

## The Missionary Enterprise.

### Anglican Missionaries in the Field.

At a sale held recently in London, on behalf of Missions, Archdeacon Kestell-Cornish pointed out, that, of every twenty missionaries in the Foreign Field, only one belonged to the Anglican Church, thirteen were Roman Catholic, and the rest Non-conformist. Members of the Church of England cannot look upon these figures with satisfaction.

### Blacklead Island, Baffin's Bay.

Our readers doubtless know something of the C.M.S. Mission at Blacklead Island, near the Arctic Circle, founded some years ago by that dauntless missionary pioneer, the Rev. E. J. Peck. A goodly number of Eskimos were gathered into the Christian Church under his ministry. Then for three years the mission was closed, and the Eskimo Christians were left to themselves. Rev. E. T. Greenshield re-opened the mission two years ago. The Dutch ship in which he sailed was wrecked, and captain, officers, and crew, were cared for by the Eskimos during the long Arctic winter, a wonderful testimony to the influence of Christian teaching among them.

In the C.M.S. monthly statement we read the latest news of this encouraging work:—

"The work of the past two years has been full of encouragement. Testimony is borne by Mr. Greenshield to the excellence and sincerity of the Eskimo teachers, to their effective work, and to their readiness and courage in undertaking toilsome and hazardous journeys in order to preach the Word. There is a great improvement in the general moral tone and purer social life of the people, and witness is also borne to this by traders and sailors alike. There is an increased desire for possession of the Scriptures, which are eagerly and regularly read, and voluntary offerings are made for the books, furs of some value often being given in exchange for a New Testament. There is, too, a growing readiness among the people to talk with the missionary about their spiritual difficulties and aspirations. Many striking conversions have occurred, including that of two conjurers connected with the old heathen worship and formerly great opponents of the work, and many other notorious characters are now leading transformed lives."

### Melanesian Mission. A Captain's Testimony.

At the annual meeting of the Melanesian Mission at the Church House, Westminster, Captain Sinker, who has been connected with the mission for ten years, gave a most interesting testimony to missionary work from a layman's point of view:—

"One of the saddest things in my experience," he said, "is to come back and find, as one goes up and down the country, how much indifference there is towards foreign missions. There are, of course, thousands of keen, sympathetic people; but there are also heaps who run down and abuse missions and missionaries. The puffing things that are said are amazing to anyone who has seen these lion-hearted men and women doing their work for God. On my way to speak at a meeting I met a man who told me what an awful lot of harm the missionaries did to the native races; how the natives became thieves and liars and everything abominable you can think of. I listened to him for some time—though I felt inclined to do something quite different—then I said, 'What mission are you talking about?' 'Oh,' said the man, 'I don't know anything about it myself, but a friend of mine told me.' 'Well,' I said, 'your friend is a liar anyway,'—and before I finished with that man I had altered his convictions."

"These things make you sick, and you get people of the educated classes who say, 'I don't hold with missions'; but they will hold anything else they can get their hands on. I think it is about the limit when people talk like this who know nothing whatever about it. I would not be so emphatic if I had not seen it with my own eyes. You take

only some of the unpleasant practices that the missionaries have banished from most of the Solomon Islands, cannibalism, head hunting, wife strangulation, infanticide and others. Why, you can tell a Christian native by the look on his face. He has lost the hunted look of the poor heathen whose existence was daily in jeopardy. And that, thank God, is due to these lion-hearted men and women who have sacrificed everything they hold dear in life to carry the Gospel to these people."

### Chinese Students and Christian Service.

Are students in the Christian schools of China devoting their lives to the service of Christ in some special way? This question is vital to the interests of the whole Church in China. An attempt was made not long ago to ascertain from fourteen schools such facts as would enable Christian leaders to see what was the tendency. In combining the replies from these fourteen schools, none of which were theological colleges, it was learned (says the "Student World") that eighty-seven per cent. of the graduates have been Christians, and sixty-five per cent. of these have entered Christian work. One-fifth of those who have devoted their lives to Christian work have entered the ministry. Of the students in these same institutions during the year 1912-13, twenty-six per cent. of the Christians expect to become ministers.

## The Bystander.

### A Mere Looker-on.

My dictionary, which I have just consulted, defines the word "Bystander" as "a mere looker-on." Well, we are told that "a looker-on sees most of the game." It is to be my privilege, as a "Bystander," to "look-on" at life, as I see it, in all its hurry and stress around me; and jot down my impressions from time to time, as the exigencies of space in the "Church Record" permit. Sometimes I shall deal with men and things and movements of this twentieth century; sometimes I shall recall memories of the past; occasionally I may try to don the mantle of the prophet, and speak of the future. But the last will not happen often. I remember once telling a young friend that prophecy was beginning to interest me; to which he replied that interest in prophecy was a mark of advancing age. So let us keep young as long as possible.

### Concerning the Service of the Church.

Let me put down a few thoughts "Concerning the Service of the Church." We Church of England people are rightly proud of our "incomparable Liturgy." It is beautiful in itself, but also our hearts are thrilled with the thought that we are using, in our worship of God, the same words which were used by Saints and Martyrs centuries ago. But the more we value our Liturgy, the more we should endeavour to make it as easy as possible for everybody to follow the details of our worship with intelligence.

To those who have not been brought up in the Anglican Fold, our services are most puzzling. I note that some Clergy are seeking to find a way of overcoming this difficulty. In the bush it is sometimes met by having

uniform Prayer Books, and announcing the page at critical moments. But even to those who are familiar with their Prayer Books there are difficulties in the service. The Psalms are announced with wonderful detail; we are told the day of the month, which is a matter of common knowledge; we are also informed that it is Morning or Evening Prayer, which seems to be a work of supererogation; and finally is announced the number of the Psalm. The Lessons are preceded by statements of similar detail, as to verse, chapter, and book.

### How do we know what Sunday it is?

But when we come to the Collect for the Day (upon which depend the Gospel, Epistle, and first Lessons) we find, in many churches, there is silence. The practice of announcing what Sunday it is, although not extinct, is steadily dying out. Under these circumstances how is the ordinary worshipper to find out what Sunday it is, so that he can intelligently follow the service. The Clergyman knows. I am reminded of a diocese in Australia, where many years ago a candidate for Holy Orders being asked the question, "How would you find the lessons for next Sunday?" answered, "I would look at the almanack on the inside of the vestry door." It was not exactly the answer expected of him, but his method is usually practised by the Clergy to save time. The choir arrive at their conclusion by reading the information on the choir paper. The Sunday school teachers and scholars are probably well informed. But the rest of the congregation, except at Easter or Christmas, have no clear idea what Sunday it is. Surely they should be told, even if it is not now "the correct thing" to announce the Sunday. I have been in one church where, under the hymn board is displayed the necessary announcement in good sized print—"1st after Christmas," "2nd after Epiphany," "3rd after Easter," as the case may be. I think all will agree that everything possible should be done, even in small details, to enable all our people to "pray with the spirit," and "pray with the understanding also."

