bulwark." Her son, in writing, told her that "each day a solemn service had been held, through which the men had become daily more attached to the Chaplain. After each service the Captain had addressed them, telling them to be prepared for death at any moment. Then they had five minutes' silent prayer, and her son added: 'Then I pray for you and the war.' The mother proceeds: 'Think, dear fellow-mourners, how these 800 souls have been prepared to meet their God, in company with those two dear officers. God's care is for the souls, not the bodies. . . .'

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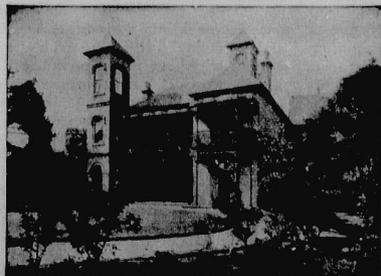
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The Bishop of London and the War.

In the Guild Hall, during Advent, the Bishop of London gave three addresses to city men on "The Gospel and the War." He said there were three things worse than war, namely: National Slavery, National Dishonour, and National Apostasy.

National Dishonour.

On the second of these subjects the Bishop spoke as follows:—

We did not conceal from ourselves, he said, the great tide of grief and anguish that was sweeping over thousands of homes to-day, and yet all this was better than national dishonour. On an historic occasion on August 3 he was sitting side by side in the House of Lords' lobby at the House of Commons with Lord Roberts. "We were listening to a level, calm voice that went on from three-quarters of an hour to an hour in the House of Commons. It was the voice of Sir Edward Grey, and as he rehearsed the whole story I was convinced to the bottom of my conscience that our nation's honour compelled us to join in this war. Never had there been in history a greater case of deliberate and planned aggression—that had been proved again by the French Yellow Book and the Italian Grey Book, because it now appeared that the ultimatum to Serbia was made in Germany twelve months ago, was proposed to Italy, and would have been delivered then had it not been that Italy refused to join in. In face of that coldly-planned and carefully-prepared act of aggression Britain had to stand by her friends. "I should feel a sadder man to-day if we were standing by with folded hands watching the German fleet harassing the French coast." France was looking to us, Belgium was looking to us, and Russia was waiting to see whether England was that decadent, peace-at-any-price-loving nation of shopkeepers that were painted to be in Germany. "If we had given a wrong answer, not all the glories commemorated in this Guildhall would have been remembered for the eternal disgrace of having failed our word. We should have fallen from the tomrest heights of glory to the impenetrable depths of shame. It was with an awful and yet deep delight that we saw the British lion, always slow to move, slowly rouse himself, then turn out, with all his cubs, following behind him, place his paw upon the treaty and say, 'My word is my bond; I stand by my friends; may God defend the right!'"

A Disgraceful Sight.

And in giving that answer the British Empire was following the Gospel when it said, "Speak every man truth with his neighbour, for we are members one of another." There were some occasions when righteous indignation was right according to the Gospel. The Gospel compelled us to take the course we did. "If we were bound to take part in the war in August, we are bound ten times more to-day. First, by what has taken place in Belgium. I have not been trusting to mere reports about this. I have seen eye-witnesses, and I have read the letters of eye-witnesses, and there has never been such a disgraceful sight in the world in Christian times as the state to which Belgium has been reduced to-day. The destruction of towns and villages has been perfectly and entirely deliberate. It has not been the destruction caused accidentally by shell fire. It has been carried out in the following way: First, a regiment breaks in all the doors and windows; next, a company pours in the petrol, next come the torches to light the petrol, and then the thing is done. That has gone on all through Belgium, and has been carried out in the Argonne. It seems to me before high heaven

that we are pledged never to give up our efforts, never to sheathe the sword, until Belgium is compensated, and until the literary riches of Germany shall be given to her to enrich her libraries again.

We must not only fight in a cause of honour, but fight with honour. We should have no material gain. Let us have compensation, but let us keep our cause true and pure and high. Let there be no demand for reprisals, when the Allied armies cross the frontier, of the kind of thing that had happened in France and Belgium.

Personal.

Dr. Gilbert White has accepted the position of Bishop of Willochra, to which he was elected on January 26. Owing to the transfer of the Torres Straits Islands from the L.M.S. to the A.B.M., in which he is deeply interested, the Bishop will not take up the work of his new Diocese for about six months.

Bishop White, who is in his 56th year, is a bachelor, and was born in Cape Colony. He took his B.A. and M.A. degrees at Oxford in 1881 and 1885 respectively, and received the D.D. degree in 1908. He was ordained in the Diocese of Truro (deacon 1883, priest 1884), and has spent 30 years in Queensland, having come to Australia in 1885. He was successively Vicar of Herberton, and of Ravenswood, became Archdeacon of N. Queensland in 1902, and was for two years Diocesan Missioner. He then took charge of St. James' Cathedral, Townsville, and afterwards became Rector of Hughendon in 1898. Since 1900 he has been Bishop of Carpentaria. Dr. White is the author of several books, including "The Church and Modern Life," "Night and Other Poems," and "The Intellectual Development of the Ministerial Life."

Rev. E. G. Higgin, of Bundarra, N.S.W., will succeed the Rev. L. Gabbott as Vicar of West Tamworth.

Rev. R. H. Pitt-Owen, Acting-Rector of St. Luke's, Liverpool, N.S.W., has been appointed Chaplain to the reinforcements, and will proceed with the troops to the front. He left Melbourne early in the week. On Saturday evening he was presented by the parishioners of St. Luke's with a purse of sovereigns, and Mrs. Pitt-Owen received a hand-bag from the Girls' Friendly Society. Mr. Pitt-Owen's work at Liverpool has been much appreciated. He has not only carried out earnestly and faithfully the duties of the parish, but has also been most diligent in ministering to the soldiers in the camps.

The Bishop of Rockhampton left England last month, and is expected to reach his Diocese about the middle of Lent.



Are You Interested in Jerusalem?

If so, please send name and address to Archdeacon Allnut, Portland, Victoria, who will gladly send you news post free.

Pray for the peace of Jerusalem; they shall prosper that love thee.—Psalm 122:6.

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Correspondence.

Wife Desertion and Sanctity of Marriage.

The Editor, "Church Record."

Sir,—Your excellent notes on the above subjects are hardly strong enough. Other bodies besides the Premier's Department receive similar communications. It is not uncommon for the mail to bring in half a dozen letters, each with a piteous tale from a starving wife and children, struggling on with justifiable pride and British pluck before applying to the Government. This evidence of such a low moral standard, and want of any sense of obligation is sad enough. One would say a fairly acute system was necessary to inculcate necessary lessons and provide for the safety and security of the community. But in its place we note the laxity of view you mention. The following is a typical case. An able man of striking appearance had a family of three children in London; he brought to his home a young waiting maid in concubinage, and then left her in hospital in East Ham. On arrival in Australia he married again and had two children. He then brought out the first family, and they shared the common home until trouble arose and the second wife put her children on to the State, and took the case to court. The husband was let out on bail and escaped. Later he was discovered as a member of the army in another State, and when convicted was let off as a first offender. The inference to be drawn is evident. If this is all the sanctity of the family means to those in authority what can be expected of the people.

CHAPLAIN, MISSION TO SEAMEN.

Church Homes, Glebe.

In response to the appeal for the Country Home, at Carlingford, which was made a few weeks ago, I beg to acknowledge the following amounts:—Miss B. Malvern, Victoria, 5/-; Miss Melwin, Rozelle, N.S.W., £1. The amount owing on this Country Home is £1,400. Lenten offerings throughout New South Wales are asked on behalf of this Home. "Help those who cannot help themselves."

