

The Church Record

For Australia and New Zealand.

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Current Topics.

The Circumcision is the Festival of "the Name of Jesus." In the Gospel we read, "And when eight days were accomplished for the circumcising of the child, His Name was called Jesus." We wish

The Circum-
cision,
January 1.

all our readers a Happy New Year, and would again remind them that "there is none other Name under heaven given among men whereby we must be saved" except the Name of Jesus, which stands first on the page of the New Year. Only as we trust, love, follow, and obey our Blessed Saviour, do we learn more and more of the secret of true and lasting happiness.

The Festivals of the Circumcision and the Epiphany follow closely after the Festival of the Nativity of our Lord. The former deals with the manifestation of Christ to the Jews, and the latter tells of His manifestation to the Gentiles. The Gospel for the Circumcision (St. Luke ii. 15-21), while concluding with the account of our Lord's admission into the Jewish Covenant, from which we have already quoted, is chiefly concerned with the visit of the Jewish shepherds to the Inn at Bethlehem, where they "found Mary and Joseph, and the Babe lying in the manger," and from which they "returned glorifying and praising God for all the things that they had heard and seen." Thus the "good tidings of great joy" were brought to "the Jew first," although they were also for "all people."

So the Epistle (Rom. iv. 1-14), while not despising Jewish privileges, shows that the blessing pronounced on those to whom the Lord imputeth no sin, does not belong necessarily to the lineal descendants of Abraham, who have received the sign of circumcision, but to all, whether Jews or Gentiles, who reproduce the faith of Abraham. The First Lessons emphasise the same thought, that there must be the "circumcision of the heart," "in the spirit, not in the letter." Bishop Thorold says: "Circumcision had (1) a typical value in setting forth the necessity of putting away fleshly sin, even at the cost of bodily pain, and (2) a prophetic value as a shadow of that complete separation from sin, which Christ's obedience, commenced at His circumcision and completed at His death was to effect for the Church." In the Collect, we pray that as Christ submitted to circumcision in order that He might obey the Law, so we may undergo that true circumcision of the Spirit, which will enable us also in all things to obey God's blessed will.

The Epiphany reminds us that Jesus came into the world to be the Saviour of the Gentiles as well as of the Jews. The

The Epiphany,
January 6.

Gospel (St. Matt ii. 1-12) tells how the Magi, representing the Gentile world, followed the light of nature (the Star in the East), and the light of Scripture (given to them by the Scribes at Jerusalem), until, reaching the house at Bethlehem, "they saw the young child with Mary His mother, and fell down and worshipped Him, and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense and myrrh." The inner meaning of their visit is explained to us by St. Paul in the Epistle (Eph. iii. 1-12), "that the Gentiles should be fellow-heirs" with the Jews, "and of the same body, and partaking of His promise in Christ by the Gospel." In the Collect we commemorate the visit of the Wise Men, and pray that we who know God now by faith, may after this life have the fruition of His glorious God head. The special lessons all deal with different manifestations of the glory of the Lord.

With this number the "Church Record" commences its second year of publication. Like most new ventures it has had to face difficulties, which have been greatly increased by the effects of the terrible war. But we have much cause for thankfulness to God for His manifest blessing on our first year's work. We have received many letters of appreciation, showing that the influence of the paper (as well as its circulation) is steadily increasing.

We have endeavoured faithfully to carry out the Evangelical Policy which we set forth in our first number; we have sought to build up Church-people in the essentials of their Holy Faith; and we have not hesitated to point out what we believe to be error, while always striving to speak the truth in love, to avoid personalities, or the imputation of evil motives to those from whom we differ.

We are convinced that much has been done to open the eyes of Church people in Australia to the wide-spread movement which is being so effectively organised to change the character of our beloved Church, and bring back the superstitious practices of mediaeval times. We confidently call upon all members of our Church in Australia who prize the liberties which were won for us by our forefathers at the Reformation, to rally round the "Church Record," to give it their active support and to make it known to their friends, so that, if God will, the end of our

second year of publication may show a yet more effective work accomplished for Evangelical Truth, than has been achieved during the year that is past.

It is much to be regretted that the desire which is being manifested among Church people to offer continual intercessions for our soldiers and sailors in the war, and to be provided with authorised

forms of prayer for the purpose, should be used as an occasion for re-introducing practices which were, at the Reformation, abolished in the Church of England. We allude specially to prayers for the dead. Nothing is clearer than the fact that in the revision of our Prayer-Book, while the dead are duly commemorated, every trace of prayer for them has been carefully omitted from our Liturgy. Yet, in some of the Forms of Intercession, provided under episcopal authority, such prayers have been included. Our London correspondent recently complained of the attitude of the Archbishop of Canterbury on this question, and we find that in Australia the same line of action is being taken in some quarters.

We have before us a copy of "Intercessions during the War," authorised by an Australian Bishop for use in his Diocese, in which the following prayer finds a place:—

"Almighty God, to whom no prayer is made without hope of mercy, be merciful to the souls of Thy servants, the soldiers and sailors who have fallen in defence of their country; and, we beseech Thee, that whatsoever sins they may have contracted in this life through the frailty of the flesh, Thou would'st through the forgiveness of Thy most merciful pity remit and wipe away, through Jesus Christ our Lord. Amen."

There is not a word in Holy Scripture to warrant the use of such a prayer; it goes far beyond the scope of any prayer included in the primitive liturgies; and as we have already said, every trace of such petitions has been removed from our Prayer Book. We look to our Bishops to provide special intercessions for use in great emergencies, but they have no right, individually or collectively, to incorporate in authorised services for use at the public worship of our Church, doctrines which are not in accordance with the Reformation Settlement.

In the "Church Standard" of December 25, it is stated that "the London Missionary Society has offered to hand over its missions in the islands of the Torres Straits, which are part of the Society's New Guinea Work, to the Australian Board of Missions, through the Bishop

Australian
Board of
Missions.

of Carpentaria, and that the A.B.M. has arranged to take over these stations."

Our contemporary then proceeds as follows:—

"There are Churchmen in our midst who regard the work of the Dioceses of New Guinea and Carpentaria as something they cannot support. They are not sure that 'the pure Gospel' is preached, or that it is really God's work at all. Yet Rev. H. M. Danney and his companions of a Protestant society, who know the work of these two Dioceses well, have not the least hesitation in handing over the islands they have Christianised to the A.B.M., and they make the proposal, and conclude the arrangements in the kindest and most generous spirit. Presumably the L.M.S. stands for 'Evangelical principles,' and is zealous for 'the pure Gospel,' although its representatives are clearly not of the spirit which claims a monopoly of these good things. Our readers will no doubt wonder still more after this why our own Church needs two organisations for Foreign Missions (an object in which we are in cordial agreement), each with its separate office, its secretaries, its organisation, its literature, whereas it works unitedly in the cause of Home Missions, C.E.M.S., Mothers' Union, and G.F.S. If the L.M.S. can trust the A.B.M. to foster the spiritual life of these Christian islands, can Churchmen, however zealous for particular principles, justify their aloofness, especially when the proposal made for united missionary organisation leaves absolute freedom to allot contributions, to train missionaries, and to manage particular missions by sub-committees? Surely no healthy principles suffer by the exercise of forbearance, or thrive in exclusiveness."

Doubtless the L.M.S. has good reasons for taking the step referred to,

but we are not told what they are. There is however no analogy between the handing over of a portion of its territory to the Church of England, and the question of the amalgamation of C.M.A. with A.B.M. In the former case the transaction is finally completed, and the A.B.M. is left with full authority to carry on its work in the islands, but in the latter case two bodies of people, belonging to the same Church, with widely divergent views, would have to work continuously together. The position also differs from that of C.E.M.S., Mothers' Union, and G.F.S., for all these excellent societies are free, within wide limits, to carry on their branches on lines approved by the clergy and people of each parish, and such central action as exists, rarely touches questions of controversy. Home Mission Work is chiefly confined to the raising of money in the parishes, which is allotted by diocesan authority as necessity arises.

The Missionary Enterprise is quite different. It is concerned with the sending of a message to the non-Christian world. The questions arise, "What Messages?" and "By what methods?" and the controversial note is at once struck. Were our Church homogeneous the solution would be easy, but there are practically two distinct forms of the Christian religion within her pale. No one can have a "monopoly" of "the pure Gospel," for it is free to all, as pure air is free to all.

But air may become vitiated, and the Gospel may become less pure by human additions. We have not met anyone who is "not sure" that the work of the Dioceses of New Guinea and Carpentaria "is really God's work at all." We rejoice wherever Christ is preached, and especially when this is done by our own Church.

But we are faced with a difficult question when we are invited to unite with others in actively spreading views which we honestly believe to be erroneous. We quite agree with the "Church Standard" in regretting that there should be two missionary organisations within our Church in Australia, but we feel that, at present, this division is a sad necessity. We honour the Bishop of Carpentaria for his earnest efforts towards unity. His proposed Determination for the next General Synod will doubtless be carefully, prayerfully, and sympathetically considered by the Committees of the Church Missionary Associations. Our earnest desire is for unity, but even to obtain unity we cannot sacrifice vital principles.

The Evangelical Movement.

XXIV.

ITS INFLUENCE UPON SOCIETY.

"Ye are the salt of the earth," is again the dominating principle that emerges from a study of the influence of Evangelicalism upon the social life of the nation. We have studied the economic and political influence of the movement and now we shall consider its social penetrativeness. Yet these divisions into "economic," "political," and "social," are after all artificial, and merely serve as convenient heads under which to summarise observed facts. Life, national as well as individual, is a unity. Economic changes bring about social reconstruction and precipitate political transformations. There is no such thing as an absolutely isolated event. Hence we shall be to some extent going over again certain facts we have already noticed in the two previous articles, but other facts will also come into view and we shall be looking in a rather different direction.

Social Condition of England.

Let us first remind ourselves of the general social condition of England during the latter half of the eighteenth century, by instituting a few comparisons.

First of all what do we mean by "Society?" We mean the more or less organised association of human beings for the more general purposes of life. Economics deals with business, the getting and spending of an income, politics with government, the making, enforcing and general modification of law and order. But business and politics after all only cover a part of life and are means to an end—the good life of people generally. The social aspect of the Evangelical Movement therefore deals with its influence upon family life, the intercourse of friends and acquaintances, amusement, recreation, and the other generally personal interests which occupy our energies. The word "Society" is also used to denote those who take the lead in setting the prevalent tone of social intercourse as reflected in the home, the club, in literature, music, and art, in short in what is generally understood as the "world of culture."