—F.L.A.

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## Current Topics.

The Epiphany is an important Festival of the Christian year.

Special lessons are appointed from both Old and New Testaments at Morning and Evening Prayer. Yet how little

do Churchpeople regard it, and, unless it falls on a Sunday, how it is ignored. It should not be so, for think of its significance. "The Epiphany, or the Manifestation of Christ to the Gentiles." The Wise Men offering their gifts were representatives of the Gentile world. There is a famous picture of the scene; in the foreground the Child Jesus in His mother's arms, with Joseph standing by; the Magi, worshipping, and laying their offerings at the Infant Saviour's feet; but behind them a crowd of people of all the nations of the earth, joining in the acts of homage. Is not that representation true? Those wise men stood for the whole Gentile world, claiming access to the Lord. We are Gentiles, and we claim our part in the adoration of the Magi, who represented us. Let us enter in spirit into the fulness of their joy, and offer to the Lord the gold of our possessions; the incense of our heart's devotion; the myrrh of our sorrows, which we are bidden to cast upon Him, for He careth for us.

But the Epiphany brings to us a much more glorious message, far surpassing anything that is merely personal. It is set before us in the Epistle, in St. Paul's great words: "To make all men see."

It is a missionary message. To Saul of Tarsus, on the Damascus Road, was manifested a vision of the glorified Lord, and, ever after, he was filled with a great longing "to make all men see" that vision. So should it be with us. The Saviour's Birth was made known to Jewish shepherds, but also to Gentile Magi, who were the first fruits of the great harvest which is ripe in all parts of the world to-day. If the vision of the living Saviour has been revealed to our hearts, surely in our desire "to make all men see" that vision, we should put forth greater efforts for the Evangelisation of the world, so that all the people on the earth may have, at least, an adequate opportunity of accepting Jesus Christ as Lord, and of serving Him, who is the Light to lighten the Gentiles, as well as the Glory of God's people Israel.

More definite information has reached us concerning the proposed Federation of Churches in East Africa, of which we wrote in our leading article in our last issue. We now have the text of the

Bishop of Zanzibar's protest. Among other things he says: "As a pledge of good faith, and with every appearance of heartfelt joy and gratitude, the Bishop of Mombasa celebrated the Holy Communion on the last evening of the Conference in a Presbyterian Church, and admitted to Communion as many of the delegates of Protestant Societies as cared to present themselves." We have already dealt with the main principle involved in this statement. We note that it was the Bishop of Mombasa, not of Uganda, who celebrated the Holy Communion.

Two matters of detail deserve passing attention. (1) The Holy Communion was celebrated in the evening. In the New Testament no special time is commanded for the administration of this Sacrament; it may be celebrated at any time, but we have special authority for having the Holy Communion in the evening if we desire it, because it was the time when Our Lord first instituted it. (2) The Holy Communion was celebrated in a Presbyterian Church. Kikuyu is in the sphere of East African Missions assigned to the Church of Scotland Mission. There would doubtless be no Church in the town except the Presbyterian Church, and naturally the service would be held there. In the Australian bush our Clergy celebrate the Holy Communion in state schools, institutes, private houses, and even in rooms in hotels; they are only too glad, when as sometimes happens, the Lutherans or Presbyterians kindly place a church at their disposal for the service.

With regard to the proposed Federation of Churches, we are glad to find that the decisions of the Kikuyu Conference were purely tentative, and subject to the approval of all the Churches and Missionary Societies concerned.

At the close of the year it is the custom in business houses to balance accounts, and make careful statements of profit and loss. Both in Sydney and Melbourne some such effort has been made in the public press to estimate the progress, or otherwise, of the Church of England in Australia during the past year. It is difficult to sum up the loss or gain of one year; the time is too short. But if we indulge in a retrospect of twenty or thirty years the task is easier. On the side of loss, we note that people no longer attend church simply because it is a mark of respectability to do so, and a brand of shame, if it is neglected. Only those go to church who want to go. We regret that so many continually absent themselves from the House of God, but we question whether the presence of those who come from wrong motives is

really a source of strength to the Church.

But there is another side of our subject which we credit to "gain," not to "loss." The numbers of our congregations may be smaller, but our spiritual intensity is greater. It is true, as we said in our last issue, that "the general level of Christian ideals is low," but it is higher than it used to be. And when we come to the "inner circle," the noble band of men and women in every church devoted to their Lord, seeking in every way to do His Will, and extend His Kingdom, there is much to cheer. The Clergy, as a whole, are a devoted body of men, whose one desire is to be faithful stewards of Christ, and around them are gathered earnest lay people who are ready for any work. The standard of spirituality is much higher than it was thirty years ago. There is more prayer; more definitely spiritual aims; more earnest missionary interest; more desire to win souls for Christ. We may indeed thank God and take courage.

Most Christian people have, at times, found a difficulty in reconciling the teaching of the Gospel with the facts of life. Nature with its iron laws; suffering of innocent as well as guilty; sin with

its terrible ravages, all these seem inconsistent with the thought of an Almighty God, who is Father, and who is Love. Recently we read a book by a Clergyman, who calls himself a "Teaching Parson," but wisely refrains from giving his name. He approaches the facts of life one by one, and to each he capitulates until the faith with which he began is all taken from him; he says that prayers are never answered, that God never helps the individual, and that all we can do is to adjust ourselves to natural laws. Any thoughtful person reading the book comes to a definite conclusion: the faith of the "Teaching Parson" was only on the outside, he had no living experience of spiritual truth, and we are exceedingly sorry for those whom he teaches.

It is indeed a comfort to turn from such a shallow book, of which, for obvious reasons, we do not give the name, to another of very different calibre, just published: "The Facts of Life," by Dr. P. Carnegie Simpson, author of "The Fact of Christ." Dr. Simpson approaches all the difficulties of which we have spoken; he deals with them in fullest detail; he ignores nothing and hides nothing. Then, just when it seems as if Christian Faith must fall before overwhelming difficulties, he finds, as the late F. W. Robertson, of Brighton, would have put it, "The soul of goodness in things evil," and we are able to look at the facts of life in the light of Calvary, and to understand that the God of the uni-

Loss  
and  
Gain.