Donations, large or small, will be gratefully acknowledged by the Hon. Secretary, Mrs. Dixon Hudson, The Rectory, Hurstville, Sydney.

OPEN DOORS IN CHINA.

In the Victorian "C.M. Gleaner" for November, says the Armidale Diocesan News, Miss Coleston tells of an evangelistic campaign by Mr. Sherwood Eddy in Foo-chow city. "For five days an average of 5000 men—students, officials, business men, and gentry—attended the meetings. Over 1500 men became enquirers, promising to read the Bible daily, investigate the teachings of Christianity, and if they find them true, to accept Jesus Christ as their personal Saviour." [Miss Coleston was a S.S. teacher at Christ Church, Warrimbool, when the Bishop of Armidale was Rector].

It is a great source of happiness to be associated with people who are trying, however imperfectly, to make a better world. Many a life emerges through such association, from an experience of narrowness and emptiness into one of breadth, fullness, and satisfaction.—Peabody.

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102 BUNBURY STREET, SYDNEY.

Rev. G. H. Cranswick will be inducted as Rector of St. Paul's, Chatswood, by the Archbishop of Sydney, on Saturday evening, February 6. A meeting of welcome will be held in the Parish Hall after the Induction Service.

Rev. Eustace Wade, formerly Rector of Holy Trinity, Benalla, Victoria, is at present on the staff of St. Matthew's Church, Hampstead, London. Mr. Wade, who recently obtained the B.D. degree of the University of London, is continuing his studies there with a view to obtaining the degree of D.D.

Last month the Rev. A. Law, and Mrs. Law invited the graduates of Trinity College, Toronto, at present in Victoria, to lunch at St. Andrew's Vicarage, Brighton. The Bishop of Wangaratta and Rev. C. L. Desailly, were unable to attend, but Archdeacon Pritchard, and Canon Sutton, were present, and the Archdeacon, in proposing the health of the Rev. A. Law, expressed also his sense of the value of the work of Trinity College, Toronto, in fostering the study of Theology among the clergy.

Rev. W. Burvill, of Cowes, Phillip Island, Victoria, has been appointed Troopship-Chaplain to the Expeditionary Force. Mr. Burvill will accompany the troops to Egypt, and then return to Victoria.

Rev. W. H. Irwin, Chaplain of St. Peter's College, Adelaide, and Mrs. Irwin, formerly (as Miss Morris) Principal of Merton Hall, Melbourne, and also the Rev. W. P. F. Morris, Headmaster of the Cathedral Grammar School, Brisbane, have been enjoying a short holiday with Mr. and Mrs. Morris, at Wahroonga, Sydney.

Canon Mort, formerly Rector of All Saints', Woollahra, has undertaken the duties of Hon. Secretary to the Committee on Special Religious Instruction in Public Schools in Sydney.

Mr. Frank Shann, who has been, since last July, Senior House Master at the Launceston Church Grammar School, Tasmania, has now been appointed co-Principal of the School (together with the Rev. G. C.

Wilkinson). Launceston Grammar School was founded in 1846.

The Archbishop of Sydney has sanctioned an exchange of parishes between the Rev. A. J. A. Fraser of Auburn, and the Rev. W. J. Ellis of Leura. Mrs. Fraser's health has been very unsatisfactory of late, and her medical adviser urged the necessity of a change of climate. The exchange will probably take effect at the beginning of April.

Rev. J. W. Ferrier, who, with Mrs. Ferrier and family, is leaving for Ceylon as a missionary of the N.S.W. Church Missionary Association was taken leave of by the C.M.A. Committee at its monthly meeting last Monday evening. In the parish of Hurstville, where he has been working for some years past as Curate a farewell meeting was held on the same evening, when the Rector, Rev. Dixon Hudson, presented Mr. Ferrier with a purse of sovereigns on behalf of the parishioners. Mr. Ferrier was also the recipient of other gifts.

Rev. Reuben Coverdale of Taralga, in the Diocese of Goulburn, has accepted the Curacy of St. Matthias', Paddington, Sydney.

The Archbishop of Sydney has consented to speak at the Annual Meeting of the Victorian Church Missionary Association, to be held in Melbourne in March.

Archdeacon and Mrs. Hindley returned to Melbourne from England last week. The Archdeacon attended the deputation re Sunday Picture Shows, and preached at St. James' Old Cathedral on Sunday night.

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For every blessing sent,
What time will then remain
For murmur or lament?

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Pro Patria!

By O. S., in "Punch."

"England! in this great fight to which you go,
Because, where honour calls you, go you must!
Be glad, whatever comes, at least to know
You have your quarrel just.

Peace was your care, before the nations' bar.
Her cause you pleaded, and her needs you sought;

But not for her sake, being what you are,
Could you be bribed or bought!

Others may spurn the pledge of land to land,
May with the brute sword stain a gallant
past;

But by the seal to which you set your hand,
Thank God you still stand fast!

Forth, then, to front that peril of the deep,
With smiling lips, and in your eyes the light
Steadfast and confident of those who keep
Their storied scutcheon bright.

And we whose burden is to watch and wait,
High-hearted ever, strong in faith and prayer.

We ask what offering we may consecrate,
What humble service share?

To steel our souls against the lust of ease,
To find our welfare in the general good,
To hold together, merging all degrees,
In one wide Brotherhood.

To teach that he who saves himself is lost;
To bear in silence, though our hearts may bleed;
To spend ourselves and never count the cost
For others' greater need.

To go our quiet ways, subdued and sane,
To hush all vulgar clamour of the street,
With level calm to face alike the strain
Of triumph or defeat.

This be our part, for so we serve you best,
So best confirm their prowess and their pride,
Your warrior sons, to whom in this high
test

Our fortunes we confide!"

THE SECRET OF SUCCESS.

One of the commonest mistakes, and one of the costliest, is thinking that success is due to some genius, some magic, something or other which we do not possess. Success is generally due to holding on; failure to letting go. The decision that nothing can overrule, the grit that nothing can detach, will bring success. Remember the Chinese proverb—"With time and patience the mulberry leaf becomes satin."

TRUE LIFE.

To live well in one's place in the world, adorning one's calling, however lowly, doing one's most prosaic work * diligently and honestly, and dwelling in love and unselfishness with all men, is to live grandly. To fight well the battle with one's own lusts and tempers and to be a victor in the midst of the temptations and provocations of daily life, is to be a Christian hero.—I. R. Miller.

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The New Kindness.

By Arthur C. Benson, in the "Church Family Newspaper."

I was staying with some friends not long ago in a remote part of the country. It was one of those perfect days that often come towards the middle of October,—St. Luke's summer is the old name—still, clear, and bright. I had walked off alone; and, indeed, at any other time I should have been happy enough and glad to be alive; but the war lay heavily on my mind, and I thought of all that was happening in just such a countryside as this—the trenches lined with soldiers, the roar of artillery, the bursting of shells, the sharp rush of the bullet, the little figures hurrying to and fro, all intent on their deadly business, suffering, dying.

I came near to a big straggling village, lying peacefully among the low hills. There was a big village green encircled with fine trees, across which I made my way towards an old Church, with a stately tower, broad aisles, and a chancel of singular dignity and grace. Just as I was lingering, for a moment in the churchyard, an old clergyman came out of the porch, a white-haired man, a little bent, but looking strong and active. He came up to me with a kindly little salute. I was much struck with his face, which was spare and deeply-lined, and had an expression of mingled shrewdness, innocence, and kindness. He had a simple and unembarrassed manner. He asked me if I would care to look at the Church—it was worth seeing; and in five minutes I was talking to him as if I had known him all my life.