In society at large we may say that Evangelicalism stood for the higher ideal of godliness as against the lower ideal of respectability, for genuine holiness as against conventional morality, for inward purity and sincerity and earnestness of purpose, as against external conformity to a standard of "good form."

This battle is ever being waged among us but it was particularly acute in the latter half of the eighteenth century. Drunkenness and gambling were fashionable vices. Too many leading public men led dissolute lives. Class distinctions over-rode moral scruples. The novels of Fielding and Smollett are unreadable to-day, but they only too faithfully reflect the grossness of tone in home and society. The poor law administration put a premium on illegitimacy by apportioning poor relief in accordance with the size of families. Bastardy was inconvenient rather than disgraceful to all concerned. It was in this respect that the want of any sense of responsibility of classes towards masses was most glaringly obvious.

A Change of Tone.

But after the Evangelical Revival had gained a footing a change of tone can be observed coming over society. There was one institution on which Evangelical influence was strongly marked—the

family. The revival of personal religion was bound to make itself felt in the most intimate personal relationships. It is in the home that personal influence can make itself most truly effective. The habit of personal prayer if sincere almost inevitably prompts the custom of family prayer. The Evangelical Movement found its most abiding monuments in the many family altars of devotion that marked its progress. This is typical of its influence on home-life. The spirit of prayer purified and ennobled the state of matrimony, and greatly elevated the moral tone of social life by influencing its foundation, the family circle. The story of Christian upbringing in prayer-filled homes is writ large in the annals of consecrated service in parish and mission field. A tradition of devoted service is illustrated by the many names of successive generations of well-known families which are to be found on the pages of missionary records. The names of Thornton, Barclay and Buxton, to take only three instances, are found among the earliest and the latest of those who lead in the Evangelical Movement. Thus Evangelicalism has stamped on family tradition the noblest mark of distinction, that of faithful Christian service at home and abroad. It is almost impossible to estimate the debt that the English family ideal owes to the Evangelical Movement.

Practical Results.

But the ideal "By love serve one another and thereby serve God" was not limited to the home. Missionary enthusiasm has always been an expression of the true Evangelical spirit. The Evangelicals did not preach programmes of social reform, nor did they call themselves a social reform party, but they did the thing itself. Shallow critics sometimes say they were more zealous for the heathen abroad than for the heathen at home. This is a libel. Men like John Newton, Henry Venn, John Thornton and many others were noted for their effective and unobtrusive care for the poor and neglected classes. Evangelicals set the pace in active philanthropy, and their charity began at home and did not end there. The Factory Acts are a permanent witness on the statute book to their efforts on behalf of the weak and down-

trodden—the women and children who were underpaid and overworked in factories as if they were money-making machines without souls or even bodies that needed caring for. It was men like Lord Shaftesbury who aroused the public conscience of England about the money-grubbing harshness that sought to justify itself by glib talk of the "laws" of supply and demand. We are reaping to-day in social unrest the harvest of the hard doctrines of the laissez faire school which were perverted to justify economic oppression. Social distress was regarded as inevitable and therefore no responsibility could be apportioned. The Evangelical message showed up in its true colours the heartless selfishness of the factory system as it bore upon the workers.

Further, by its promulgation of the missionary call, a wider vision was given to the social life of the nation and a useful counteractive supplied to parochialism and insular exclusiveness, and self-efficiency. It is hardly possible to over-value the contribution of the missionary outlook to the formation of that nobler Imperialism, whose dominant note is the service of man to the glory of God. The Evangelical Revival purified and ennobled home life and lifted the ideals of society so that vice became no longer the hall-mark of social distinction but rather the brand of infamy. Only by comparing the current public morality of to-day and of a century ago can we realise the social debt we owe to the Evangelical Movement.

FORGOT HIS TEXT.

A touching incident took place recently in a Church in the North of England. The Vicar, who is working single-handed, and is feeling the pressure of these strenuous days very much, got into the pulpit and announced as his text, "Weeping may endure for a night, but joy cometh in the morning." Then he paused, and frankly added, "My memory has failed me, I forget the chapter and verse." A child's voice pleasantly piped out, "Please, sir, it is Psalm xxx., verse 5." "Thank you, little dear. And who taught you the text?" "Mother, sir. She is teaching all the Psalms to my brothers and me!" The preacher was not slow to commend this godly mother's example, especially in not only teaching the child the verse, but also the reference.

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Young People's Corner.

Bob Armstrong's Golden Thread.

It was a hot summer day, and the men in the office of a country newspaper, in a village in Illinois, were leaving work at the dinner hour.

"Going to the circus this afternoon, Bob?" carelessly inquired one of the three printers of the lad who ran all the errands and was at everyone's beck and call.

"No," said the boy, curtly. "Nobody's any right to go when the master is away, and folks who earn two dollars a week haven't any money to spend like that."

Afternoon came, and Bob was the only one who returned to the printing office after dinner.

"Well, this is a pretty go!" he exclaimed, as he surveyed the idle machines, which ought to be moving rapidly if the weekly edition of the paper was to be out that night.

"I suppose each of those fellows thought the other two would be here, and then went off to the circus."

A voice seemed to say, "Well, it's no business of yours; never mind if the paper is not ready."

"It is my business, if nobody else will do it," retorted Bob. "I'll have a try, anyway."

Just then a step was heard outside. Bob ran to the door.

"Hallo, Jimmy. Going to the circus?"

"No, father wouldn't let me."

"Well, if you've nothing else to do you can come and lend a hand here for an hour."

"Oh, prime! Wouldn't I like it just! I've never seen a newspaper made before, and the machines, ain't they ripping!"

Carefully Bob surveyed the preparations which the printers had already made. About half the type was already set up, and he knew enough of the work to make some additions to it. Then he got the formes together, locked them, and put them on the press.

"Now, Jimmy, you must do as I tell you, and we'll have the paper out before you can say 'Jack Robinson.'"

Hour after hour the lads worked, and before nightfall the edition was printed off. Of course, it was not as good a paper as usual, but still it was an issue, and it saved the master's reputation and prevented the advertising contracts from being broken.

The incident reached the ears of the proprietor of the paper, and he was so delighted with the skill of Robert B. Armstrong that he at once promoted him to be a compositor, and later on he became a reporter.

From one position to another the young fellow rose till he became Assistant Secretary of the Treasury. When he resigned that position to accept a post in a New York bank, at a salary of eight thousand dollars, this story was told of his youth.

"Little acts of faithfulness are the little threads of gold which, when woven together, gleam out so brightly in the pattern of a life which God approves," said a preacher many years ago as he addressed the Marlborough boys. So let us, who belong to the Lord Jesus Christ, ask Him every day to enable us to be faithful in little things, so that our master may see the gleaming threads of gold—the little acts of faithfulness—in the pattern of our lives.

E. M. Rice in "Our Boys' Magazine."

A Well-filled Niche.

Dr. Wilfred Grenfell, who, as an appreciation of his unremitting labours in Labrador and Newfoundland, was invested by King Edward with the Order of St. Michael and St. George, gives the following account of the call to his life-work:

"When a man believes that his life is given him because the world has a niche where it is needed, then he is sure to find the niche if he search aright."

"Personally, it was when in my second year at a medical college that I realised life as an asset of value, and casting about for a sphere for my energies, fell upon work among deep-sea fishermen."

"I liked a sea life, and was influenced by the feeling that at sea my services would not be at a discount because there might be a better doctor in the next street. The Royal National Mission to Deep Sea Fishermen had already started, but I had the pleasure of being its first doctor, of sailing in its first hospital ship, and of seeing the International Convention agree to prohibit the sale of liquor on the high seas. I saw the work extend from the Dogger Bank, in the small sailing-craft, to the Bristol Channel, and as far as Iceland."

"In 1892 I was offered by the Mission a ninety-ton ketch, in which to sail to Labrador, to see if similar work could be carried on among the Newfoundland fishermen. After three months' cruising, we started work in Labrador."

Nobody will dispute the fact that Dr. Grenfell has ably filled his niche, and by the grace of God has been a blessing to many. Geo. A. Augus, in "Our Boys' Magazine."

Tasks for Each.

Each little bud opens into the flower,
Each little minute aids to make up the hour.
Each little raindrop on a mission is sent,
Each little breeze is for some good intent,
Each song of bird makes the morning more bright,
Each little sunbeam helps to make the world's light;
So thus learn the lesson this teaches to you,
There's a work—though you're little—that each one can do!

—Selected.

All for Jesus.

"Two little eyes to look to God,
Two little ears to hear His word,
Two little feet to walk in His ways,
One little tongue to sing His praise,
Two little hands to do His will,
One little heart with His love to fill.
Take me, Lord Jesus, may I be,
Even and only, all for Thee."

Intercessory Hymn.

For Our Soldiers and Sailors.

Tune, Caswell.

God be with our soldiers
While at home they train;
Make them strong and fearless
For the long campaign.

God be with our soldiers
On the battlefield;
When the conflict rages
Be their Strength and Shield.

Give to each calm courage,
Power to do and dare,
And a cheerful patience,
Vanquishing despair.

God be with our sailors
On the lonely sea;
Mid its hidden perils,
Thou their Guardian be.

God be with our sailors,
Break the foeman's might;
In the day of battle
God defend the right. Amen.

Herbert M. Braithwaite, in the "Record."



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Personal.

Ven. A. J. Harris-Rivett, Archdeacon of the Falkland Islands, has resigned his position, which he has held for the past twelve months, and has returned to England. Mr. Harris-Rivett formerly worked in the Diocese of Wangaratta, at Glenrowan and Rutherglen.

Archdeacon Samwell who has just been appointed Rector of Mount Gambier, S.A., has joined the Expeditionary Force, as a troopship chaplain. He will travel as far as Egypt, and will then return to take up the duties of his new parish.

The Archbishop of Melbourne has appointed Mr. W. F. Volum, of Roxby Park, Murgheoluc, Lay Canon of St. Paul's Cathedral in succession to the late Mr. W. Cain.