The  
Kikuyu  
Conference

Yet, compared with the state of England in the eighteenth century, the present condition of society in civilised countries shows a great improvement. There is work for a Jeremiah in every age, but the moral and religious condition of England at the time of the Evangelical Revival, a century and a half ago, called for the work of a generation of prophets. On the whole the world has never been so religious as it is to-day. The Cross has never been so widely preached nor has Christian teaching been so widely diffused and admired as at the present time. But the years 1720 to 1760, form the worst period in the history of the Church of England. Never was public or private morality at so low an ebb. Not even in the days just before

the Reformation was religion so utterly devoid of life. In Balleine's "History of the Evangelical Party" there is an excellent description of the "Glacial Epoch" in our Church history. Bishop Butler wrote in the "Advertisement" prefixed to his "Analogy," published in 1736, these well-known words which are the more weighty as coming from a man of well-balanced judgment who carefully avoided anything that savoured of exaggeration: "It has come to be taken for granted that Christianity is not so much a subject for inquiry, but that it is now at length discovered to be fictitious." It was seriously thought by men of culture that Christianity was doomed in a few years to pass into the limbo of worn out superstitions. Its chief use was to act as the teacher and maintainer of morality among the ignorant masses. It is a depressing picture that is presented to us by such contemporary writers as Fielding and Smollett who faithfully reproduce the condition of society.

Yet great deeds were done and great men lived in this coarse and brutal period. It was the age that gave Canada, Australia, and India to the British Empire; an age of commercial and industrial development. It was in the second half of the eighteenth century that England fairly set out along the road that led her to become the workshop of the world. The country was governed, not by the Hanoverian foreigners, but by the Whig aristocracy. There were great writers like Swift, Addison, and Pope, great soldiers like Marlborough and Wolfe, and sailors like Cook and Nelson, empire builders like Clive.

Wonderful that so much was done.

Nevertheless while the eighteenth century must fill many pages of English history, a careful study of social and political conditions raises a wonder that so much was done. Parliamentary government had been established and the formation of parties became inevitable. The party system lent itself to corruption. Never have English politics been so utterly and shamelessly corrupt. Votes and places were openly bought and sold.

Socially, the court of the first two Hanoverians set an evil example which was only too readily followed. Vulgarity and obscenity make the novels and much of the literature of the time almost unreadable. Drunkenness was a virtue rather than a vice. Even the great men of the country such as Walpole and Chatham, were heavy drinkers. It was quite a common thing to consume six bottles of port at a sitting. Rich and poor were equally sodden with alcohol.

The literature and conversation of the period were grossly unclean. Immorality was not confined to words. Adultery and fornication were shamelessly practised in all ranks of society, from the court to the country. Sports and punishments were equally barbarous. Bull-baiting and cock-fighting were regular features of village sports. There were 253 capital offences on the Statute Book, some of them trivial enough, and executions were always carried out in public in the presence of

immense crowds. Yet the brutal penalties did not seem to check crime. Highway robbery was a regular risk on almost every journey. There were no police to speak of. Smuggling was a highly respectable occupation.

#### The Disgraceful Condition of the Church.

The deadness of the Church had much to do with this sad state of society. Balleine puts the situation concisely when he says: "Puritan enthusiasm had been driven out at the Restoration, and High Church enthusiasm had departed with the non-jurors; only the cautious and colourless remained, Laodiceans, whose ideal Church was neither hot nor cold. . . . Clergy boasted that they 'let alone the mysterious points of religion, and preached to the people only good, plain, practical morality.' . . . 'When Blackstone, the famous lawyer, had heard every preacher of note in London, he declared that not one of their sermons contained more Christianity than the writings of Cicero.' Nonconformity was even more lifeless than the Church and was rapidly drifting into Unitarianism."

At this time two-thirds of the people lived in the country districts. The villages suffered more than the towns from the low standard of ministerial duty. Many Clergy held several livings at once, and delegated their duties to ill-paid Curates, each of whom had often to serve several Churches. In some villages the Church became a ruin. In many places there was only one service a Sunday, sometimes only one a month. Rarely was the Holy Communion administered more than three times a year, occasionally not at all, though each parish was supposed to have a resident Clergyman with a house and income from tithes. The Bishops were often the worst pluralists. One Bishop of Landaff was a professor at Cambridge and lived on a farm in Westmoreland. It is scarcely possible in the limits of a brief article to convey an adequate impression of the disgraceful condition of the Church at the time when the Evangelical Movement began. It is only by realising the degradation of religion in the country that we can form a just estimate of the greatness of the Evangelical Movement. A dead Church is a harder proposition to tackle than any opposition from unbelievers. No person is so hard to reach as he who thinks he has enough religion to suit his purpose and does not want any more of it.

Still the need of religion was there all the time, and how that showed itself before the Evangelical Movement began, will engage our attention next time.

#### In Conference.

M.E. (Melbourne) asks:—

(1) Do you think that a baby who dies without Baptism will not be saved?

No! The first of the final rubrics of our Office for the Public Baptism of Infants declares that "it is certain, by God's word, that children which are baptised, dying before they commit actual sin, are undoubtedly saved." The Scriptures teach that baptism is unto the remission of our

sins, Acts ii, 38. In the case of infants the guilt of original sin inherited from Adam is remitted. If they die before they commit actual sin they contract no past guilt, and therefore there can be no doubt of their salvation. But it does not follow from this rubric that the child that dies without baptism will not be saved. The rubric only states what can be substantiated from God's word. It says nothing about children unbaptised. The children's charter, "Suffer the little children to come unto me," shows that child life may have a true relation to God; but the selfsame words should warn men against daring without any sure warrant of Scripture to set limits to the love and mercy of God. Our rubric does not consign the unbaptised child to a Limbo of Infants.

(2) How far does a Clergyman represent God? e.g., St. John xx, 23.