The Church inside was carefully kept and had a well-used air, while at the same time it was venerable and un-restored. I said something about the pleasure of finding a Church which had not been smartened up. He said, "Well, we are a poor parish; we have no rich people, and we can't do much. But I like it better as it is." He looked round with an affectionate air, and added, "I have been here nearly fifty years."

On the wall, near the pulpit, was a big, framed paper, with four names inscribed on it in capital letters, with more goodwill and care than skill. At the top was written, "Greater love hath no man than this, that a man lay down his life for his friends." "That is my roll of honour," he said. "Ah, it's a heart-breaking business, this war," he added, and I could see that he was deeply moved. "The boys have been very good about recruiting," he added. "I ought not to call them the boys," he went on, with a smile, "but I have seen them all grow up here—christened every one of them! I am proud and glad that they should go, but then there's the waiting for news—and we have lost four of the twelve we sent away." He mentioned the name of a regiment which I knew had done well and suffered heavily. "We had five Regulars," he said, "and four of them have lost their lives. The others are in

training, and I am dreading the day when they have to go. There has always been a tradition here," he went on, "in favour of the Army. We had an old sergeant living here for many years, and he did a lot for the boys; he managed a club for them and looked after their games, and I suppose it was he who put it into their heads. And then I always think—don't you?—that a good soldier is about the best fellow in the world. We don't lose sight of our soldiers here, and they don't lose sight of us."

Then he told me a little about the names on his list. One had left a wife and three little children; the mother of another was a widow living in the place, and so on. "It's strange business," he said. "As a Christian, I am inclined to believe that violence is wrong—that seems clear. Yet I encourage the boys to enlist, and I am glad when they do—glad and proud. I hear from them when they are away, and I confess that opening the paper in the morning makes me miserable. And they die when they are most wanted, or before they have the chance of being fathers themselves. It's a sad difficulty," he added, "to feel on the one hand that they ought to go, and on the other that the nation loses its best men." He was silent for a minute, much moved.

"And the same thing going on all over Europe," he went on; "all the nations losing their finest hopes of fine sons! I feel we ought to have found a way out of this before now—it seems all out of date. The Germans—I feel it is impossible to forgive them; and their very virtues—patience, obedience, perseverance—seem only to make it worse. Can a nation go mad with vanity and pride, do you think? It seems almost like that."

"Yes," I said, "it does seem like that. But I feel myself that the German idea of conquest and the forcing their ideals on all other nations at the point of the sword has got to be somehow met and overcome. The whole Christian view of life and liberty seems at stake."

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"Yes," he said, "I feel that. But if it means a sullen and suspicious peace, and Germany slowly arming herself again for another struggle, and all the nations arming themselves likewise; there is not much hope about that. Ah, it is all too big for me, and too dark!"

"Oh, yes," I said, "I believe that! and I believe that we have got to work our way out of the personal view—that is the danger of peace."

He looked at me for a minute. "Yes, I am sure that is true," he said. "Why, even in a little place like this—it is a sensible and good-humoured place enough—but there were plenty of fussy little squabbles a few months ago. The war has done one thing for us already—it has swept that all clear away like a great sea-tide. It has brought us all close together in neighbourly love and help. I don't think we shall ever be quite so petty again while the memory of this lasts."

"It's wonderful everywhere," I said, "the new kindness!" Yes, the new kindness," he said, with a little smile, "the common danger, the common sorrow—there is nothing like that for uniting us. But I hope," he said, rather wistfully, "that it won't only unite us against even the Germans. Their patriotism is a fine thing, you know."

"Oh, it's fine," I said, but it is also stupid. They so worship their own virtues that they can't see that other nations can have any ideals worth considering. We have never made that mistake. Our idea has always been not to rule nations, but just to keep order, and let them learn how to rule them-

selves. But we have never put that into words. The Germans don't understand liberty, they only understand discipline, and discipline isn't enough. But liberty is going to win. Germany's game is up, as they say!"

"I believe it is," he said; "Yes, I believe it is. But I also believe that we have something to learn there. England has belonged to us; we have to learn that we belong to England. And that is my hope, that these dear friends of mine, whose names are on this board, who went out so gallantly and quietly to meet their death, will teach us that! It is not that we try to cover up our sorrow with glory, and try to comfort ourselves for their loss, but they may have saved the liberty of the world. That's worth dying for! I would not have it otherwise, in the depth of my heart. We must not lose sight of the larger hope in the immediate loss, and that hope is larger than we know."

He looked round quietly on the Church and we went out. As we parted, he thanked me, adding, "It is strange that it is easier to speak to one whom one does not know about these things, than to those whom one knows best! I find it hard to speak to my friends here about these big things, but I try my best. You will forgive me if I have taken up too much of your time, but it has been a comfort to me."

A PLAIN TRUTH.

The fact remains that I am here,
In this world of pleasure and morn,
And out of the mist and the murk
Another truth stands plain:
It is in my power, each day and hour,
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EDITORIAL NOTICES

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, or in articles marked "Dommunicated."

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney. Telephone City 1687.

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The Church Record.

FEBRUARY 5, 1915.

HARVEST FESTIVALS.

In a land like Australia, whose very existence depends upon the products of nature, there should not be a more popular and attractive festival than that of the Harvest Thanksgiving! Indeed as a people, cradled and nurtured on the bounties of pasture and field, we should be ready to come together to offer a common thanksgiving to Almighty God for all the benefits, with which He has blessed and is blessing us.

Just now the Church is in the midst of her Harvest Festivals, and though perhaps the season has not been as bountiful as those which have marked the last few years in this Continent, yet there is much, very much to cause thanksgiving and especially too, as we remember the richness of Australian soil and the fact that the oft recurring good seasons of this land more than compensate for those that are not so good.

It is interesting to note that the holding of Harvest Festival Services in our Church has only been the custom in comparatively recent years, but in the Jewish Church the Feast of Tabernacles with which our Harvest Thanksgiving corresponds, was one of the three great Festivals of the year; and the holiest and most popular of the three. The Jews were essentially an agricultural people—their land "flowed with milk and honey." And even though they erred and strayed from their God they never failed to look up to Jehovah, as the Giver of all good things.

Australia, we have already hinted is practically a pastoral and agricultural land. The wool and the grain and the fruits of our wide stretching territories make this island continent what it is. It is these, which have given our land a world wide reputation; without them Australia would be almost nowhere! Hence it is well not only to be reminded, of what harvest means to our country, but also, that the hearts of the people may be raised to God in thanksgiving and further, that they may ever learn the lessons such an occasion presents.

After all, Harvest is really a picture of God, a message telling of His good-

ness, His faithfulness and the perfection and harmony of His arrangements. Sometimes men are tempted to complain and question God's providential care. But such are the unthinking men. The world is a glorious world, with its splendid canopy of sky, its wide expanse of living waters, its perennial spring, ever giving forth its bounteous supply for the use of man. God has lavished upon man never ending gifts, and surely the great lesson is that of gratitude. The singing birds, the laughing fields,—the yellow grain, the ripening fruit, teach us to recognise the Divine Love and ever to thank God for His Gifts and to love Him for the goodness of His Heart.

But not only does such an occasion as a Harvest Festival call forth from man, tributes of adoring gratitude, it also indicates the fact, that we should ever conserve and make the best use of God's bounties. Complaints are heard from time to time of the effects of drought in this land. "The soil is so rich and fertile, that it will grow anything—if only there was rain." Quite so, but what of the millions of gallons of water wasted in this great land, because it is allowed to run away. Very little has been done in the way of water conservation—and surely we ought to conserve what God gives to us! Happily, we are at last becoming alive to the benefits of irrigation, and we doubt not that enormous populations will yet surround the several irrigation areas which have been and are being established in the different States of the Commonwealth. There are undoubtedly immense possibilities before us for intense cultivation, and we shall yet grow and export much, not hitherto attempted, because we are beginning to make the most of God-given opportunities.