The Vice-Principal of Moore College, Sydney, Rev. J. V. Patton, will be one of the speakers at the Y.W.C.A. Summer School at Upwey, Victoria. Canon Watson of Bendigo will also give a series of addresses at the same conference.

Archdeacon and Mrs. Hindley are expected to reach Melbourne by the Osterley, which is due on January 26.

Rev. G. Harvard Cranswick has, after prayerful consideration, accepted nomination to the parish of St. Paul's, Chatswood, Sydney, in succession to Rev. H. G. J. Howe, who has gone to Leichhardt. Mr. Cranswick was ordained in Chichester Cathedral and worked for two years in England, after which he went to India as a Missionary of the N.S.W. Church Missionary Association, being maintained by St. Paul's, Chatswood, as their Own Missionary. On account of ill-health, he was compelled to return from India, in March last, and when nominated to Chatswood, he submitted himself for further medical examination, with the result that he has been advised that his return to India must be postponed indefinitely. The representatives of Chatswood are fully aware that Mr. Cranswick intends to return to India, God permitting, and when he is able

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to do so he will go again as their Own Missionary. The Archbishop will induct him on Saturday, February 6, at 8 p.m.

Rev. G. Harvard Cranswick, on his removal from Darlington to Chatswood, will retain his position as Lecturer on Christian evidences at Moore College, Sydney.

Rev. H. E. Rogers, who, for the past twelve months has been in charge of the Lilyfield portion of the parish of St. Thomas', Balmain, Sydney, has accepted the Curacy of All Saints', Parramatta.

Rev. Louis Webb, who was recently ordained deacon at Newcastle Cathedral, N.S.W., has been appointed curate at Dungog.

Mr. Chas. E. Cintch, who has been lay reader at St. Andrew's Church, Bishop's Bridge, in the Diocese of Newcastle, N.S.W., for the past 30 years, was entertained by the parishioners and friends, and presented with a walking stick and hot water jug.

Rev. L. Dawson Thomas, of Gisborne, N.Z., the new Rector of Holy Trinity, Dubbo, N.S.W., arrived in Sydney by the "Riverina" last Saturday.

Rev. Henry K. Archdall has accepted the position of Dean of Newcastle, N.S.W., in succession to Dean Golding-Bird, now Bishop of Kalgoorlie. Mr. Archdall is a son of Canon Archdall, of Sydney, and is only 28 years of age. He was educated at the Sydney Grammar School, and proceeded to the University of Sydney as a student at St. Paul's College. During his arts course he took first-class honours in philosophy, and took the philosophy prize in both his second and third year. At his graduation as Bachelor of Arts he was awarded the University medal.

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Having won a travelling scholarship, Mr. Archdall proceeded to England, where he entered Cambridge as a resident of Trinity College, and concluded his arts course there with first-class honours in theology. He was ordained deacon in 1912, and priest in 1913. He was elected a Fellow of Corpus Christi College, and in November of the present year was appointed Dean of the College. Mr. Archdall intends to leave London for Sydney in June next.

At a meeting of Trinity College Council, Melbourne, held at the Diocesan Registry on Thursday, December 24, Canon Hancock presiding, the following names of theological lecturers whom the Archbishop proposed to appoint for the year 1915 were submitted for the consideration of the Council, and were duly approved:—Church History.—Rev. G. E. Aickin, M.A. Dogmatics.—The Dean of Melbourne, Exegesis.—Rev. M. J. Bennett, B.A., B.D. (Lond.) Hellenistic Greek.—Dr. Leeper (honorary). The Prayer Book.—Rev. Canon Hart, M.A.

Rev. W. F. Pyke, who has been Curate in the parish of Carlton, N.S.W., has been appointed Vicar of Murwillumbah. Before leaving Grafton he was entertained at a conversazione and presented with a purse of sovereigns by the parishioners.

A memorial service for the late Mr. William Croft was conducted by the Rev. R. J. E. Hayman at St. John's Church, Latrobe Street, Melbourne, last Sunday. The late Mr. Croft had a wonderful record as a Church worker. He first attended St. John's Church at the age of seven years, and was married there 54 years ago. He was secretary and treasurer of the Church continuously for 50 years, and was lay representative of the Church Assembly continuously for 42 years, during which period he never missed a meeting. For a number of years he was also a member of the Council of the Diocese.

A NEW YEAR THOUGHT.

Lord, from our sight the old year fades away,
For all its blessings we give thanks to Thee.
What this new year may hold, we dare not say.
But—Thou art God through all eternity.
—Clement Villiers-Reid.

JOY AND SORROW.

We think each joy an angel's touch,
Sorrow is also just as much.
Joy takes us high, grief brings us low;
God means them each His love to show.
So joy or grief, so health or pain,
Each brings its share of Heavenly gain.
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WEDNESDAY—Messrs. Vance and Stubbins; Misses Adams, Bloomfield, Macalister, Wallace.
THURSDAY—Messrs. Hills, Whiffen, Israel; Misses Kitchen, Bray, Kitley, Davis.
FRIDAY—Messrs. Vance; Misses Ball, Grogan, Adams, Malet, Symonds, Lilley.

EMERGENCIES—Mrs. Newton, Miss Richardson, Miss Southwell.
Lunch and Afternoon Tea. Missionary Books and Periodicals. Curios, Plain and Fancy Needlework, etc.
Friends may help by sending in useful and fancy articles for sale. Home-made Jams are in much request.

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Correspondence.

Parties in the Church.

The Editor "Church Record."

Sir,—It may be that I used too sweeping a generalisation in saying that our Evangelical forerunners were too often slovenly and illiterate. At any rate, the very last thing that I intended by my two letters to you was to raise anything like angry discussion. Owing perhaps to my clumsy way of putting things, the object I had in view, viz., the inculcation of kindly feelings to those from whom we differ, seems to have been lost sight of by your correspondents.

AN OLD DISCIPLE.

Reverence in Worship.

The Editor "Church Record."

Sir,—In his reply to me, F. W. says that there is no analogy in my comparison between our rising when the Governor enters an assembly and when the Minister of God enters the church to conduct Divine Service. I contend that there is this analogy: The word "representative" in my dictionary means "one acting for another." The Governor is sent by King George to act for him in a governing capacity. When men are admitted to Holy orders by the Bishops with the prayers of the congregation they are sent by God to act in His Name as exponents of His Holy Name and Word.

If we rise to the Governor acting for the King of Great Britain as a mark of respect to the King, ought we not much more to do so when God's Minister enters His Church to perform His sacred duty, out of respect to God Himself?

To show that the sort of levelling in spiritual offices that F.W. advocates is displeasing to God we have only to look in the Old Testament at the case of Korah, Dathan, and Abiram, and study their tragic fate. The argument used by these men with Moses and Aaron was a very similar one to that of F.W., they say, "Ye take too much upon ye, Sons of Levi, seeing that all the congregation are righteous." F.W. demurs to the fact that the mark of respect shown to the clergy as God's Ministers is in accord with the teaching of our Church of England Catechism, but let him look to the words following those of spiritual pastors and masters and he will find, "to order myself lowly and reverently to all my betters." According to F.W.'s dictum, the boy and the man have no "betters" to respect and reverence. In F.W.'s letters there is a marked discrepancy. Speaking of the subject we are discussing in his first letter, he says: "If this were done in reverence there would not be much harm in it." But in his second letter he says: "It is this wicked error that is and has been the curse of the Romish Church." And beside thus flourishing the red rag of popery, he brings in "the weak brother" who is easily led away by this "Romish practice," as he calls it, and further exhorts the clergy to abolish it. I do not think that the good sense and sound judgment either of our Evangelical clergy or their congregations will be led away by this trade to alter a custom that is not Roman, but English, an acceptable honour to God through His Ministers, not to the men, but their great Master. I finally leave the matter in their hands, only remarking that this levelling system as given by F.W. leads to irreligion, socialism, Agnosticism, Materialism, etc., and all the infidel forces that at this present time are arrayed so formidably against our Holy Faith, and also that our "weak brother" may not be only weak in one point, but in others. One of these, which by strangers has been much noticed in the Australian youth, is a want of reverence. In the good and right custom I advocate there will be found a great help in the other direction.

F.T.

[This correspondence is now closed.—Editor.]

Church Homes, Clebe, Sydney.
An Appeal.

(To the Editor, "Church Record.")

Sir,—May I, through the columns of your paper, make an appeal for our Country Home at Carlingford. The Committee owe £1,440 on this Home, and until this debt is paid, our work will be hampered. We wish to go forward in this work of providing a Home for little homeless ones. There is no nobler task for any man or woman than this of giving children who have no home, a chance in life. Our people have responded nobly to the various Patriotic Funds. I trust this "Appeal" may meet with a response none the less noble, for it is to help our spiritual soldiers to fight for the King of Kings and to restore Peace on earth, goodwill to men. Any help given will be gratefully acknowledged by me.

Mary M. Hudson, Hon. Secretary,
The Rectory, Hurstville.
Dec. 25, 1914.

British and Foreign Bible Society (Victoria).

To the Editor of "The Church Record."

For Sailors and Soldiers.

On land and sea these brave men are shedding their blood for the protection of the hearths, homes and liberties of the individuals who live in this world wide Empire. It is our duty to provide for their spiritual needs. The British and Foreign Bible Society offers to help by placing in the hands of these men copies of the Holy Scriptures.

Born in the dark days of 1804 when England was threatened with the Napoleonic invasion and our national existence was in great peril, the Bible Society has ever responded to the call of the battle field. During its existence it has seized every opportunity of spreading the Words of Life Eternal among the combatants engaged in warfare. In the Crimean, the Franco-German, Boer, the Russo-Japanese and Balkan Wars thousands and hundreds of thousands of copies of Gospels, Portions, and New Testaments were given to those engaged in dreadful strife. During the present war the Society has decided to specialise in order to prevent overlapping and to present as many copies, bound in Khaki, as are needed by—

1. The sick and wounded, reached through the Red Cross and kindred organisations.
2. Prisoners of War.
3. Civilian Refugees.
4. All Contingents from Canada, Australia and other overseas Dominions.