The particular words of our Lord referred to in St. John xx, 23, were not spoken solely to the Eleven (as the Apostolic company is technically described, although Thomas was absent) but to the Eleven gathered together and "them that were with them." St. Luke xxiv, 33. The commission therefore was given to the Society, not merely to the Apostles; to the Church, not merely to the Ministry. "Take ye," says Christ to the Society, "a gift of the Holy Spirit." This is close literal translation; there is no definite article with the words "Holy Spirit." The gift was "the power of the new life proceeding from the Person of the Risen Christ." "If," our Lord continued, "ye remit the sins of any, they have been remitted; if ye retain the sins of any, they have been retained." The power is conferred on the community, and so "while the Christian Church lasts it has the power of remitting and retaining, along with the power of spiritual discernment which is part of the gift of the Spirit." That is, it has the "living and abiding power to declare the fact, and the conditions of forgiveness." It

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is impossible to find in this commission to the community any "direct authority for the absolute individual exercise of the 're-mitting'."

Let Bishop Lightfoot answer the general question:—

"The Christian minister is God's ambassador to men; he is charged with the ministry of reconciliation; he unfolds the will of heaven; he declares in God's name the terms on which pardon is offered; and he pronounces in God's name the absolution of the penitent. . . . But throughout his office is representative, not vicarial (i.e., he does not stand in the place of God). He does not interpose between God and man in such a way that direct communion with God is superseded on the one hand, or that his own mediation becomes indispensable on the other."

In Jesus Christ our Lord "we have boldness and access in confidence through our faith in Him." Ephesians iii., 12.

[Questions for this column marked "In Conference," should be addressed: Editor "Church Record," 64 Pitt Street, Sydney.]

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## The Church in the Home Lands

### The Gospel for City Men.

The Bishop of London has been giving a series of three addresses to London city men in the Guildhall, at 1.15 p.m. on Tuesday, Wednesday, and Thursday, November 25th, 26th and 27th. Each day the hall was filled with men. The general title of the addresses was "The Gospel for City Men."

### What is a Christian?

The first special topic was, "What is it to be a Christian?" The Bishop said:—"That was the question which he desired to answer. There must be some here to whom it means little more than living in a Christian country. Well, if you do not go further than that, thank God you do live in a Christian country. A missionary home from China told me that he had seized eight bundles of straw floating down a river there, and in five of them he found living girl children thrown out to drown. You talk about paganism in this country! What did Bishop Knight Bruce say on the subject: 'Don't talk to me of the paganism of the slums—I've seen the real paganism. I've seen a reign of blood.' If any of you here never go inside a Church or Chapel then thank God for the purity of your daughters, the chastity of your wives, the honour of your homes. You owe that to being in a Christian country. Men say sometimes their agnostic friends never go to Church, yet they lead good lives. Yes, they live in a country that inherits the old Christian tradition. If you want to see which will produce the finest nation, Christianity or unbelief, you must start fairly, on virgin soil, and then you would see at the end of a hundred years which would produce the finest nation."

### Religion and Morality.

The Bishop's second subject was "A New Hope." After showing how Christianity

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

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## The Church Record.

SYDNEY, JANUARY 9, 1914.

## THE CHURCH AND THE OUTSIDER.

The Melbourne "Argus" in a leading article in December 20th, dealt most earnestly and sympathetically with the subject of the relation of the Christian Church to the outsiders in our great cities. We quote from the article as follows:—

"On Sunday night the streets of Melbourne afford a strange and interesting sight. The shops are closed, the Churches are open, there is no business done, yet thousands and tens of thousands wander in crowds up and down through the central block of the city. . . . What, the observer asks, are the Churches doing? Why do they fail to attract these thousands? What efforts do they make, or do they make any, to draw these wanderers into touch with religion and with public worship? Obviously these crowds do not belong to the number of those who have happy homes in suburbia. They are not dwellers in villas. They live in lodgings, perhaps, or they come from the poorer homes where there is not much room, much comfort, nor much social life. They find their room, their comfort, and their social intercourse in the streets. They are mostly young people—under the age of 30 perhaps the majority of them—and they spend their Sunday evening meeting each other and greeting each other, and wandering round and round in the central part of the city. But religion does not seem to touch their life, and they never dream of entering a Church door."

The writer makes full acknowledgement of all the Churches are doing in providing services for the churchgoers, evangelistic meetings for the outcasts, and charitable help for the distressed, but points out that practically nothing is being done to attract the respectable outsider. The event on which the article is based is the departure for England of Rev. F. C. Spurr, a leading Baptist Minister of Melbourne, who has for twelve months held Sunday evening services in the Auditorium, a hall capable of seating 2,500 people. Of Mr. Spurr's effort the "Argus" says:—

"He has done what no other preacher in Melbourne has done for over thirty

years at least. And his experience is most interesting. It throws new light on the whole matter. It has proved quite definitely three things. First, that the casual crowd who will not enter a Church will come to some extent into a public hall such as the Auditorium. Next, that it needs a peculiar kind of sermon, of worship, and of music to draw them. Last, that this peculiar kind of service must be both interesting and simple. The man on the platform must really understand his business. . . . The Auditorium services have been a lesson—what the Americans would call an 'eye-opener'—to all who are interested in the Church and its work. And it is almost quite certain that what one man has done another man can be found to do also."

There is no doubt at all that here we are face to face with a problem which the Church ought to make a great effort to solve. Multitudes of young people are growing up in all our cities and towns, who, to all appearances, are completely out of touch with any religious influences. Many of them have attended Sunday schools, but have never acquired the habit of Church attendance, or, if they have acquired it, have subsequently fallen away. They are not vicious, but often thoroughly respectable, with many virtues, but God has apparently no place in their scheme of life. On Sundays they are in our city streets, or down the harbour, by the sea-side, up the mountains; anywhere but in Church. And their number is increasing day by day.

What is the Church to do? It is much more easy to point out the disease than to find an effectual remedy. It is a debatable question as to whether the desired result would be achieved by multiplying Sunday evening services in halls. It might be urged that drastic reforms should be effected in our Sunday evening services in Church, to make them less formal, more simple. The Archbishop of Melbourne dealt with the subject in St. Paul's Cathedral on Sunday, December 28th, as follows:—

"There were certain problems demanding attention in Melbourne. There was one fact arresting the attention of everyone, that, while the doors of all Churches were open, there remained many people who refused to come inside. He did not say that the Cathedral services were not well attended—the present congregation was proof against that—but there were thousands in the street outside, and in other streets in the city, who were out simply for their own amusement, and were entirely forgetful of God. This problem was reproduced in every city in Australia, and the press was asking if nothing could be done to meet it; had the Church no duty in the matter, no message for these careless people? It was very perplexing. People's needs were so different but no particular service would suit everyone. Some people had asked him to change the Cathedral service, making it more popular. But the Cathedral was the home of sacred music, the service was fully appreciated by present worshippers, and they had to be considered. He felt that the solution did not lie in that direction. But there was a solution, and he hoped that next year an effort would be made to arrive at it. Special services, conducted by special men, were in contemplation by the Church authorities. Large and suitable buildings would be erected, and it was expected that by Easter a man

would have been selected as head of a new city mission, with the title of chief missionary of all city work. It was a task which would take some years to accomplish, and he asked for patience, but its result should be to bring to many people a new message and a new hope."