But there are deeper considerations! Given a land filled with the riches of Fatherly love and care and providence—given a land which is the glorious home of man and of the creatures the Father has created for man's use, let us not forget however that the harmony of creation is broken, in one point. Discord has come in, and it is of man's making. And because of this, both man himself and the whole creation have reaped a bitter harvest from the seed of disobedience. The sinful passions that men have allowed to dominate their lives have left their impress upon their surroundings. The fairest lands in all the earth have been devastated by cruel wars (witness Europe to-day) by wholesale massacres, by pillage and by all the horrors of violence! Thank God Australia has not yet been blighted with these! Nevertheless sin and forgetfulness of God and class hatred abound here as elsewhere—the beautiful earth is full of "cruel habitations." "Whatsoever a man soweth that shall he reap," a statement which is scientifically true. To such a condition of things does the Harvest Festival come, telling of God who renews and restores. He is for ever remoulding and reforming, rebuilding and renewing all around in the realm of nature. Progress is the principle of God's operation, purpose is the mainspring of life and does He not tell us of the "new heaven and the new earth, wherein dwelleth righteousness," of that "one far off Divine Event," when the desire of creation will be satisfied and its purpose fulfilled.

The harmony of creation may be broken, but our God, the great Reno-

vator has said "Behold, I make all things new." That is, to sin-marred man, He has opened up new possibilities, which ever come vividly before us, as we ponder, the message of Harvest Thanksgiving. New thoughts have been given, new hopes revealed, and new ideals set forth of Him who came that we might have life and have it more abundantly. The Christ came as the seed to fall into the earth and die and bear much fruit—revealing thereby, the power and love of the Heavenly Father and showing man also, how true, how good and how pure he can become in Christ. In Him, the night of failure and misery and sin fades away into the light of joy, gladness, peace and thanksgiving.

Such are the gifts—but what of the response! Surely the Harvest Festival calls for the dedication of life—consecration of our possessions, and of ourselves to God. Then and only then will we as a people be ready for any great trouble or set back that may happen to us—ready for any sacrifice we may be called upon to make—ready for any service to which our God may call us.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Commemoration of First Christian Service.

The Annual Commemoration of the First Christian Service in Australia will be celebrated on Sunday next, February 7. The procession will leave St. Andrew's Cathedral at 2.45 p.m., and will march by way of George Street, Martin Place, Pitt Street, and Bridge Street, to Macquarie Place, where the Service will be held. Included in the procession will be the Darlinghurst Band, the Band of the 36th Battalion of Senior Cadets, a Naval Contingent, a troop of Boy Scouts, and, it is hoped, a company of National Reserves, and of the Legion of Frontiersmen.

The Archbishop of Sydney, the clergy, and members of choirs, in robes, and members of the C.E.M.S. will take part in the procession. The Heads of various Protestant Churches will accompany the Archbishop. At the service the New South Wales State Military Band will provide the music, and there will be a combined choir of 300 voices. The Archbishop and the Rev. W. Wentworth Shields will give addresses.

The Archbishop and Missions.

In his letter in the "Sydney Diocesan Magazine" for February, the Archbishop says:—

"In our Australian Church-life of the past month, a most important development is the decision of the Australian Board of Missions to undertake spiritual ministrations amongst the islanders in the Torres Straits. The London Missionary Society had been working amongst them hitherto, and being unable to continue that mission longer, they had naturally asked the Bishop of Carpentaria whether he could shepherd the converts whom they were compelled to abandon, and he referred the matter to the Executive of the A.B.M., who rightly decided that they ought not to evade the responsibility. The Bishop of Carpentaria will preach upon this subject from the Cathedral pulpit on the morning of Sunday, February 7. At least £1000 is needed for the new work.

"More and more the events of the war set before us as a vital problem our attitude towards the coloured races of the world. As so many of them fight loyally at our side, we learn new lessons in brotherhood. We also note that their conviction of racial self-respect is as great as our own, and that it is perhaps not as difficult to dwell together with them as we have sometimes thought. The ultimate solution of many of these questions can only be reached with the help of the Christian teacher. We shall welcome the presence of the Rev. A. J. Fraser, Principal of Trinity College, Kandy, with his

profound knowledge of these subjects, who visits Australia in April at the invitation of the Church Missionary Association."

Church Missionary Association.

Recently, says the "C. M. Gleaner," the Association received an anonymous gift of £200, which we desire to publicly acknowledge. God is very graciously supplying all our needs in exceedingly distracting times.

Mr. Broome Smith, F.R.G.S., has commenced deputation work for C.M.A. in N. S. Wales. For three months he will give lectures in the Goulburn Diocese. Mr. Broome Smith was, for a considerable time, engaged in missionary work in West Africa.

Miss McIntosh has been located as a missionary to the province of Che-kiang, China. She will probably start for the Mission Field within a few weeks.

Miss Newton and Miss Montgomery sailed for China by the "St. Albans" on January 27.

Rev. J. W. and Mrs. Ferrier will leave for Ceylon by the "Osterley" on February 13. At the 21st Birthday Meeting of the Gleamers' Union, at St. Barnabas', George Street West, the members gave a thank offering of £21 for the work of C.M.A.

Y.M.C.A.

The 61st Annual Business Meeting of the Young Men's Christian Association was held at the association rooms last week. The report was one of continued progress, and the balance-sheet showed a marked decrease in the liabilities.

Mr. E. K. Satchell, acting-president, in moving the adoption of the report, stated that the year had opened splendidly. The outbreak of war, however, influenced the work, particularly as 150 members had volunteered for the front, but, taking all into consideration, the decrease in membership was small. The war brought into being the Field Service Department of the association, and at the present time the Y.M.C.A. representatives were doing excellent work amongst the men in camp in Australia, the men on the troopships, and the men in Egypt.

The majority of the association's officers were re-elected. To fill the vacancy caused by the death of the late Mr. David Walker, Mr. C. H. Slatyer was elected a vice-president. Messrs. C. Davison and W. R. Nairn were appointed to the board of directors.

Hurstville.

Farewell to Rev. J. W. Ferrier.

The Parish Hall was crowded last Monday evening with people who desired to bid farewell to Rev. J. W. and Mrs. Ferrier, who are going to the Mission Field. The Rector, Rev. Dixon Hudson, presided, and presented Mr. Ferrier with a purse of sovereigns from the parishioners of Hurstville, Penhurst, Mortdale, and Oakleigh. Representatives of different parts of the parish delivered addresses, and also the Head Master of the Public School, who expressed appreciation of Mr. Ferrier's work among the children. The Rural Dean, Rev. H. T. Holiday, also spoke. On Saturday afternoon the teachers and scholars of Hurstville Sunday School gave Mr. Ferrier a dressing-case and some books, and on the same evening, at Peakhurst, he was given a silver watch and gold chain.

Development of A.B.M. Work.

A meeting will be held in the Sydney Chapter House on Tuesday next (February 9), at 8 p.m., when the Bishop of Carpentaria will plead the cause of the new development of the A.B.M. work in the Torres Straits. All are invited to attend the meeting, and to help forward the new enterprise.

GOULBURN.

(From a Correspondent.)

Cathedral Parish.