The gifts under the first three headings are being extended to France, Belgium, Russia, and also as practicable to Germany and Austria. Through the last two named, the Society is working in conjunction with the kindred Societies which owe their existence to-day to the branches first formed by our own Society in those countries. During August and September the Society has provided in Germany and Austria 130,000 Gospels and immense numbers have also been given to the troops of the Czar.

The Society has presented to the troops of our own overseas forces who have sailed, or are about to sail to the seat of war, New Testaments to the number of 13,000 copies, which have been most gratefully accepted and appreciated. Owing to the large stock carried at the Bible House, Flinders Lane, we have been able to present them not only to the Victorians, but to those troops of other States where their stocks have been depleted.

Vainly we are trying to realise the meaning of this European upheaval, with its awful carnage, its crushing misery, and its irreparable devastation. One fact, however, we begin to understand—how little the nations have laid to heart the Gospel of Peace.

While the Bible Society seeks special gifts to meet its great war distribution, it earnestly hopes that ordinary contributions will be fully sustained. The war brings many appeals, but no better war contribution can be made than a subscription to the Bible Society to aid it in its great work. Any donations sent to the Secretaries of the Bible

Society, or to the Hon. Treasurer, Bible House, 241 Flinders Lane, will be most gratefully acknowledged.

The Secretaries, B.F.B.S. (Victoria.)

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KATOOMBA CONVENTION will be held at "Khandala," foot of Katoomba St., from Monday, 4th, to Friday, 8th, January, 1915. Full particulars may be had on application at office of China Inland Mission, B.N.Z. Chambers, Wynyard Street. Christians are cordially invited to attend.

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God Knoweth.

I know not what shall befall me,
God hangs a mist o'er my eyes,
And so each step of my onward path
He makes new scenes to rise,
And every joy he sends me comes
As a sweet and glad surprise.

I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

For perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink,
Or, if Marah must be Marah,
He will stand beside its brink.

It may be He keeps waiting
Till the coming of my feet,
Some gift of some rare blessedness,
Some joy so strangely sweet,
That my lips shall only tremble
With the thanks they cannot speak.

O restful, blissful ignorance!
'Tis blessed not to know;
It holds me in those mighty arms
Which will not let me go,
And hushes my soul to rest
On the bosom which loves me so!

So I go on, not knowing;
I would not if I might;
I would rather walk in the dark with God
Than go alone in the light;
I would rather walk with Him by faith
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose.
So I send the coming tears back
With the whispered words "He knows!"
—Mary G. Brainerd.

One-day Thoughts.

A gentle murmur among the trees,
As each one catches the passing breeze;
A beam of light o'er the hills far away,
As the sun sends forth his glorious ray;
The song of birds and Nature's voice,
Bid us at dawn of day to rejoice.

Now in the noontide's glowing hour,
We pause in our work for refreshing power;
Then with strength renewed, and cheerful hearts,
Take up again our various parts,
In the daily toil we have to do,
Until we accomplish the end in view.

The shadows lengthen, there comes a hush,
O'er the western sky steals a rosy blush;
The sun departs, and the stars appear,
As we turn again to the home so dear;
With thankful hearts and peaceful mind,
Leaving the cares of work behind.

Then a quiet hour shall close the day,
With those we love, to watch and pray;
For grace to carry us through this life,
From day to day, in peril or strife;
As a copy of Him, who worked on earth,
Thinking no scorn of a lowly birth.

Daybreak reminds us of youthful time;
Noon-tide of life, when in its prime;
Even-tide bids us think of the day,
When the sight grows dim and the step less gay;
But the latter hour, of the time to come,
When our Father in Heaven shall call us home.

And the glories of that eternal day,
Shall neither grow dim nor fade away;
But all shall be pleasant, refreshing and bright,
For the Lamb of God is it's one true light;
May you and I, when our rest is won,
Hear with glad hearts the welcome "Well done."

S. Pavey.

To-morrow has two handles. We can
take hold of it by the handle of anxiety, or
by the handle of faith.—Anon.

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All literary matter, news, etc., should be addressed, "The Editor, 'The 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 "Communicated."

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney. Telephone City 1857.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

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The Church Record.

JANUARY 1, 1915.

AN EMPIRE AT PRAYER.

Next Sunday, January 3, will be a memorable day in the history of our British Empire, for it has been appointed as a solemn Day of Intercession in connection with the War. Originating with the National Church in England, it has been accepted by the Daughter Churches throughout the world, and also by the other Christian Communions. Thus, on Sunday next, in the Mother-Land, in Dominions and Colonies, in the Empire of India, and even beyond the lands which own the sway of King George V., wherever British people are found, and among many whose sympathies are with Britain in the present struggle, multitudes, who believe in prayer, will meet to supplicate our God for a blessing on our soldiers and sailors, and to ask Him, if it be His will, to give us victory.

Such a solemn Day of Intercession is a public acknowledgment of our utter dependence upon God. In these days of materialism, when many seem to think, with Bismarck, that "God is always on the side of the biggest battalions," they need to be reminded that "God ruleth in the Kingdom of men, and that He appointeth over it whomsoever He will." "The battle is the Lord's."

We rejoice that at this crisis of our national history a King sits on the British throne of whose earnest Christianity none can have a doubt. We thank God for the simple witness King George continually gives of his faith in the Gospel. "His Majesty recognises the national call for united prayer, intercession and thanksgiving." "His Majesty thinks that Sunday, January 3, might well be the chosen day." Thus the King took the lead, the Archbishops of Canterbury and York followed, and stated that the Roman Catholic Church and the Evangelical Free Churches would join in observing the day. Last Sunday throughout Australia the Pastoral of the Archbishops and Bishops was read in all the Anglican Churches, and other Churches here are preparing to join in the great Day of Intercession.

In what spirit should Christian people

approach their God? Numerous communications reached the King from various quarters urging the necessity of a day of national humiliation and prayer. The King was disinclined to use the term "humiliation," as it might be misinterpreted either at home or abroad. So the English Archbishops call it a "Day of Humble Prayer and Intercession to Almighty God." We sympathise with the King's disinclination to use the word "humiliation," under present conditions, because, as regards our entrance upon the war we have no cause to humble ourselves—our hands are clean. The Australian Bishops say:—"We are convinced that our sword is drawn in a just cause, the defence of the weak, and the keeping of our plighted word," but they rightly add "At the same time we do well to pray that even when we ask for victory, we may approach the Throne of Grace in no boastful spirit, but acknowledging ourselves repentant for all our national sins." We should indeed, humble ourselves before God, when we think of our nation's guilt for the Indian Opium traffic in China (now, thank God, at last abolished), the liquor traffic in West Africa, the general desecration of Sunday by multitudes of our people, the terrible sins of drunkenness, and lust, and gambling, that dread trinity of evil, which devastate our Empire. First and foremost are we called, as a people, to humble ourselves before God, like Nehemiah of old, "I confess the sins of the children of Israel, which we have sinned against Thee, both I and my father's house have sinned. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes nor the judgments which Thou commandest Thy servant Moses."

Humble before God, repenting of our sins, we come to Him with our petitions for victory, for blessing on our soldiers and sailors fighting at the front, or keeping watch and ward on land or sea. As our Bishops say, "We recognise the grave perils through which our Empire is passing, and the necessity of praying God for victory if it be His will." Our Empire is in danger, our very existence is at stake in this great conflict. The liberties which we have gained through centuries of slow development are imperilled. We look forward with confidence to the issue, but it is not wise to make light of the situation. In humble dependence on God we cry to Him for victory, and then remember we have our part to do. It is for us to help to bring the answer to our own prayers by the offering of service and of money for the Empire's cause. There is a time for prayer, and there is also a time for action. Prayer should lead to more earnest effort, and all our efforts should be steeped in prayer.

And as we pray we should expect an answer, for prayer is not merely the expression of our desires to God, it is the Lord's appointed way by which spiritual forces are liberated to do their work in the world, and in human hearts and lives. Subject to God's will must all our supplications and intercessions be, but God hears, and God answers those who appeal to Him in humble expectant faith.

We trust that many, whose steps have not often of late turned towards the House of God, will make their way thither next Sunday, and will join with those whose joy it is to worship God

week by week in His Sanctuary, so that a mighty volume of intercession may go up to the Throne of Grace, which will bring to our Empire in God's own time a glorious victory, and to the world the blessings of an abiding peace.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Christmas Services.

The services on Christmas Day were everywhere well attended in Sydney and suburbs, and the number of Communicants was large. The Archbishop preached in the Cathedral both morning and evening. At the former service his text was from St. John iii. 16, "God so loved the world that He gave His only begotten Son." Special Christmas music (together with Carols), was rendered by the Choir.

C.M.A. Summer School.

All arrangements have now been completed for the C.M.A. Summer School, which will be held at Austimner from January 9 to 16. The Bishop of Gippsland will preside. The Bible-readings each morning on the Epistle to the Ephesians will be given by Principal Davies, of Moore College, and the closing meditations each evening by the Rev. H. S. Begbie, Rector of St. Stephen's, Newtown. Study circles will be held each day on "The Missionary Enterprise in the Apostolic Era," and Talks on Leadership will be given by different speakers. In the evening, addresses will be delivered by Mr. C. E. Bowen, Miss Newton (China), Mr. C. R. Walsh, Rev. J. W. Ferrier (Ceylon), Miss Hassall (Palestine), Mr. A. W. Bradley (Egypt), and Rev. P. J. Bazeley. The school will commence with an Introductory Meeting on Saturday, January 9, at 7.45 p.m., and close with a celebration of Holy Communion on Saturday, January 16, at 7 a.m. Special preachers will occupy the pulpits at Austimner, Thirroul, Bulli, and Wollongong on Sunday, January 10. The week-day afternoons will be devoted to recreation.

St. Mark's, West Murrumbidgee.

Bright services were held at St. Mark's, West Murrumbidgee, on Sunday last. Canon Martin preached at the morning service, and dedicated the following gifts from several worshippers:—Communion Rails and Carpet, Metal Book Rests for Holy Table, Curtains for back of Holy Table, and Text, "Holy, Holy, Holy"; also a large Bible and Marker, the gifts of the Superintendent and Teachers of the Sunday School.

At a Children's Service in the afternoon, which was well attended, the Superintendent gave the address. Rev. F. W. Tugwell was the preacher at the evening Service. Special music was rendered by the choir. The work of the Church and Sunday School at West Murrumbidgee is going ahead by leaps and bounds, and spiritual life is very manifest.