We cannot, at present, suggest any final solution of the problem. Possibly some of our readers may have some practical ideas on the subject, which they might send to our correspondence column. Our aim is merely to ventilate the question with the hope that some more active steps may be taken to win the outsiders back to God.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Appointments.

Canon Archdall, who has resigned the Parish of Penrith, has received from the Archbishop license to officiate generally within the Diocese. He has also been summoned to the Synod.

Rev. F. L. Palmer has been appointed by the Archbishop to be Minister in the Mission District of Denham Court and Rossmore.

## The Archbishop's Letter.

The Archbishop, writing a New Year's Letter in the January number of the "Sydney Diocesan Magazine," says:—"As a Church we must show initiative and courage and faith. Neither in Diocese or Parish can we afford merely to rest upon the past. Undoubtedly in certain of our widest hopes such as Reunion, it is our wisdom to make haste slowly. As I have often said I am no advocate of temporising, and other irritating experiments such as removal of restrictions as to communicating, or mutual opening of pulpits; but none the less we must avoid intensifying differences and we must seek to understand. In the Diocese I want to see a higher standard of liberality generally, especially as regards the stipends of the clergy. I should like to see on a wider scale what I gratefully recognise in certain individuals, and those by no means always of the well-to-do. We must not be content until we really obtain something of a system of diocesan and parochial finance, as I have said more than once. Of immediately urgent needs I am anxious to see the Emergency Fund of £500 for the Mission Zone Fund raised without delay. This extra contribution is a necessity if that great and useful Fund is to continue its mission unimpaired."

"Of active organisation I hope that we may see the ranks of the Lay Readers largely recruited, and a more fully developed plan of cases. A Celebration of Holy Communion followed after midnight. The attendances were lessened to some extent by the stormy weather. St. Andrew's Cathedral was well filled, the Precursor, Rev. E. N. Wilton, being the preacher."

"In reform of customs none is more clamant than that we cease to desecrate Good Friday by opening the Royal Agricultural Show for money making and carnival on that solemn day. I am glad to observe that in England a Guild of Divine Service has been established among the Methodists, having one object the better keeping of Good Friday. But, I fear that it is upon Churchmen that the share of responsibility must be laid for the present condition of affairs; and it is to Churchmen that we must look, to devise and to obtain a remedy."

"As regards another social evil, I should like to commend the little pamphlet upon Betting and Gambling by Dr. Denton Thompson, Bishop of Sodor and Man, in that excellent penny series called the 'English Church Manuals.'"

## Home Mission Fund.

The Advent offertories for the Home Mission Fund are well up to the standard of previous years. In some cases there is a falling off, but in most parishes there is an increase. An appeal is to be made for more collectors in parishes, as the present number is inadequate.

## A Clergyman for the Federal Port.

We all know that Jervis Bay is the port of the Federal Capital, Canberra. Ecclesiastically it is in the Parish of Nowra, of which Rev. A. C. Perkins is Rector. With the assistance of grants from the Centennial Fund and the Home Mission Fund, Rev. L. C. Ferris has been appointed as Curate in the Parish, and will reside at Jervis Bay to minister to the spiritual needs of the residents in that district.

## Anniversary of the First Service in Australia.

In Macquarie Place on the afternoon of Sunday, January 25, a service will be held in commemoration of the first service ever held in Australia. The members of the C.E.M.S. will assemble at the Cathedral and march in procession to Macquarie Place. The services of the State Military Band have been kindly promised for the occasion, and the Archbishop will give an address.

## Welcome to Canon and Mrs. Cranwick.

The Record Reign Hall at St. John's, Glebe, was tastefully decorated on the evening of January 1st to welcome home the Rector and his wife, who had that day returned from India. New Year's Day is about the worst possible time for a meeting, as everyone is holiday-making, but the Hall was well filled. Rev. R. H. Pitt Owen, who has acted as Locum Tenens, occupied the chair, and warmly welcomed Canon and Mrs. Cranwick. Rev. R. Rook spoke on behalf of the neighbouring clergy, and representatives of the congregation and choir joined in the hearty welcome. Canon Cranwick, in replying, gave a most interesting account of his travels, especially emphasising the great needs and opportunities in India. Appreciative reference was made during the evening to the work of Rev. R. H. Pitt Owen as Locum Tenens, and of Rev. P. S. Moore as Curate. A welcome was also extended to Rev. O. V. A. Abram, who has just taken up the duties of Curate in the Parish.

## St. Bede's, Drummoyle.

For six months the Rev. T. Quinton, of the Melbourne Diocese, has been acting as Locum Tenens at St. Bede's, Drummoyle, during the illness of the Rector, Rev. T. D. Reynolds. Before his return to Victoria, a Farewell Social was held, and Mr. and Mrs. Quinton were given some handsome presents. The congregation gave Mr. Quinton a leather suit-case, and from the Confraternities he received a dressing-case. Mrs. Quinton was given a cake-tray, and set of forks, and Miss Quinton was the recipient of a silver hand-bag. Several friends were at Circular Quay with bouquets of Sydney's lovely wild flowers to bid Mr. Quinton and family God-speed as they left for Melbourne in the Macedonia.

## Watchnight Services.

In many Churches in Sydney and suburbs, the close of the year 1913 was marked by solemn Watchnight Services: in some cases a Celebration of Holy Communion followed after midnight. The attendances were lessened to some extent by the stormy weather. St. Andrew's Cathedral was well filled, the Precursor, Rev. E. N. Wilton, being the preacher.

## NEWCASTLE.

## Commission of Enquiry at Stockton.

In December last a commission consisting of the Dean, the Registrar, and Mr. Berkeley, appointed by the Diocesan Council, examined witnesses in the Parish of Stockton as to present and future problems confronting the Parish. The commission will report to the Diocesan Council, and the result is awaited with interest.

## The White Memorial at Denman.

The White Memorial to be placed in the Parish Church will take the form of a reredos of wood, the design for which the Bishop has kindly undertaken to obtain. So far £40 has been either promised or received for the purpose, and it is expected that the total amount will be quite £50.