In accordance with the provisions of the Cathedral Ordinance of 1864, the annual meeting of the parishioners was held on Thursday, 28th January. Rev. Canon Carver (Vice Dean) presided. The Rector spoke of his first year's work in the parish and recalled the events of the year as they affected the parishioners. The accounts were accepted by the meeting, which then proceeded to fill the three vacancies on the Council. The Council is now constituted as follows:—

The Cathedral Chapter; F. D. Badgery, E. A. Betts, B. B. Nosworthy, A. H. Weldon, Sergt. Wensor, H. L. Swindlehurst—appointed by the Synod; A. M. Betts,

G. P. Williams, L. A. McDougall—appointed by the Bishop, Chapter, and Incumbent, respectively; H. Baxter, C. Blumer, P. H. Monkley—elected by the Parishioners.

A resolution of appreciation was accorded to Archdeacon Bartlett for his continued interest and services to the Cathedral Parish though no longer Vice-Dean.

Clergy Training.

Two students from this Diocese will be sent to St. John's College, Armidale, this year. Later it is hoped it may be possible to arrange for more.

ARMIDALE.

Retreat for Clergy.

Eighteen clergy from various parts of the Diocese were in Retreat at St. John's College, Armidale, for three days in January, and a few more were able to attend some of the Services. Principal Aikin of Ridley College, Melbourne, conducted the Retreat, and gave a series of seven addresses, working round the central thought of Duty. The subjects were as follows: Our Duty in Prayer, in Thought, in Speech, in Action, in the Church, in the Empire, and in the World. The "Diocesan News," in describing the Retreat says:

"A bare outline can give no idea of the strong personality of the speaker, his deep spirituality, the evident culture of his mind, the catholicity of taste and appreciation, the illustrative allusions to the great names of human history, and the beautiful language in which the thoughts were expressed."

Four services, beginning with the Holy Communion, were held on each day of the Retreat, and the intervening hours were spent in prayer, thought, and study.

VICTORIA.

MELBOURNE.

The Diocesan Missioner.

Archdeacon Hindley has returned safely to Melbourne from England. When asked about a Diocesan Missioner, whom he hoped to secure in the Home Land, he replied that he had not succeeded in securing the right man for the Mission Zone. Many were willing to come, some were well recommended, but no man that he met, who combined in himself the essential qualifications of spirituality, leadership and common sense, was willing to leave England, in view of the undoubted prospects offering to such in the old land. There were, of course, men of this kind, some of whom, in normal times, might have considered the question, but after the outbreak of war, even negotiations were impracticable.

C.E.M.S.

By a narrow majority of the members of the Council of the Church of England Men's Society (Diocese of Melbourne) at a meeting held in the Chapter House, St. Paul's Cathedral, on Monday evening, January 25, it was decided, says the "Church of England Messenger," that immediate financial re-

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Church Missionary Association.

From the "Victorian C.M. Gleaner," we take the following:—

Lent, 1915.—We think that the coming Lenten season, which will begin on February 17th, offers all Church people a unique opportunity for definite self-denial. Surely there is, for example, a clear call to use the season for Intercession for Peace between the nations now engaged in this disastrous war. And the Association, if it is to undertake new responsibilities, must receive larger financial support. We therefore appeal to clergy and people alike to use to the utmost the forthcoming Lenten season for the promotion of the work to which God has called us.

An Appeal From India.—The Rev. A. J. Harvey, C.M.S. Secretary of the United Provinces, writes as follows in his annual letter:—"Rev. T. Law, in Aligarh, is working to the utmost limit of his strength, yes, and beyond his strength, to cope with this great mass movement. And he has no fellow-Englishman as missionary. What is to become of his magnificent work a or 5 years hence, when he must take his much-needed furlough, if there be no one to carry on the work? What he needs is a vantage graduate from one of our universities to come out at once and enter on the necessary training in the language, etc. May such a call to come and help India, the Empire that has proved so loyal in the hour of our national trial, not go unheeded?"

Acts of Synod.

The new book, containing Acts of Synod, etc., recently published, to which we have referred in a former issue, is much appreciated. The following comments have appeared in the "Argus":—

The book is well printed and sub-edited, but needs a very much fuller index for reference purposes. Its interest at the present time is enhanced by the inclusion of several hitherto unpublished papers touching a question of domestic politics amongst Anglicans, which will be read and commented on for some time to come. These papers relate to the powers of a body known variously as "the Archbishop in Council" and "the Council of the Diocese," and affect the question of whether this executive council is legally subject entirely to the wishes of the Archbishop as to when it shall meet, and what matters shall be brought before it. According to one of the documents printed in this volume, the prevailing legal opinion is that the council is by law purely an "advisory" body, which can only meet when the Archbishop desires, and that the members of which can place no motion on the business sheet for discussion without his approval. Another document also printed here indicates that Bishop Perry, as long ago as 1864, assented to rules which would give the elected and nominated members of the council a sort of a right to suggest propositions even if the Archbishop (then the Bishop) of Melbourne refused to submit them to the Council. The records now printed make it plain that Bishop Perry maintained fully the monarchical idea of the episcopate even in temporal matters, for a minute preface to these rules includes these very significant words:—"I would request that no communication be ever made to the Council, except through the Bishop, and no communication from the Council; but all from the Bishop with the advice of the council"—the words "through" and "from" being italicised. In many ways this book is the reflex of over fifty years' development of the genius of Anglican law-givers, and of their efforts to adapt to the atmosphere of a free, democratic and tolerant country religious institutions which in England creak and groan because of legal fetters which have hitherto prevented the Church's complete adoption of a system of really representative government.

Leopold.

Rev. Roscoe Wilson visited the Sunday School at St. Alban's, East Geelong, on Sunday, January 24. The superintendent, teachers, children, parents and friends to

the number of about 60 met in the Parish Hall at 3 o'clock. Mr. Wilson gave a most interesting and instructive address, taking in all present, and specially commended the children for devoting their prize money to the Belgian Relief Fund, on behalf of which a liberal offering was also made.

BALLARAT.

St. Paul's, Ballarat East.

At the intercession service held at St. Paul's, Ballarat East, on January 25, when prayers were offered for God's blessing upon the arms of the Empire, special intercession was made for those who had gone from the parish to serve in the army or navy. For the first time in the intercession services, held since the war broke out, the names of those for whom Divine protection was particularly sought were mentioned. The list included thirteen names. At the conclusion of the service, Canon Colebrook announced that that was the first intercession service at which the names had been mentioned individually, but that day being the Festival of the Conversion of St. Paul, and the Patronal Festival of their Church, it was thought a fitting occasion upon which to commence. The attendance showed that there were families worshipping at St. Paul's whose hearts were touched by that remembrance of their loved ones. He was very anxious that the list should be complete, as on every Sunday morning in future at the early morning celebration of Holy Communion, the names would be mentioned for special intercession. Canon Colebrook was assisted in the service by the Archdeacon of Ballarat, and the proceedings were deeply felt by all who were present.

BENDIGO.

Every Day Doings.

(From the "Bendigo Church News.") Miss M. Wittscheibe, late assistant at the Diocesan Registry was married on the 8th of January, to the Rev. B. Rowell, who has just received a charge at Rushworth in the Diocese of Wangaratta. The resignation of Canon Watson from the Theological Hall will be learned with deep regret, for he has given up his energy to it with whole-souled enthusiasm, and that during a period when financial straits told heavily against his prosperity. The Bishop and his family will this year take their annual holiday at Point Lonsdale, whither they will proceed during the present month. It is to be hoped that they will greatly benefit by the rest and change. The annual prize given by the Rev. H. J. Noble—formerly of this Diocese, now of Sydney—for the best sermon, open to the senior students of the Bendigo Diocesan Theological Hall, was this year secured by Mr. T. McKeon, of St. Matthew's, Long Gully. The judges being the Bishop and the Warden.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Bishop of Carpentaria.