Week of Prayer.

Arrangements for the world-wide week of prayer by the Evangelical Council of New South Wales, in co-operation with the World's Evangelical Alliance, have been completed. The programme this year is of special interest, and begins on Sunday, January 3, with the call to prayer. Subjects for prayer during the week include: Humiliation and Confession, Nations and their Rulers, Turning to the Lord, and Missions, home and abroad. A night is to be specially set apart for prayer for our soldiers and sailors, and chaplains, doctors, nurses, and others. Local arrangements by ministers' associations are suggested, as well as united gatherings for prayer.

Central meetings are being arranged in the Y.M.C.A. Buildings each day from Monday to Friday, January 4 to 8.

St. Hilda's, Katoomba.

The Archbishop will open the new Church at Katoomba on Sunday, January 10, and will preach at all services, including a Military Parade in the afternoon. Good progress is being made in the parish under the leadership of the Rector, Rev. W. E. Godson.

C.E.M.S. Conference.

The Annual C.E.M.S. Conference is being held in Sydney this week. It was to commence on Thursday, December 31, with a service in the Cathedral at 1.15 p.m., at which the Archbishop was to preach. The Conference was to begin in the afternoon, and in the evening the Presidential Address was to be delivered.

To-day, Friday, the Conference will meet in the Chapter House at 10.30 a.m., and a Missionary Meeting will be held at 7.30 p.m. To-morrow, Saturday, there will be a Communion in the Cathedral at 7.30 a.m., followed by a Breakfast (and Conference at 10 a.m.). A Quiet Afternoon will be held at All Saints', Woollahra, at 3 p.m., conducted by Rev. W. L. Langley, followed by a Tea at 5.30, and Prayer Meeting at 7 p.m. A Men's Service will take place in the Cathedral on Sunday afternoon, when the Rev. F. H. Lea, of St. Mark's, Darling Point, will be the preacher.

Christmas Day Among the Soldiers.

The Infantry and Light Horse Camps at Liverpool were not forgotten by our Church on Christmas Day; the former were invited to attend the 7 a.m. and 11 a.m. services at St. Luke's Church, and about 250 responded. At the Light Horse Camp a voluntary parade was conducted at 9 a.m. by Rev. R. H. Pitt Owen, and 100 men attended. The men joined heartily in singing the Christmas Carols.

St. Matthias', Paddington.

Last Sunday morning, the Archbishop unveiled at St. Matthias', Paddington, a beautiful stained glass window erected over the West Door to the memory of the late Dr. Zachary Barry (formerly Rector of the parish), and Mrs. Barry, Mrs. Annie Stewart Kemp (wife of Mr. H. Kemp of Waverley), Miss Louisa Matthews (of Paddington), and Mr. Gregory Board (of Waverley).

Mission Zone Fund.

Over a thousand of the poorest children of the city were entertained during Christmas week by the workers of the Mission Zone Fund. Last year there was one big gathering at the Town Hall. This year a policy of decentralisation was determined in order to save the parents and those responsible the anxiety of getting the little ones into the city. Another reason for the change was that it was felt there was a great deal to be said for the idea of having these bright entertainments just at those centres where otherwise the marks of Christmas rejoicing would be most conspicuous by their absence. Ultimo, Waterloo, Woolloomooloo, and Surry Hills were visited in turn, refreshments and sweets being provided, as well as toys, which were distributed by Father Christmas. A large number of parents attended on each occasion and seemed to find keen joy in the delight of the children.

The Mission Zone Fund also dealt with a number of cases of distress at the Chapter House, and sent relief into many poverty-stricken homes through the Rectors of the various parishes.

GOULBURN.

(From a Correspondent.)

The Bishop.

Our Bishop, who continues to make slow progress has intimated that he hopes to complete his arrangements for his retirement by March next.

Clergy Superannuation Fund.

Mr. George William Commins, of Wagga, who has always been a good friend of the Church, has transferred a block of land at North Wagga to the Corporate Trustees of the Diocese to be held in Trust. Any profits or rents arising therefrom are to be paid into the Capital Account of the Clergy Superannuation Fund.

Christmas at the Cathedral.

The first Evensong of the Christmas Festival was sung on Thursday evening, the Cathedral Choir rendering Carols. The early celebrations on Christmas morning were well attended.

Choral Evensong and Carols, in place of the usual anthem, on Christmas Day, despite the inroads made by the holidays on the choir were well rendered. The Cathedral Organist, Mr. Leicester Johnson, F.G.C.M., goes on his annual leave in January. Mr. O. Frost, late Deputy Organist at the Cathedral, and now of St. John's, Camden, will be taking his duty.

Foreign Missions.

At the request of the Bishop, Canon Pike, of Wagga, has undertaken the duties of Diocesan Secretary of Missions. He is hopeful of success, and sets out to make the assessment of the Diocese, £500, a real thing. Of late it has been far from realisation.

BATHURST.

Ordination.

At All Saints' Cathedral on Sunday, December 20, the Bishop ordained the Rev. K. L. McKeown, of Gilgandra, and the Rev. F. S. Love, Curate of the Cathedral, to the priesthood. The sermon was preached by the Rev. S. C. O'Brien Ball, Registrar of the Diocese.

Canonries.

Owing to the retirement of Canon Alldis, Rector of Molong, and the departure of Canon Lea from Dubbo, there are two vacant Canonries to be filled in the Diocese. The appointments rest with the Bishop.

VICTORIA.

MELBOURNE.

Christmas Services.

Christmas Day was well observed in Melbourne, and on all sides we hear of large congregations and many communicants. At St. Paul's Cathedral, in the morning the Archbishop received the children's Christmas offerings for the Home Mission Fund, and preached from the text, "I came not to send peace on the earth, but a sword."

St. Paul's, Fairfield.

In the absence of the Archbishop, Dean Godby dedicated the Vicarage at St. Paul's Church, Fairfield, on Saturday, December 19. The building, which is almost completed, is to cost £650. The Dean congratulated the Fairfield Church people on their financial progress, particularly during the last 12 months.

Missions to Seamen.

The Missions to Seamen through the hospitality of many Melbourne citizens entertained a large number of seamen on Christmas Day. A party of 90 proceeded in motor-buses to St. John's, College, where dinner and tea were served by ladies of the Harbour Lights Guild in the gymnasium. Canon Hart, the Warden of the College, accompanied by Mrs. Hart, gave the seafarers a cordial welcome. Football, cricket, and other sports were enjoyed during the intervals of fine weather. Votes of thanks were accorded the many friends and helpers, who had thus provided sailors far from home a happy Christmas. The services morning and evening in the chapel were crowded. Prayers were offered for sailors and soldiers at the front, and for absent friends.

Quiet Afternoon.

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St. Kilda, on Saturday, December 19, when about 30 men were present. Three addresses were given by Rev. W. T. C. Storrs, Vicar of St. Matthew's, Prahran.

St. Mary's, Caulfield.

The St. Mary's Branch of the Sowers' Band held a Christmas Tree in the Parish Hall on Saturday, December 19, organised by the Hon. Secretary, Miss A. Bennett. The financial results were very satisfactory, the sum of £8/3/- being sent to the Church Missionary Association, and £1 being al-

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lotted to the finds of the local Sowers' Band.

The Christmas Services at St. Mary's were well attended, and the communicants numbered 221.

Church Missionary Association.

Dr. Ethel Good, who has been engaged in medical mission work for the past four years at Khanaghat, Bengal, India, returned to Melbourne on December 21st, on furlough.

Rev. P. W. Stephenson, of Peshawar, North India, writes to say that he has just passed the first language examination. Mr. Stephenson began work at the beginning of the year.

Rev. H. T. Langley, of Caulfield, is acting as chairman of the Adelaide Summer School from January 2. Miss Bendelack, of Hong Kong, and Mrs. Ebbs, are also assisting.

School Speech Days.

The report of St. Thomas' Grammar School, Monce Ponds, speaks of continued steady progress. The school owes much to the interest and guidance of Canon Hancock, and the efficient work of the Headmaster, Mr. Gresham Robinson. Principal Aickin distributed the prizes. The standard of religious education attained by the school is excellent.

Trinity Grammar School, Kew, which was founded under the Headmastership of Bishop Long, of Bathurst, is maintaining steady progress under Rev. A. W. Tonge. The Dean of Melbourne made a capital speech before giving out the prizes. The chairman of the Interstate Commission also gave a fine address. Additions have been made of new form rooms and a gymnasium during the year.

Christ Church, South Yarra.

Old Parishoners and friends of the late Canon Tucker have subscribed to place in Christ Church, the scene of his long and successful ministry, some memorials of their former vicar. On Sunday, December 20, the Archbishop dedicated an episcopal chair, a candelabrum for the side chapel, and sedilia and prayer desks for the clergy.

Sunday Picture Shows.

We are glad to record the final passing of a by-law by the City Council forbidding these shows to open on Sundays within the City of Melbourne. The interested firms, of course, protested, but the higher claims of the Day of Rest have prevailed. We hope the law will remain permanently in force.

Mission and Bible Study School.

The Annual Mission and Bible Study School (conducted by the Mission Study Council of Victoria, under the leadership of Revs. G. J. Williams and F. H. L. Paton), will be held at Kyneton, from February 20 to 27. Everyone who has been to any of these schools will testify to the benefit derived from them. All who can take a summer holiday are urged to spend a week of it in the form of attendance at the Kyneton School. It will prove to be a most delightful and profitable time.

BALLARAT.

Ordination.

At an ordination service held at the Ballarat Cathedral by the Bishop, on Sunday, December 20, the following were raised to the priesthood:—Revs. C. H. H. Chalmers, Wendouree; O. C. Esperson, Landsborough; D. G. Pollard, Rainbow; and T. H. Whitworth, Camperdown. Messrs. N. Crawford, Beag; T. A. Gair, Casterton; A. T. Hope, Apollo Bay; C. Kirkpatrick, Mildura; C. W. Meredith, Ararat; W. M. Robertson, Linton; and L. H. Williams, Linton, were ordained to the diaconate. The whole of the candidates received their theological training at St. Aiden's College, Ballarat.

WANCARATTA.

From Our Own Correspondent.

Ordination.