## Progress at Grestford.

A sale of work held at Lostock proved a great success, the nett proceeds amounting to £108. The Church is to be repaired and painted, and the Parish Hall renovated.

The debt on St. Mary's Church, Allyn Brook, is now under £100. Four years ago about £800 was spent in re-building the Church.

## CRAFTON AND ARMIDALE.

## Warralala.

A very pleasant surprise was given Rev. H. Jobson at the last meeting of the Parochial Council, when a cheque for £25 was unanimously passed to enable himself, wife, and daughter to take a month's holiday. Very kindly allusion was made by all present as to the excellent position they were now in financially since the Vicar took charge of the parish, and it was intimated that a similar sum would be available annually. The new Church of St. Paul, at Kelly's Gully, costing £265, was dedicated by the Rural Dean of Narrabri, Rev. W. D. Villiers Reid, on December 30th, in the presence of a very large congregation. Afternoon tea was much enjoyed outside the Church after the service. The Vicar and his wife left on 31st inst. for the Lower Clarence, returning via Stanthorpe in the beginning of February.

## RIVERINA.

## Induction.

Rev. A. E. Frost has been inducted as the first Vicar of the combined Parishes of Broken Hill. The work will be carried on on the lines of the Bush Brotherhood.

## VICTORIA.

## MELBOURNE.

(From our own Correspondent.)

## The Bishop of Nelson.

Bishop Sadlier, of Nelson (N.Z.), is being warmly welcomed by his many friends in the Diocese. He was the Celebrant at the Farewell Communion Service in connection with the departure of the Rev. P. W. and Mrs. Stephenson for Peshawar, India, last week, and afterwards addressed the farewell meeting in the C.M.A. Rooms. At a subsequent meeting of some clerical brethren he gave an interesting account of the work of the Church in the Diocese of Nelson, and, by the way, is letting his friends know of his need of a Van for work in the backblocks, and of a Motor Launch by which to send the ministrations of the Church to the isolated settlers on the shores of the Sound.

## The Home Mission Fund.

The Home Mission Fund (B.M.F.) has been successful in reaching the amount necessary to enable the Diocesan authorities to claim the special gift of £200 which was conditionally promised. The total amount, including the special gift, is £3600—the highest for many years. Without doubt this is largely due to the devoted energy and organisation of the Organising Secretary, Rev. R. J. E. Hayman.

## New Vicarage at North Carlton.

A Service not frequently held in Australia took place on Saturday afternoon, December 27th, at North Carlton. The Archbishop of Melbourne dedicated a house recently purchased for a Vicarage by the Vestry of St. Michael's Church. The Service was a simple and impressive one, and the Archbishop was assisted by Rev. C. W. T. Rogers and Rev. C. H. Barnes, the present and former Incumbents of the Parish. A number of parishioners were present, and joined heartily in the ceremony. In the course of a brief address, the Archbishop mentioned that during the past six years 26 Vicarages had been provided in the Diocese. Most of these had been erected or purchased by the aid of a stimulating grant from Diocesan funds. In the present instance £200 had been given, conditionally upon £300 being raised by the parishioners. The house is a substantial brick dwelling, with a plain exterior and a compact and well-fitted interior. It stands on a roomy plot of ground within a few minutes' walk of the Parish Church. The price paid was £950. During the 20 years of its existence the Parish has paid nearly £2000 in rent for hired houses.

## Vicarage Burned.

During the morning of December 31st, a fire caused by a spark from a copper fire at the residence of Rev. W. McKie, which is attached to Holy Trinity Church, in Urquhart-street, Coburg. The rear portion of the dwelling, which was constructed of wood, was burnt out, while the remainder of the house, which consists of stone, also suffered severely. Seventeen firemen succeeded in getting the flames under control, and prevented them from spreading to the Church. The building was insured with the Commercial Union Co. for £375. Much sympathy is felt for Mr. McKie, who was just leaving the Parish after a brief locum tenency. His furniture and library were destroyed. We believe that they were not insured.

## The C.E.M.S. Hostel.

A most interesting experiment is being tried in Melbourne, under the auspices of C.E.M.S. A Hostel is shortly to be opened in commodious premises at 108 Albert-street, with the special object of training leaders among men. There are thousands of men in Australia alone, in whom God has kindled a desire to serve. If the opportunity these men present is to be seized, then the C.E.M.S. must have leaders. With a good supply of such men, consecrated to the service of God, the possibilities of the C.E.M.S. are unlimited.

Rev. A. B. Tress, Secretary of C.E.M.S. in Victoria, will be Warden, and Mrs. Tress has undertaken the domestic arrangements. All who know Mr. and Mrs. Tress will fully realise how effective the management will

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be. The Hostel is intended for the use of men engaged in business or professions during the day, who will live together, paying a reasonable amount for their board and lodging. They will have opportunities for quiet devotion and training, and will be expected to live a life of service. Every member will be asked to pledge himself to give every Sunday—apart, of course, from annual holidays—and two nights a week to such C.E.M.S. or general Church work as may be allotted to him by the Warden. The work will, of course, be varied, but it will include Work in C.E.M.S. Branches, Home Mission Work, Social Work, and Deputation Work. Time will be given for recreation, so that life at the Hostel may not only be useful, but also socially happy.

There must be many men in the Metropolis of Greater Melbourne who would make more of their lives by entering the Hostel. There are, no doubt, also many young men in the Country who contemplate life in the City, and who have been brought up in good homes as Churchmen. What an opportunity does this Hostel present for such!

The Hostel will be open early in 1914 (date will be duly advertised). All desiring to enter should make early application, in the first instance, to the Rev. A. B. Tress, C.E.M.S. Office, Cathedral Buildings, Melbourne, who will be glad to give further information if desired. Terms from £1 1s. per week.

#### Church of England Grammar School.

The council of the Church of England Grammar School, Melbourne, has decided to inaugurate a system of school houses similar to that in vogue in many of the English public schools, and has arranged to open the first of such houses under the personal control of Mr. Matthew Wilson, B.A., and his wife. Mr. Wilson has been on the teaching staff of the school for over eighteen years, and is widely known in public school circles. The house will be known as "Rusden House," and is the property of the school, being the gift of the late Mr. G. W. Rusden. It is situated on the top of Punt Hill, a fine healthy locality, and handy to the school. Accommodation, with sleeping-out quarters, is being provided for twenty boarders, and the house will be ready for occupation at the beginning of the first term in February.