The Bishop of Carpentaria has accepted the charge of the Diocese of Willochra, in the Diocese of Adelaide. While we congratulate Dr. Gilbert White, and rejoice to think that he will have a less strenuous field for his whole-hearted labours, Willochra's gain is indeed our loss. No more scholarly and devoted Bishop occupies the Australian bench. Dr. White will probably leave our shores for his new Diocese about six months hence.

Rev. F. de Witt Batty.

Rev. F. de Witt Batty (Domestic Chaplain to the Archbishop), has so far recovered from his recent illness, that he has arranged for his return to Queensland. He hopes to leave England on March 12 by the Orient liner Omrah. Mr. Batty has the regard and affection of the whole Diocese; we shall be delighted to welcome him once more.

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Harvest Thanksgivings.

Special Harvest Thanksgiving Services are being held in the various Churches on the Downs, and the local clergy had the assistance of Rev. V. H. Whitehouse, Organising Secretary of the Home Mission Fund. There were large congregations at the Churches, and special music was rendered. At St. Mark's, Warwick, the display of products of the field and garden was better than in former years. The gifts received will be devoted to the General Hospital.

St. Andrew's, Swan Creek, Warwick.

Mr. and Mrs. George Free and Miss Free, who are leaving the district to make their home in Brisbane, were entertained at a farewell picnic. Mr. and Mrs. Free have been residents of the neighbourhood for nearly 50 years, and about 40 years ago they, and the other residents of the district, built St. Andrew's Church, defraying the cost of the building among themselves straight away. They have been unwavering in their loyalty to the Church from the very earliest, and Mr. Free has discharged the duties of the various offices he held in a conscientious and very capable manner. Rev. W. P. Glover (Rector of the parish) presided, and presented Mr. and Mrs. Free with an illuminated address and a case of cutlery. Miss Free was the recipient of a gold gangle and rose bowl from the Sunday School. The Rector and leading parishioners spoke in high terms of the departing guests. Mr. Free suitably responded.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

New Bishop of Willochra.

One of the most historic gatherings ever held in St. Peter's Cathedral, Adelaide, took place on Tuesday afternoon, January 26, when the Bishop for the new Diocese of Willochra was elected. The electors—clergy and laity from the north, and representatives of the Adelaide Diocese—held their first meeting in St. Barnabas' College, where 3 names were chosen: The Bishop of Carpentaria, Archdeacon Clappett, and Rev. W. N. Higgins. At 4.30 they assembled in the Cathedral. After prayer the ballot was taken. The Bishop retired to the vestry to count the votes, and very soon he returned and announced the result. The Bishop of Carpentaria had been elected by the almost unanimous vote of the clergy, and by the unanimous vote of the laity. The Bishop has accepted the position, and hopes to take up his new work in about 6 months' time. He finds it imperative to remain in Carpentaria until the new work taken over from the London Missionary Society is firmly established.

TASMANIA.

Retreat for Clergy.

The Bishop of Carpentaria held a Retreat at St. Wilfrid's College, Cressy, from January 19 to 22. The attendance numbered 25, including the Bishop, the Dean, Archdeacon Beresford, and four Theological Students. The Bishop founded his addresses on the early chapters of the Book of Jeremiah, and urged the clergy to deliver faithfully

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He knelt with the family at prayers. He went to Church with them. In the morning he knelt once more with them at family prayer.

Next day the business was transacted, and the traveller went on his way.

Several months later a letter came from San Francisco to the Eastern home, bearing a message something like this:

"I have never been a Christian man. I made fun of Christians. It seemed to me that they were a lot of hypocrites. Then I came into your home for an afternoon and a night. I went away again, but I could not forget what I had seen and heard. I told my wife about it. To make a long story short, we began to go to Church last Sunday, and there is now family prayer in our home. And all this was due to the delayed train that brought me to your home on Sunday. God used that train to lead me to Him."—Book of God's Providence.

The Woman's Page.

When I have Time.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with
care.

I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more the many toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest
praise,
When I have time.

When you have time, the friend you hold so
dear
May be beyond the reach of all your sweet
intent;
May never know that you so kindly meant
To fill her life with sweet content,
When you have time.

Now is the time. Ah, friend, no longer wait
to scatter loving smiles and words of cheer,
To those around whose lives are now so dear.
They may not meet you in the coming
year.
Now is the time.

A PRAYER FOR MISSIONS IN TIME OF WAR.

Remember for good, we beseech Thee, O Lord, the missionary work of Thy Church at this time; protect and provide for Thy servants in the mission fields in every danger and in all their need; and give to the native Churches and to us at home such an increased spirit of faith, sacrifice, and service that Thy work may not be hindered, but that Thy Kingdom may be advanced through Jesus Christ our Lord. Amen.

CHAPLAIN FOR AIRMEN.

Striking evidence of the important place airmen now play in "the Forces of the King" is afforded by the fact that the Rev. L. J. Walters, Vicar of Hoo, Rochester, has been appointed chaplain to the naval air station on the Medway. Mr. Walters regularly conducts services in the aerodrome, and uses the seat of an airship as his "pulpit."

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Missions and the War.

"Fight the good fight of the faith." 1 Tim. vi. 12.

"A good soldier of Christ Jesus." 2 Tim. ii. 3.

"Our wrestling is against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. vi. 12.

The Bishop of Kensington and Missions.

"The devil has scored a great initial advantage in having involved all the Christian races in war. It is a very big success at the outset to have done that. It would be his crowning success and counterstroke if he were to succeed in so playing upon our fears, the fears of people in our home congregations, that we decided not to fight the enemy overseas, where he is to be fought and conquered. Every shilling withdrawn at this moment from foreign enterprise, every worker detained at home for want of supplies, is just a trophy in the grasp of the enemy himself. It is good patriotism, it is sterling, downright, good Christianity for us to take no orders from the enemy, but to fight him at the front, where we shall find him, and where we shall crush him and overcome him. But we shall never do it by staying at home. The war in which we are engaged, whether we think of the present war or the greater campaign in which we as Christians are involved, is world-wide, and we cannot restrict its scope. It cannot be done."

THE TWO WARS.

Of Christ the soldiers brave! your thoughts be high
With Him in God; above the gory field,
Where thousands fight to death, your faith descry
"The hosts of wickedness," nor dare to yield.

Your thoughts be high! the enemy within,
On every hand, to earth's remotest bound,
In serried ranks appears: how can we sin
'Gainst Him who died to make earth holy ground.

Your thoughts be high! "good soldiers" in the strife
At all our outposts, must not look in vain
To us who at the base the bread of life
Should send to men who perish in their pain.

Your thoughts be high! and life and death assess
By His eternal standards, in Whom we
Both life and death e'en now possess,
To tell the world of life and liberty.

Your thoughts be high! our Captain on his way,
The coming One, in might will soon appear:
The night is fleeing, and the promised day
Of victory and final peace draws near.

Your thoughts be high! O mighty Spirit come,
And energize within Christ's body now
When love grows cold; of all good gifts the Sum,
For service glad in life and death, art Thou.

Of Christ the soldiers brave! your thoughts be high
With Him in God; your hearts expand, to give
As He has giv'n, who grace bestows to die
In Christ, that Christ His life in us may live.

The awakening of the soul is its entrance upon an appreciation of its powers, relations, possibilities and responsibilities.—A. H. Bradford.

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The Evangelical Movement.