The Bishop of Wangaratta held his Advent

Ordination on Sunday, December 20, at Holy Trinity Cathedral, those ordained being:—**Priests:** Rev. V. H. Jenkyn, W. A. Williams and A. G. Horner. **Deacons:** Messrs. E. E. Finnie, S. Bullough, and A. R. Mace (Gospeller). Archdeacon Potter, M.A., presented the candidates, and the sermon was preached by the Rev. G. E. Lambie, of St. Stephen's, Richmond, formerly warden of St. Columb's Training Hall in the Diocese, from I. Cor., III., 9—"Workers together with God." Others taking part in the service were Canon Cue, Rector of Wangaratta, Rev. Geo. Brammall, Rector of Bright, and Rev. J. E. Stannage, sub-warden of St. Columb's Hall, Wangaratta.

The newly-ordained deacons have been appointed as follows:—Rev. A. R. Mace (on loan to the Diocese of Melbourne) to Curacy of St. Jude's, Carlton; Rev. E. E. Finnie, to Curacy of Rushworth cum Murchison; Rev. S. Bullough, to be Deacon-in-Charge of Jamieson cum Woodpoint. Of the priests, Rev. V. H. Jenkyn goes to Broadford, Rev. W. A. Williams to Cobram, and Rev. A. G. Horner to Tallygaroopna.

Dedication of Chapel.

At Evensong on the 4th Sunday in Advent the Bishop of Wangaratta dedicated a new Side Chapel, which has been arranged in the north-east corner of the Cathedral. The sermon was preached by Archdeacon Potter, who, while urging the desirability of frequent Communion and the due observance of Saints' Days, very strongly deprecated the growing tendency in the Church to teach a doctrine tantamount to transubstantiation, and condemned that teaching with regard to the Sacrament which would make it a "charm" effective in itself without a real faith upon the part of the recipient. We were delighted to hear the vigorous condemnation of much modern teaching by the Archdeacon, and to realise his desire to teach a definite Spiritual Presence in the heart of the communicant. The new chapel was used for the first time at the early celebration on St. Thomas' Day.

GIPPSLAND.

A Persevering Bishop.

An experience not uncommon to clergymen who make long bush journeys befel the Bishop of Gippsland, on Friday, December 18. He had arranged to conduct a service at Swift's Creek, in the evening. When he reached Bairnsdale from Sale he was informed that the vehicle by which he was to travel had broken down. The Bishop had to wait at Bairnsdale all day, and it was not until after six o'clock that he set out, with two friends, in a motor car. Swift's Creek was reached at half-past ten o'clock in the evening, and on arriving at his destination Dr. Pain found the congregation still patiently awaiting him. At that late hour the service was proceeded with in the usual manner. He was warmly thanked for his persevering efforts to keep his engagement.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

St. John's Cathedral.

An impressive sermon was delivered by the Archbishop on Christmas Day, the Bishop of Carpentaria was present at the mid-day celebration, which was fully choral. A large number of persons made their Communion. The Sub-Dean conducted a short service at 5 o'clock. The Archbishop will visit the military camp at Enoggera, and conduct Divine Service, leaving for Sydney, shortly, to attend an important meeting in connection with the future direction and development of the missionary work in connection with the Torres Islands. He will spend the first Sunday in the New Year at Warwick.

Prayers for the Empire.

The Archbishop has written to his clergy to invite them to have the Church bells

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SOUTH AUSTRALIA.

ADELAIDE.

Diocese of Willochra.

The Most Reverend the Primate has notified that he is satisfied with the provision made for the new Diocese of Willochra, South Australia.

NEW ZEALAND.

WELLINGTON.

Bible in Schools.

At a meeting of the Bible in State Schools League of New Zealand, attended by delegates from the principal centres, it was unanimously resolved that:

The Executive of the League expresses thankfulness at the progress made and which has resulted in 36 members being returned to Parliament ready to support the Referendum asked for by the Churches constituting the League.

The Executive draws attention to the fact that all along it has urged that the subject of Religious Instruction in State Schools should be kept out of the political arena. Had the Referendum been taken at the recent General Election it would have been settled independently of the political questions which were before the country.

Those members of the late Parliament who accepted the doctrine that the Referendum principle was not applicable to this question, because, according to its opponents, it dealt with a religious subject, must therefore carry the full responsibility for any political situation arising therefrom.

The League takes this opportunity to reiterate its conviction that adequate provision for the religious and moral training of the young is the only sound foundation for the continued good government or prosperity of any country.

The League believes that the surest way of making the National system of education permanent, is by affording to all parents an equal opportunity for their children to have Bible reading and religious instruction as an integral part of their education. The League believing that the children's welfare is of paramount importance, will continue its work, until the people, the sovereign tribunal, are allowed an opportunity by their direct vote, of accepting or rejecting the proposals made by the Churches in the League.

The Executive hereby reaffirms its continued confidence in Canon Garland, whose leadership, it trusts, will continue until our end is achieved; and desires to express its appreciation of the great services he has rendered to the movement, especially by the ability and courage with which he has dealt with the many difficulties and determined opposition with which we have had to contend. The Executive places on record the fact that, in the 37 years since its inception, the movement never before has acquired so large a measure of success or attained to such a prominence as it at present holds.

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AUCKLAND.

From Our Own Correspondent.

C.M.A. Depot.

The Ladies' Committee of the Auckland C.M.A. Depot invited the Depot Workers to afternoon tea on Friday, December 19, to meet Miss Betts and Miss Marsden, granddaughter and great-granddaughter of the Rev. Samuel Marsden.

Canon MacMurray welcomed the visitors, and in doing so paid a high tribute to the enterprise, courage, and stirring qualities of Samuel Marsden. He pointed out that in those days the missionary vision was largely circumscribed, inasmuch as the C.M.S. circle of operation went no farther than Africa. Marsden induced the C.M.S. Committee to so enlarge that circle that it included the Antipodes. The speaker expressed the opinion that the reason so many were prepared to help C.M.S. work was not because it was a Church Society, nor because it was the largest Missionary Society in the world, but because the Society placed them under a debt of gratitude by what it had done in this country.

Canon MacMurray then referred to the C.M.S. Deputation in 1892. Auckland was the first place visited by the members of the deputation—Dr. Eugene Stock and the Rev. A. W. Stewart. They began their work in St. Mary's Cathedral. Their visit to New Zealand resulted in the formation of the C.M.A. as a branch of the C.M.S. From that day many Auckland Church people have been interested in, and have supported the C.M.A. work.

Canon McFarland expressed the hope that the visitors would have a happy and pleasant time in the Dominion. The centenary was, he considered, a great epoch in our history. Our work is based upon missionary enterprise, and so our great aim should be to spread the blessings of Christianity in those places where at present the knowledge of Jesus Christ is largely absent.

Miss Marsden, in a happy speech, thanked the speakers for their words of welcome, and the ladies for their kindness in arranging the gathering. Miss Betts and Miss Marsden were introduced to all present. Afternoon tea was handed round, and a pleasant time spent in social intercourse.

It was interesting to learn that several present were descendants of C.M.S. missionaries and workers, Mrs. Kinder and Mrs. G. S. Kissing being daughters, and Mrs. McFarland a grand-daughter of C.M.S. Missionaries, whilst Mrs. Dewes and Mrs. Kimberley are great-granddaughters of one of the first C.M.S. Honorary Secretaries—Rev. Josiah Pratt.

Prayer for those Engaged in the War.

Oh, Heavenly Father, Who art a Strong Tower of defence to those who put their trust in Thee, we commit unto Thy faithful keeping all our brethren who encounter danger at their country's call. Watch over them and protect them. Cover their head in the day of battle. Shield them from peril by day and by night, on sea or on land. Grant unto us for whose sake they enter into danger that we may support them by prayers and intercessions. Show unto us each what sacrifice Thou dost ask of ourselves. In Thy own good time grant unto us all the blessings of peace. For Jesus Christ's sake. Amen.

Marsden Centenary.

AUCKLAND CELEBRATIONS.

From Our Own Correspondent.

More than 1,000 people assembled in the Auckland Town Hall on the evening of December 15 to commemorate the introduction of Christianity into New Zealand on Christmas Day, 1814. The Mayor of the City (Mr. C. J. Parr, C.M.G., M.P.) presided. Just after the opening exercises the Maori contingent arrived and were received with applause.

The Mayor's Address.

In his address, the Mayor recalled a visit he had paid to the Bay of Islands two years ago. During that visit he and his party devoted a day to visiting the historic spot where Marsden landed 100 years ago. Standing by the stone cross which marks the spot, one could picture the scene of a century ago, and imagine Marsden, who had just arrived with only half-a-dozen whites, and the hundreds of natives around, many of whom had never seen a white man before. It was a great honour to our Church that it had been the first to raise the banner of Christianity in this country. He could not help but wonder at the indomitable spirit and the courageous heart of Marsden, who had taken his life in his hands to bring the Gospel to the Maoris. They were honoured by the presence on the platform of the grand-daughter (Miss Betts) and the great-granddaughter (Miss Marsden) of Samuel Marsden. As we look back

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to the occasion of the preaching of the first sermon we must feel there rests upon our shoulders a great responsibility. We must see that Marsden's tidings are still carried to the people of New Zealand.

Bishop Averil.

The Bishop of Auckland took the opportunity of welcoming, on behalf of the Church in New Zealand, those descendants of Marsden who were on the platform. He had received a letter from a grandson of Marsden, from Australia, who announced his inability to attend the meeting, but expressed his intention of being present at the Centenary at the Bay of Islands. On account of the war the Centenary programme had had to be curtailed, but those unable to go north were able by their present meeting to voice their feelings. Augustine, continued the Bishop, was revered for introducing Christianity into Britain, and they were present to honour Marsden for introducing Christianity and civilisation into New Zealand.

Marsden little thought when he was chosen to be Assistant Chaplain to the Settlement at Port Jackson that he would become the Apostle of New Zealand. His work in New South Wales was very strenuous. He was met with appalling vice and misrepresentation, but he never forgot that he was a magistrate and a clergyman. He would never sink his sense of duty whatever it cost him. In spite of all his work in Sydney, he took an interest in the Maoris, many of whom were brought over from New Zealand in trading vessels. In 1807 he went to England to stir up the newly-formed Church Missionary Society, to start a mission here. This the Society agreed to do. He was joined by Hall and King, and later by Kendall. On the way back he met Ruatara, once a great chieftain, and helped him in his need. Ruatara amply repaid the kindness.