#### Christ Church, Brunswick.

Dean Stephen, on Sunday afternoon, December 28th, dedicated a handsome brass Communion Rail in Christ Church, Brunswick, recently presented by Mrs. Sumner, of Stony Park. The Dean spoke in words of high commendation of the vestrymen and workers of the Parish, who without outside help and in face of great difficulties, have accomplished wonders in recent years, leaving the incoming vestry free of debt, to take steps to extend the seating accommodation of the Church.

#### BALLARAT.

The Home Mission Sunday School Collections for the Diocese amounted to £231 7s. 5d., about £30 more than last year.

#### QUEENSLAND.

##### ROCKHAMPTON.

##### Ordination.

On St. Thomas' Day, the Bishop admitted the following to Priests' Orders in the Cathedral:—Revs. W. E. Cargill, P. J. E. Demuth, B. S. Hammond.

#### WEST AUSTRALIA.

##### PERTH.

##### A Gift from the King and Queen.

At the prize distribution at the Church of England Grammar School, Guildford, the Headmaster (Rev. F. U. Henn), announced that the King and Queen had graciously consented to present the Bible for the Lectern in the new chapel of St. Mary and St. George in the school. The Bible is to be a fac-simile of that used in the royal chapel at Windsor.

#### TASMANIA.

(From our own Correspondent.)

##### Confirmation.

On Sunday afternoon, December 21st, there was a Confirmation Service at St.

John's, Launceston, when Bishop Mercer administered the Rite to 50 candidates—36 females and 14 males—or, with private Confirmation, etc., 62 in the week in St. John's Parish. There was a good congregation, and the Service was an impressive one, as the large number of Confirmees renewed their vows. In an after-talk with the candidates, the Bishop mentioned that 12,000 Confirmees had passed through his hands since he had come to Tasmania. He counted them all in future as his personal friends, whenever and wherever they met. The Rector of the Parish and other Clergy assisted.

##### Induction Service.

On Sunday morning, December 21st, the Rev. H. N. Baker, M.A., was formally installed by the Bishop of Tasmania as Rector of St. John's, Launceston. The ceremony took place at the 11 o'clock service, at which there was a very large congregation. The Bishop said that during his time as Bishop of Tasmania he had seen the Parish of St. John's pass into the charge of three Rectors—Revs. Beresford, Bryers, and Baker. They were all men of strong personality, yet every one quite different. He ventured to say that their new Rector would be as strong a man as any of them. He was a deep reader and thinker—not a dabbler on the surface of things. He pleaded for their loyalty and help for their new Rector. He had a splendid opportunity at St. John's, and with God's blessing he felt sure he would make the most of it. He commended him to their loving sympathy and support. St. John's embraced every grade of social life, and also possessed many hard workers and loyal men and women, who loved their Church, and would strain every nerve for it. He pleaded for more tolerance and broad-mindedness in their religious views. Let them be High Church, Broad Church, or Low Church—but at least let them be something definite and conscientious. He made no secret of the fact that he was a Broad Churchman. But, to whichever party they belonged, he asked them to have a kindly feeling for, and sympathy with, one another. As men were diversified, so must shades of opinion always be. He referred to the beauty of the building comprising the new part of St. John's. He looked upon the completion of that part of the Church as one of the chief events during his stay among them. He had much

more to say to them, but as he would be preaching his farewell sermons in that Church early in March, he would leave it till then. There was a strong choir, and a number of Clergy assisted at the Service.

##### Lectures for Men.

On Sunday afternoon, December 28th, at St. John's Church, Launceston, the new Rector (Rev. H. N. Baker, M.A.) inaugurated his series of monthly lectures for men. These addresses are intended primarily to deal with religious problems from the men's point of view. There was a good attendance, and those present followed the address with close attention, and joined heartily in the service. The preacher dealt with a recently-published book by Mr. Winston Churchill, entitled "The Inside of the Cup." He chose this book, he said, not that he wished to advocate its opinions as his own, but because, having been so widely read and discussed, it called for comment. The book, it may be mentioned, has created great interest in America, England, and Australia. It raises religious problems which face the modern Church and the modern man. The speaker outlined the story, so that those present might better follow his arguments. His main contention was that without faith in the Divinity of Christ there could be no real uplifting of men. They must feel their beliefs, and live up to them, if they wished to carry weight with their fellow-men. A frank criticism of the book followed, and from it many useful lessons were deduced. Other addresses will follow.

#### NEW ZEALAND.

##### Bishopric of Waiapu.

The Synod of the Diocese of Waiapu will meet on Thursday, January 22nd, to elect a Bishop in the place of Dr. Averil, who has been appointed to the Bishopric of Auckland.

##### The Marsden Centenary.

On Christmas Day, 1814, Rev. Samuel Marsden landed in New Zealand, and preached the first Christian sermon in that land. He was accompanied by other Missionaries—Messrs. Kendall, Hall, and King. The centenary of the first proclamation of the Gospel of Peace will be suitably commemorated in the Dominion this year.

##### EVIL SPEAKING.

Beware of that bane of social life, evil speaking. Pray for the spirit of love, which is the spirit of truth, for you can never know anyone without sympathy or love, and take care how you speak of those you have not yet learned to love. Never talk of others' faults, without necessity, and avoid those who do.

The more of a true friend you are, the more true friends you will have.

## Problems and Principles.

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

### II. THE LORDSHIP OF CHRIST.

There is nothing more fundamental to any form of historical Christianity than the frank recognition of the Lordship of Christ. Historically the adoration of Christ as God, and submission to Him as Lord, has been the distinguishing mark of Christianity in contrast with Unitarianism and other non-Christian religions.

These latter have often been perfectly willing to find our Lord a great Prophet who worked mighty miracles, and was inspired of God; but they always declined to adore in Him God manifest in the flesh. It is their attitude towards our Lord that reveals their speculative origin, and shows that they are not of the truth which makes us free, and alone can make us wise unto salvation; for the fundamental note of all historical Christianity is its insistence upon the fact of the Lordship of Christ.

##### The Apostolic View.

The Apostles were distinguished from all other Messianic preachers by their declaration of the Lordship of Christ. Nor was this a deformity of their doctrine. It is the great truth which has given its efficacy to the message of the Kingdom of God, and redeemed the world from the moral and spiritual torpor, the sleep of death, in which non-Christian lands are sunk. The exhortation, "Sanctify in your hearts Christ as Lord," is not an ephemeral part of the apostolic message. It is the very end and aim of God's eternal purpose in Christ Jesus.