XXVII.
ITS THEOLOGY.

In a brief article like this it is impossible to do more than draw attention to a few points concerning the Theology of the Evangelical Movement. In this department, as in others, the Movement has suffered from slanders arising from the twin enemies, ignorance and prejudice, whose roots lie in mental laziness.

Need of a New Church History.

It is often asserted that the Evangelical Movement made no contribution to theological development, that its theology was weak and inadequate, and one-sided, that it lacked the fulness of the Catholic Faith, that it had only one message and that to the individual, that while it was mighty to win sinners, it did nothing to keep them. In fact, it was a mere wave of transient enthusiasm which strove to upset the ordered system of the Church, im-

parted a much-needed stimulus, and then sank back into more or less impotence. This is the impression conveyed in too many Church histories. Incidentally it may be observed that we are still waiting for a real history of the Church of England, that is a history which tells the whole story and is something more than a party tract. There are one or two volumes covering special periods with a certain thoroughness and attempt at impartiality, but the best history of the English Church is at present to be found in volumes which treat of the political history of the English people. But this is by the way.

Scriptural Theologians.

A careful study of the Evangelical Movement will reveal however that its theology was not at all weak and that it has made a very definite contribution to the "Queen of the Sciences." Let us look at the facts.

In the first place the Evangelical leaders had a very definite message to proclaim. It was this which struck their hearers, gripping some and repelling others. A message which struck home so forcibly cannot be de-

scribed as weak. The contemporary objection to Evangelical theology was that it was too strong. In fact it was most upsetting to current comfortable theology.

Secondly the Evangelical Movement was essentially practical in its outlook and methods. It was the answer to the great cry of human needs. There had been too much head religion and a heart religion was an urgent necessity. By proclaiming the direct Gospel message hearts were touched, and the deepest springs of human energy were set to work. It was religion rather than theology that men needed. But this does not mean that the Evangelicals despised theology. Nay, rather, they were Scriptural theologians. Every successful practical movement has a definite theory of life behind it. Evangelical theology fastened upon the fact of sin, it demonstrated the exceeding sinfulness of sin, and it made men feel their own responsibility for their sin. But it did more, it proclaimed God's remedy for sin. Thus it dealt in a very practical way with urgent human needs, and it relieved the burden of human sorrow. It was a direct and successful attack upon the ever present problem of evil. It was successful because it faced the facts of sin and supplied the Divine message for dealing with those facts.

Thirdly the Evangelical Movement did make a positive contribution to theology by its insistence upon the doctrine of Assurance. Those who accepted the Evangelical message were therefore enabled to face all the facts of life with a confidence that stands out against the intellectual pessimism of the eighteenth century.

Another positive contribution was the insistence upon the living present working activity of the Holy Spirit. It was the Evangelicals who really recovered for the nation the doctrine of the Holy Spirit and thereby the great fact of Divine Immanence. Butler had swept the Deists from their intellectual positions, but it was the Evangelical Movement which swept the Deistic heresy from the hearts of the people by bringing a new application of the Gospel remedy direct to their consciences. God was in the world reconciling men to Himself.

A further positive contribution was the impulse given to Scriptural study as the basis of theological construction. By their use of the Bible the Evangelical leaders made it once more the Book of the people. The foundation of the Bible Society is but an indication of the tremendous increase of Bible reading that followed as a result of Evangelical preaching.

An Effective Theory of Life.

In all these ways a very clear and positive contribution to theology resulted from the Evangelical Movement, a contribution that was intensely practical and really applicable to life. It was nothing less than the substitution of a Scriptural for a "natural" theology. The importance of this fact can scarcely be overestimated, for the Bible is the one complete handbook of a really adequate theology. Those who have worked in parishes have often met with apparently uneducated persons who have a clearer grip of theology than many a professor of divinity, a grip that has come from a prayerful study of God's Holy Word and a close application of its principles to life. Such theology is not only derived from the

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Bible, it is based and verified on personal experience and so is truly scientific, it is both experimental and theoretical.

It is this then that we may sum up the contribution of the Evangelical Movement to theology, it translated theory into practice, and thereby enlarged, and modified and enriched the theological equipment of the Church, acting as a wholesome restraint upon vague speculation and supplying all sorts and conditions of men, learned and unlearned, rich and poor, high and low, emotional and practical, with an effective working theory of life. The Evangelical Movement contributed a personal note to religion that made it a greater reality. It was the recovery of sincerity salted with earnest enthusiasm. It provided a theology that fitted neglected facts of human nature.

Much is being said to-day of the need for re-statement. It is a need, but it can only be met by a re-statement in the terms of personal experience. Theology loses its value when kept apart from personal religion. When combined they voice an irresistible appeal. That is the function of Evangelicalism to-day.

THE OLD AND NEW TESTAMENTS.

A correspondent who has been visiting the troops at the front relates that a certain Army Corps has two chaplains—a Roman Catholic priest and a Jewish Rabbi. They seemed to be very good friends, as well as the best of fellows. One evening they were kept on the battle field looking after some wounded, and found it impossible to get back to the lines. After looking round they found an abandoned farm with a single ragged pallet. Here they spent the night side by side, and as they went off to sleep the priest remarked to the Rabbi, "If there were only a photographer here—the Old and the New Testament as bedfellows."

CHARACTER BUILDING.

Human life is character building; for remember that character means exactly what we are; while reputation is only what other people think we are. Every man builds his own character.—S. Cuyler.

BOON OF WORK AND SLEEP.

I have two friends, who are with me night and day,— True friends and constant ever by my side; Than mother more devoted, or young bride; Yet when one comes, the other steals away; For jealous friends will no joint vigil keep;— The one's great name is WORK; the other's SLEEP.

Young People's Corner.

Lord Kitchener of Khartoum.

By Constance M. Foot, in "Our Empire."

"K. of K." he is familiarly called, and who is there that does not know that these magic letters stand for "Kitchener of Khartoum"?

We have grown accustomed, since the war began, to seeing it constantly—on newspapers, placards, buildings, vehicles—in fact, everywhere our eye has been caught by the name of the man who is to-day the main-spring of the British Army, or, to give him his proper title, "Secretary of State for War."

He was just off to Egypt—in fact, was actually on board the steamer at Calais—when he was recalled and asked to undertake this responsible position.

Perhaps you would like to know something about the great soldier whom the country, when faced by an unprecedented danger, was unanimous in calling to take over the direction of its military affairs.

Horatio Herbert Kitchener was born on June 24th, 1850, near Tralee in Ireland. He was the second of the four sons of Colonel Horatio Kitchener, a Suffolk man who had become an Irish landowner, whilst his mother was descended from a Huguenot family, so the distinguished general has both French and English blood in his veins. He spent the early years of his life in Ireland, and, though destined from the first for the army, his father sent him, at the age of thirteen, to a school at Villeneuve on the Lake of Geneva, in order that he might gain a knowledge of languages.

There is little to tell of his childhood, except that he was given to dreamy habits, and so quiet and retiring as to be almost taciturn—in this the child proved to be father to the man, for it is deeds with Lord Kitchener, not words. It is said that, as a child, the only attachment he ever showed for womankind was the affection—which endured—for his old nurse, and to whom to the end he was "Master Herbert."

From Villeneuve young Kitchener went to a London coach, passing on, at seventeen, to the Royal Military Academy at Woolwich, where he proved a diligent student, distinguishing himself in mathematics; and also—as a writer of his life tells us—by "a bold breach of discipline."

This came about in the following way: War had broken out between Prussia and France, and young Kitchener, who was then on a visit to his father at Dinan, without asking leave either from parent or the authorities at Woolwich, offered his services to the French Army; these being accepted, he joined, as a private, the Second Army of the Loire, commanded by the brave General Chanzy. The young enthusiast, after sharing in several engagements, was invalided home with pneumonia.