Marsden, preceded the Bishop, purchased the little brig Active, probably the first mission ship to sail the seas, and the missionary and party sighted land on December 15th, 1814. He went to Whangaroa, risking his own life to end a feud, the Boyd massacre having taken place there. King, Hall, and Kendall accompanied him. He then proceeded to the Bay of Islands to find Ruatara, who made preparations for the inaugural service. "Behold I bring you glad tidings of great joy," was the text of the sermon. Surely the people of New Zealand had special cause for thanksgiving, because of Marsden's visit and message.

The Maoris.

The Mayor, when introducing the Rev. F. A. Bennett, paid a tribute to the work of the Maori clergy.

Upon rising to speak Mr. Bennett was heartily applauded. He reminded the audience that that evening was the 15th of December. It was therefore the 100th Anniversary of the sighting of land in New Zealand by Marsden. It was very appropriate that they should meet that evening. Marsden would have been here in 1800 had it not been for the massacre of the crew of the "Boyd," which was followed by a cannibal feast. It was appropriate that descendants of some of those old chiefs were present a century later in this hall. They had taken up arms, not to fight against their kith and kin, but against the enemies of the Empire. When some of these men were being farewelled from Rotorua, one old chief told them that in the War when the Germans had run short of food they had eaten grass. He bade them not to come back to New Zealand saying they had had only grass to eat. He humorously suggested that if they had nothing better to eat they should follow the footsteps of their noble ancestors.

Mr. Bennett then went on to speak of the present condition of the Maoris from the spiritual point of view. They had had a number of Missions in the Waiapu Diocese.

In one district he was much impressed by an old Christian man of over 80 years of age, who took him to a Manuka scrub and showed him two mounds which represented the graves of two Wanganui Christians, buried in 1846. He said "Then we were living in heathenism and paganism. When these two men came we shot one with a gun, and killed the other with a battle-axe." There is not a mark over the spot, but just these two mounds. Thus we see some Maori Christians had laid down their lives for the sake of Jesus Christ. Mr. Bennett gave other telling incidents of the faithfulness of Maori Christians. He then went on to refer to the changed lives of many Maoris as a result of the Missions recently held among them.

A Speech in Maori.

An address was given by Te Kiwi Amohau, in Maori, Mr. Bennett translating. He said he felt just like a man who is climbing fast up a steep hill and has almost lost his breath. They had come from Rotorua in response to the call to hear about the work of the Rev. Samuel Marsden. But as he looked down upon the audience he saw no Maoris before him, and therefore felt somewhat in the position of the lonely Publican (the Maori Contingent had left to catch their train, during Mr. Bennett's address). He thought it would have been a very worthy occasion for a number of Maori people to have gathered in the hall that night, and in that way to have worthily celebrated the Marsden Centenary; because it was through the stimulating influence of Samuel Marsden that the light of the Gospel began to shine upon the Maori race. He bade them listen whilst he gave an illustration from Scripture which would represent the position of the Maori people. He referred to Romans, 13, 12. "The night is far spent, the day is at hand." He took it that this represented the fact that previous to Jesus Christ all men were in darkness. From the days of our Saviour to the present, the light has been shining upon the world. Christ is the separation between darkness and light. He desired to give an illustration from the Maori point of view. From his ancestors to his father there had been 15 generations. During all that time 15 generations—his people had been in darkness. They were cannibals, etc. When Marsden came he was the instrument to cause the light to shine. From his time to the present the Maori race had enjoyed the light of the Gospel. That is, why he was disappointed at the fact that there was not a large number of Maoris present, because they could most suitably commemorate the Anniversary.

Tommy Atkins.

Canon MacMurray said that Tommy Atkins should receive commendation as well as General French. They must think of the humbler men, such as King, Hall, and Kendall, one of whom (King) occupied his post for forty years. He remembered standing by his grave at Oihi wondering how many in New Zealand realised what it must have been for him to come out in 1814. When he came home he got an Australian dictionary but could not discover his name. He however found a namesake who was an inspector of distilleries. The name of the man who worked and suffered does not appear to all, but we feel sure it is recorded in the Book of Life. The Canon then referred briefly to the early workers, including the Brothers Williams, and reminded the audience that under God we owed New Zealand to Henry Williams. He induced the Maoris to sign the Treaty of Waitangi. Also when Captain Hobson was looking for a site suitable for a capital it was Henry Williams who directed him to the Waitemata and told him there was the site for a City.

We earnestly hope the people of the Dominion will try to realise what they owe to Marsden and the early Pioneers.

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The Bystander.

THE ANGLO-CATHOLIC MOVEMENT.

For many years I have been watching the growth of what, is known as the "Anglo-Catholic Movement," within the Church of England. It began by seeking toleration, it now claims to represent the true spirit of the Anglican Church. The result is that within the same fold there are practically two different religions. It is true that both "Catholics" and "Evangelicals" (I use the words in their ordinary sense) believe in the same God, trust in the same Saviour, look for the guidance of the same Holy Spirit, but in their practical application of religion to human life the difference is fundamental. It involves a totally different conception of religion, a different attitude of mind in the daily practice of it.

Live and Let Live.

It is popular to say, "Our Church is a comprehensive Church, why not live and let live?" A friend said to me the

other day, "Let those who want to be High Church be high, and vice versa. Why stir up strife?" Such words assume that we differ only about modes of worship, stoles and vestments, music and ceremonial. But we really differ on questions which are absolutely vital; on the mode of approach to God, and on the method of applying Christ's great redemption to man. The views are so opposed as to be unreconcilable. Ecclesiastics may, with the best intentions, speak soft words about many-sided truth, and say that the only need is to understand one another better. By all means let us try to understand one another, and respect the convictions of all honest men, however much we may differ from them. But the "Catholic" view and the "Evangelical" view of the Christian Religion are absolutely opposed to each other when carried to their logical results, and any compromise means the surrender of principle. Of course every "Evangelical" claims to be "Catholic," and every "Catholic" claims to be "Evangelical," but I am using the best words available to indicate my meaning.

What Constitutes the Difference?

If we ask, "What constitutes the real difference between the two parties?" the answer is to be sought not in outward ceremonies, or vestments (though these are important so far as they symbolise error), but in doctrine. The crux of the position is to be found in the diverging conceptions of the Church and the Ministry. Let I should give any unfair view of the Anglo-Catholic position, let me quote the words of the chaplain of the Hogue (one of the three cruisers recently sunk by German submarines), published in the "Challenge":

"Such work (i.e., the chaplain's work on a warship), seems to bring us face to face with the purpose of the priesthood, it takes us straight back to those two great functions for which we were ordained—not preaching or organising, not to be district visitors or chairmen, not to promote temperance or tea parties, but to offer the Holy Sacrifice and to forgive sins, and so to prepare men in this world for the next."

The purpose of the priesthood here expressed is not the view of the New Testament nor of the Book of Common Prayer, for in neither of these Books is there a single word about Christian priests offering the Holy Sacrifice. Such teaching is quite in keeping with the doctrine of the Roman Church, but not with that of the Reformed Church of England.

Let me quote further (this time from the Australian correspondent of the "Church Times" (who appears to be a clergyman in the Diocese of Adelaide). Referring to the Federation proposals of the Kikuyu Conference, he says:

"There must in this fascinating propaganda be no Mass and no priest. And so there are those who wonder that we proclaim the Mass as enshrining Christianity, and believe one impossible without the other. It is perhaps this which makes the matter of vestments so important."

When we find such views expressed by some of the Anglo-Catholic clergy, and not repudiated by those of that party who are more moderate, we can only remember the Lord's words, "By their fruits ye shall know them," and seek in the interests of Scriptural Truth to maintain that the Lord's Supper is a Communion, not a Mass; a valued Sacrament and means of grace, but in no sense a Holy Sacrifice.

Confession.

The chaplain of the Hogue says that one purpose of the priesthood is "to forgive sins." On this subject I set forth in detail, some weeks ago, the teaching of our Church, in an article on "The Bush Brother and Confession," but to show our readers to what lengths some of the Anglo-Catholic clergy will go, let me quote from a recent book on "The Priest as Confessor," by Rev. A. H. Baverstock, Rector of Hintel Martel, Wimborne, in the Diocese of Salisbury. In one chapter, headed, "Getting people to Confession," Mr. Baverstock quotes the motto of St. Francis of Sales; "More flies are caught with a teaspoonful of honey than with a pint of vinegar." We give the following sample of the "honey":

Something may be done from the pulpit by familiarising people with the business of confession. The confessional can be shown, and the people told exactly what happens—how the priest sits in this place and the penitent comes and kneels down there; how the priest gives a blessing and the penitent says the "Confiteor." It is even a good thing to sketch an imaginary confession. How a person may say for instance: "I confess to Almighty God, to Blessed Mary

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There are many other names equally impressive, but what interests the average Australian and New Zealand reader is the personal opinion of Australian and New Zealand pupils. In our prospectus are given letters by people living in Australia, some of whom you may know, and to all of whom you can write. These pupils are drawn from all classes.

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and all the Saints, and to you, father, that I have sinned very much in thought, word, and deed, by my fault, my own fault, my own grievous fault. I have often neglected my prayers, not saying them at all, or not saying them properly; I have spoken against religion; once I tried to set some one else against what I knew was right; as a child I was often disobedient and disrespectful to my parents, I once struck my mother, etc." A description of this kind gives valuable opportunity of teaching some who already go to confession how to make better confessions."

Mr. Baverstock is frank enough to affirm that "in the attempt to establish regular habits of religion, and especially the habit of confession, the children are our greatest hope." As one "who has had a good deal of experience in hearing the confessions of quite small children," he "can testify to the really wonderful effects of this Sacrament upon them." He has such faith in the value of confession for children, that he is apparently willing to receive them even if their parents object. He says:

"I must confess that I feel strongly that we have no right to refuse any one of the Sacraments to a child on account of the withholding of consent by the parent." "And I, for one, have no hesitation in saying to a child, forbidden confession by his parents, that he must hearken to God rather than to man." "Nor does it seem at all necessary in every case, although desirable in many, that children should tell their parents that they are going to confession. Of course, there must be nothing like deceit."