Upon returning to England he renewed and completed his studies at Woolwich—that is, after his father had made peace with those in authority at the Royal Military Academy, who were not altogether pleased at the "French leave" taken by the young student! Upon quitting Woolwich, he entered the Royal Engineers, and specialised, amongst other things, in photography and surveying, becoming so expert in these subjects that he was chosen to assist Lieu-

tenant Conder in surveying Western Palestine, and remained engaged on this work from 1874 to 1877.

He rose in rank, step by step, during the years which followed, until he became second in command of the Egyptian cavalry under the Sirdar, Sir Evelyn Wood. In Egypt he volunteered over and over again for every difficult post that was going, and on one occasion, disguised as an Arab, penetrated into the enemy's country.

In 1892, upon the retirement of Sir Francis Grenfell, Colonel Kitchener—as he then was—was made Sirdar (chief) of the Egyptian Army, and six years later commanded the expedition to Khartoum, when the death of General Gordon was avenged. After the victory of Omdurman he was raised to the peerage as Lord Kitchener of Khartoum. Nor must we forget that it was largely due to him that the lingering South African War was brought to a brilliant conclusion, and thus he gained the undying gratitude of his countrymen.

The next seven years were passed as Commander-in-Chief in India, whilst in 1911 there was yet another change for our hero. He was then appointed British Agent and Consul-General in Egypt. He was returning to this post when as we have already seen, he obeyed the call of his King and country.

Such then, is the man upon whom England fixed its trust in those first terrible days of the Great War, and who soon made his iron will felt. He demanded funds, and above all, men; the money was forthcoming at once, and men throughout the length and breadth of the land answered to his call by their thousands.

Every inch a soldier, with long, lithe figure—well over six feet in height—and piercing blue eyes, there is no other man who could have inspired the nation with such confidence as Lord Kitchener; they know that however great the duty entrusted to him it will be fulfilled, for the keynote of his own splendid life is embodied in the end of his message to the troops:—

"Do your duty bravely,
Fear God,
Honour the King.
Kitchener, Field-Marshal."

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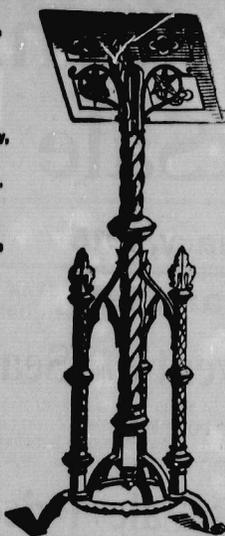
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As a result of this offer our circulation was considerably increased.

Many enquiries have been made at our office as to whether we could not make the reduced rate available for a further period. We have therefore decided to renew the special offer until February 28.

Please send Postal Note for 10/ (for renewal, and for new subscriber), with names and addresses to The Manager, "Church Record," 64 Pitt Street, Sydney. The reduced rate will, of course, apply also to cases where the names of more than one new subscriber are sent. Those who renew will be credited for twelve months from whatever date their former subscription terminates.

events. The disciples "understood none of these things," even when the King's voice revealed them. Many in our day are not really moved by them. The Lord says, "Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto My sorrow?"

Spiritual vision is needed, concerning which the latter half of the Gospel has much to teach us. The blind beggar at Jericho heard that "Jesus of Nazareth" was passing by, and was not to be denied until he obtained His blessing from the Lord. We also should come with earnest prayer into the Saviour's presence, and when He asks, "What wilt thou that I should do unto thee?" we must each answer with all the blind man's intensity, "Lord, that I may receive my sight," so that, in response to our request, our eyes may be opened, with a new spiritual vision, to contemplate aright, through the coming Lent, Christ's fasting and temptation, His agony and sweat of blood, His cross and passion, His precious death and burial. Then we shall not fail to catch the true note of Easter. "Risen with Christ," we shall seek those things which are above, where Christ sitteth on the right hand of God.

who are to represent the vaster community. When one hears of the kind of tricks resorted to in order to secure nomination one ceases to wonder "that men of sensitive honor, lofty belief, and unflinching principle withhold themselves from the service of their country, because they fear lest their own ideals should be inevitably tarnished in a sordid arena," and also because they shrink from the gauntlet of abuse and inuendo which the present day candidate for public honors has to run.

There is no doubt that a wide spread discontent prevails with the calibre and ideals of the men that govern our public life.

Sowing the Wind.

But "they that sow the wind shall reap the whirlwind." And the present day absence of moral backbone on the part of those who are set to govern us is the direct result of that absence of confidence displayed towards them by the very people who sent them into our legislatures. More and more is it becoming evident that the Cause (spelt with a capital C) matters everything, and the individual matters nothing. To whichever side he belongs he has to pledge away almost his very independence of soul in order to the solidification of the party. It is a "hardening" process right through; and we are foolish to rave at the product of our own senselessness and not to realise that the fault is our own all the while. God did not make men machines, but creatures entrusted with independence of will; and when we take upon us to reverse the divine method, the result is sure to be disaster. If Christian ideals are worth preserving, then every Christian voter should seek to bring the public life into conformity with their ideals; and such pursuit will lead us to seek out for high position men of high character and worthy of trust, and then to trust them. We belittle ourselves as well as our representatives when we seek to tie them down with all kinds of pledges.

Current Topics.

The three Sundays which precede Lent (Septuagesima, Sexagesima, and Quinquagesima) form connecting links between two great portions of the Christian Year; they connect the portion which centres round Christ's birth and manifestation with that which centres round His sufferings and death. The invitation of the former was, "Let us now go even unto Bethlehem," but that of the latter, expressed in the Gospel for Quinquagesima (St. Luke xviii., 31-43), is, "Behold we go up to Jerusalem." We are reminded that we are fast approaching that solemn season in which we contemplate the sufferings and death which Our Lord endured "for us men and for our salvation."

A spiritual journey is before us; "Behold we go up to Jerusalem," to exercise our thoughts and feelings upon the scenes once enacted there, thus, in anticipation, described by the Lord to His disciples: "For He (the Son of Man) shall be delivered unto the Gentiles and shall be mocked and spitefully entreated and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again."

But much depends upon our perception of the meaning of these great

The Bishop of Bathurst has been giving utterance to a weighty and much needed warning for our Australian public.

The Lack of Christian Statesmen.

"It appears to me," he said, "that in our life of Australia we seldom see men of strong Christian individuality taking part in the great duties of public affairs. It is not so in the Old Country. We find there always that the men who have been supremely trusted in national affairs have been men of strong and vigorous life and Christian character. Mr. Gladstone, was one such man, Sir George Wyndham another. There are also Mr. Lloyd George, the Premier, and Mr. Winston Churchill. Why is it that seldom in Australia have we been able to secure in our public life men of that calibre and character?"

We hardly think that the public generally are content with the ordinary stamp of politician, but the public is always so long suffering that it takes time to really awaken it to an action which will give a correct expression of its real ideas and aims. The political world to-day, speaking generally, is being exploited by men "who live on the game." The various leagues are omnipotent in the selection of candidates for the legislature and the result is that an insignificant handful of voters, by means of wire pulling and egregious bluff, select the candidates

The action of the N.S.W. Metropolitan Rugby Union will meet with general and enthusiastic approval. Echoes of sharp reproof have reached us from the other side of the world which have caused a good deal of uneasy and anxious feeling. This will make the decision of the Rugby Union here all the more welcome and gratifying.

A Clean Sport.

"This is no time for sport; our first duty is to see that all the men who owe allegiance to our code and are in a position to do so should get themselves