Little comment is needed with regard to these extracts. The Reformation is at stake. The Evangelicals are "Central Churchmen," and faithfully represent the teaching of the Book of Common Prayer. The Anglo-Catholic Party are in many respects diametrically opposed to its doctrine, and are clamouring for revision in a Romeward direction. The whole position is a critical one, and all Churchmen who are loyal to the Reformation Settlement should stand together for its defence.

F.L.A.

WAS THE BILL GENUINE.

During a winter visit to Florida, Andrew Carnegie attended a service in a little negro Church. When the contribution-plate came around, Mr. Carnegie dropped a five-dollar bill upon it. After the contents of the plate had been counted, the clergyman arose and announced: Brethren and sisters, the collection this evening seems to figure up six dollars and forty-four cents; and if the five-dollar bill contributed by the gentleman from the North is genuine, the repairs on the sanctuary will begin immediately."

Bishop Denton Thompson at Birmingham.

THE MEANING OF THE UNION JACK.

At St. Andrew's, Bordesley, says the "Church Family Newspaper," on a Sunday in October, the Church was packed with men who had come to welcome the Bishop of Sodor and Man—a former Rector of Birmingham—back to his old city and to the Church which now stands for so much in the district. The large parochial Bible-classes were fully represented, a number of the Birmingham football team were present, while men from the district—railway-men and workers in factories—filled the remaining available space.

Symbolical Colours.

The singing was striking. Never before, Dr. Denton Thompson said, had he heard "Hold the fort" sung with such power. Before the sermon, Mrs. Baillie Reynolds' fine hymn for our soldiers and sailors was sung kneeling. Then the Bishop, after a tribute to the Church's work in the parish, gave a striking sermon on "The War and the British Flag." Holding up a Union Jack, he said that since the day when we had chosen fidelity to our plighted word rather than a treacherous escape from the horrors of war, he had never ceased to thank God that he was a Briton. We were fighting for truth, righteousness, and now we saw even for civilisation. One-third of the population of the world to-day were saluting the Union Jack, which stood for honour and justice, freedom and progress, equity and righteousness. The colours of the flag were symbolical. Red was the colour of blood, and blood stands for life and vitality. White signified purity; every life impure was a failure, for God gave life that we might be pure, truthful, and honest. Blue, the colour of the sky, reminded us of eternity. The St. Andrew's Cross in the flag told us of sacrifice. Think of the blood of God which was shed that our life might be purified. Where was the man who, realising that sacrifice, was not willing to give himself to God?

His own boy said to him the other day, "Well, father, if I'm called to the front you won't be a bit anxious. If there's any more work for me to do in this world, I shall not be killed; but if I'm wounded I shall be happy." On the Bishop asking him the reason, he said, "Any man would be thankful to suffer in such a cause as ours." We, too, said the Bishop, were called to give ourselves to Christ and fight against the filth and immorality which darkens and disgraces our land. We could each do something to purify city and Empire if our life was given to Christ and made clean and prepared for the blue beyond.

Message of Victory.

The flag spoke to us of victory. Depend upon it, if we lived long enough, we should see the power of Germany broken, and broken for ever. "My prayer from my heart," said the Bishop, "is that the German Kaiser may be deposed." Here the evidently strong feelings of the congregation could not be restrained, and there was a storm of applause. It was a striking scene, and, strange to say, did not seem to be irreverent, but merely to express the agreement of every

man present that the Kaiser represented, as the preacher said, those principles which retard the progress of man.

"Victory is sure to come, God in His mercy give us victory soon!"

Then, after an appeal to any deserter from Christ's army to return to the ranks, the hymn, "Stand up, stand up for Jesus" was sung, and a memorable service brought to a close.

After the service the Bishop inspected the C.L.B. contingent, and after a few cheery words to them said "good-bye" to the men assembled outside waiting to shake his hand.

GERMANY AND CIN.

C.M.S. missionary in West Africa writes that it is an interesting and unexpected sidelight on the war that one of its effects will be to stop the greater part of the trade in spirits in Nigeria, as almost all the trade gin is made and shipped from Germany.

STRIKING CHANCE.

A Devonport clergyman was shown the other day a letter received by a widow mother from her soldier son, who wrote:—"Mother, when I was at home I never went to Church, and I laughed at the parson. Now I am wounded in hospital the parson is my greatest friend, and I look for his visit as my greatest comfort every day."

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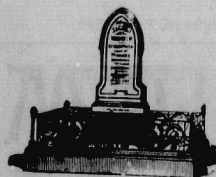
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Current Topics.

The special subject for our thoughts on the First Sunday after Epiphany is "Knowing and Doing." In the Collect we pray after Epiphany, that God's people "may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same." The Epistle illustrates the first part of this prayer, and the Gospel the second. In the Epistle (Rom. xii. 1-5) St. Paul tells us "what we ought to do," ex-
horts us to present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service. He assumes that the offering of the Soul to God has already been made, and teaches that we are "saved to serve," and that the body and its members should be placed at the disposal of the Lord, to carry on the work of His Kingdom; we should not be conformed to this world, but transformed by the renewing of our mind, proving what is that good and acceptable, and perfect will of God. Then in the Gospel (St. Luke ii. 41-52) we have the example of the Lord set before us, for we read of the boy Jesus in the Temple in the midst of the doctors, both hearing them and asking them questions. He knew what He ought to do, and had grace to act upon His knowledge. "Wist ye not," He said, "that I must be about My Father's business." Thus the Gospel teaches by example, what the Epistle teaches by precept.

The Day of Prayer, on Sunday, January 3, appears to have been everywhere observed throughout our Empire, and in other countries as well. In Australia we hear on all sides of large congregations gathering in the various Churches to join in the solemn services of intercession. And they were indeed most solemn. It was above all a Day of Prayer, of earnest, humble, waiting upon God, and the note of praise and thanksgiving (though not entirely omitted), was purposely left in the background. We trust that later on we shall be called upon to join, in a National Day of Thanksgiving to God, the answer of prayer.

Many were in the Churches last Sunday who are seldom to be found there. We hope that the Empire's Day of Prayer may be to them the beginning of better things. Doubtless, by many people earnest resolutions were made to serve God more faithfully in this New Year. May He give them all the grace to be faithful to their vows.

We trust that among Christians generally this solemn time of intercession will deepen belief in the efficacy of prayer; that many will be more definite in private intercession; that in many homes Family Prayer will be resumed; and that our faith in the loving care of our Father in Heaven, and His readiness to hear and answer us when we pray, may become brighter and more intense. The war will not be entirely an evil thing, if it is so over-ruled by God as to bring the careless and indifferent to remember Him, and to deepen the spiritual life of His own children.

There is no doubt that the Reform of General Synod is a practical question for the Church in Australia at the present time. As each Diocesan Synod is in Session, the Bishops, in turn, deem it necessary to express their views upon the subject, and it will certainly be brought up at the General Synod next year.

We hope shortly to deal with this important subject in detail in our leading columns, but desire to make one or two comments upon it now. Taken as a whole, the Church in Australia seems to favour a reform in the representation of the various Dioceses in General Synod. At present the larger Dioceses, such as Sydney and Melbourne, are very poorly represented, as compared with the small country Dioceses. It is almost certain that some change in this direction will be made.

But there is a second question which is far more a matter of controversy. Shall greater powers be entrusted to the General Synod? At present, no determination of General Synod becomes binding on any Diocese, until it has been accepted by the Synod of that Diocese. This may seem to be a slow process, but it has worked well. Practically all the Determinations of General Synod have been accepted by the Church in Australia, but no doubt the scope of legislation has been kept within safe bounds by the knowledge that the Diocesan Synods would have to pronounce judgment upon it.

But many feel that General Synod ought to have full powers to legislate on matters carefully defined, which concern the Australian Church as a whole. Under ordinary conditions this would be a logical and natural conclusion, but in the light of "our unhappy divisions" it is necessary to think for a long time before taking a step from which there would probably be no retreat. The majority of members of General Synod are, and (unless some great change comes over the scene) are likely to remain High Churchmen. Our experience of what happens in Dioceses in which High Churchmen

have a large majority, does not encourage us to hope that if greater powers were given to General Synod, they would be too considerate of an Evangelical minority. At present a few Dioceses, of which Sydney is the most powerful, stand for Evangelical Truth. This witness cannot be impaired by any Determination of General Synod, as it is at present constituted. But, if that body is granted plenary powers, even within very distinct limits, there is a grave danger of steps being taken which would deprive Evangelical Churchmen of their lawful liberty as loyal members of the Church of England, "Catholic, Apostolic, Reformed and Protestant."

For the Men at the Front.

Lord God of Hosts, whose mighty hand
Dominion holds on sea and land,
In Peace and War Thy Will we see
Shaping the larger liberty.

Nations may rise and nations fall—
Thy Changeless Purpose rules them all.

When Death flies swift on wave or field,
Be Thou a sure defence and shield!
Console and succour those who fall,
And help and hearten each and all!
Oh, hear a people's prayer for those
Who fearless face their country's foes!

For those who weak and broken lie
In weariness and agony—
Great Healer, to their beds of pain
Come, touch, and make them whole again!
Oh, hear a people's prayers, and bless
Thy servants in their hour of stress!

For all to whom the call shall come
We pray Thy tender welcome home.
The toil, the bitterness all past,
We trust them to Thy love at last.
Oh, hear a people's prayers for all
Who, nobly striving, nobly fall!

For those who minister and heal,
And spend themselves, their skill, their zeal,
Renew their hearts with Christ-like faith,
And guard them from disease and death.
And in Thine own good time, Lord, send
Thy Peace on earth till Time shall end!
—John Oxenham.

To be sung to the tune "Melita"—"Eternal
Father, strong to save."

ADMIRAL JELLICOE'S MESSAGE.

One of the most interesting incidents in connection with the work of the Scripture Gift Mission has been the receipt of a letter from Admiral Sir John Jellicoe, who, as is well known, commands the British Fleet. He sends as a message to the sailors two verses, one from the Old and one from the New Testament, as follows:

"Be strong and of good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

"Honour all men, love the Brotherhood, fear God, honour the King."—Yours very truly,

J. W. Jellicoe.