Unless it be the fact that the miserably inadequate preaching of the truth has actually meant the sanctification of Christ as Lord in the hearts of earth's noblest sons, there is perhaps nothing more wonderful in the whole history of the Christian Faith than the Apostles' confession of Christ as Lord. When we remember what "Lord" meant to a Jew, when we realise that it was the Covenant name of God—the unnameable name which ought not to be pronounced by Gentile lips, it is certainly a wondrous thing that Palestinian Jews could ever bring

themselves to hail One with whom they had eaten, One whom they had known in all the limitations of a human life, One whom they had seen die an agonising and wholly shameful death, as Lord. When Stephen cried "Lord Jesus, receive my spirit," every Jew present heard the Name of names associated with that of the Galilean carpenter. When St. James wrote of "our Lord Jesus Christ, the Glory," he was giving his half-brother the personal name of the ever-living God and presenting His personality to the world as the eternal Personality of God.

Certainly there must have been most cogent evidence to have brought such a conviction home to the minds of the Apostles and first Christians. The evidence cannot have been less than overwhelming. The marvellous life, and teaching with authority, the mighty works alike failed to convince the disciples that Christ is God. Nothing less than the Resurrection could have done it. Only personal and intimate contact with Him after the veil of His humiliation had been rent from the top to the bottom by the experience of death, and resurrection to immortality could possibly have brought slow and stubborn Jews to the perception of the Lordship of Christ. Once, however, this had been achieved, those who had perceived the wondrous fact did not cease to confess their faith in Him and to exhort all who heard them to "sanctify in their hearts Christ as Lord."

Nor can it be said that their efforts were unavailing. The constant witness of the worthiest experience of nineteen centuries is to the fact that Christ is Lord, and that personal experience of Him inevitably extorts from the sturdy doubter the sublime confession—"My Lord, and my God."

##### Influence on all Life and Thought.

Nor did the confession of Jesus as Lord end with words. It meant, and must still mean, the absolute recognition in every department of life and thought of the Lord Jesus Christ as veritably and indeed the eternal and ever-living God. It leaves no room for any department of our life and thought apart from Him. It necessitates the blessed slavery of heart and intellect and conscience to the expressed will of our Lord Jesus Christ whatsoever it

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may be. Either He is God or He is not. If He is, then the attitude of those who perceive the fact is one of absolute and joyful submission. If He is not, let us be honest and cease to give the Carpenter of Nazareth a title which it is blasphemy to give to any mere creature.

There will not, I fancy, be much difference of opinion between members of the Christian Churches as to the whole-souled recognition of our Lord's sovereignty in the moral and emotional realms. Despite some ominous indications in recent theological literature, the insistence on the perfection of our Lord's moral example and teaching will be passionately asserted by the overwhelming majority of Christian scholars, and even the Unitarians would resent the suggestion that He does not claim our whole-souled allegiance in the emotional realm.

With regard to the intellectual realm, there is much that is lacking, to our shame and sorrow, in the recognition of the Lordship of Christ. The whole-souled self-surrender to the Christ of God which characterises many men in the emotional and moral realms gives place in the intellectual realm to a spirit of self-assertion and scepticism which does not hesitate to assert that our Lord cannot, on account of His Incarnation, demand implicit trust in the details and even in the fundamental presuppositions of His teaching. A treatise by the lamented Cambridge scholar, E. A. Edghill, which was honoured with a Preface by another Cambridge divine, Bishop H. E. Ryle, for instance, frankly tells us that our Lord's methods of interpretation of the Old Testament were wrong! Such a statement is not an assertion of error in matters of detail; for it is a commonplace of modern theology that our

gracious Lord learned what was the Divine purpose for Himself by the study of the Old Testament Scriptures. He who increased in wisdom and stature learned His Father's will from His Father's Book. Hence the position taken up by my lamented friend really undermines all true belief in our Lord's certitude as to His Divine Mission. Any such theory as this, however, conflicts with two facts of such profoundly vital character that they override all minor considerations that, apart from them, might give us reason to adopt the view. In the first place, our Lord is sinless. In the second, He is God.

#### Error impossible for Christ.

Since it is quite impossible to think of error entering into the thought-world of God, error is only conceivable in the Saviour on one of two assumptions. Either He is not God and we have believed in vain; or, else, He became God gradually. Now, the latter would either give us a finite and, therefore, unthinkable God; or, else, would bring us perilously near the Buddhist idea of absorption in the Divine Being—for it would mean that the human personality of our Lord had been absorbed in the Divine Personality. In either case, rational Christianity of the historic type would be impossible, and the rationalist is right when he tells us that our faith is vain.

Such faith is only truly rational when we are prepared to carry it into every department of our lives and to absolutely submit our intellectual judgments to the Lord of Glory as well as our moral and emotional experiences. This attitude is made supremely scientific by the indubitable fact of our

Lord's sinlessness. No modern psychologist would say for a moment that either our hearts, or our conscience, or our intellect worked by itself. On the contrary, everything goes to show that whatsoever we do or know affects us in every part of our being. This being the case, our intellectual judgments affect our moral judgments, and vice versa. Hence it is undeniable that sin does impair the intellect and that intellectual error impairs the precision of our moral judgment. The existence of sin in a human personality is a guarantee of error. Sinlessness is a practical insurance against error.

In these circumstances, we who sanctify in our hearts Christ as Lord cannot by any means admit that He who when He was on earth could say "I am the Way, the Truth and the Life," was a misleading Guide in respect of any matter whatsoever on which He spoke. On the contrary, as scientific thinkers we are forced to the conclusion of His absolute inerrancy both by the certain historical facts of His sinless humanity and by the unanswerable test of personal experience that He is verily and indeed our Lord and our God.

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## Young People's Corner.

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

My Dear Young Friends,

I suppose you have all been enjoying your holidays, and most of you are enjoying them still. Perhaps you have been by the sea-side, or up in the mountains, or in the bush. I hope you have had a really good time, and that you do not forget to thank the good God, who gives you so many blessings. I am sure you know the best way to thank Him, as the General Thanksgiving in our Church Service says, "not only with our lips, but in our lives." God is pleased when we love and trust the Lord Jesus Christ, and try to do His will.

Well, now I wonder how many young people, in this holiday season, have found time to answer the questions in the "Record" of January 2nd? Perhaps you will say: "You ought to know, Mr. Editor!" But I don't know, and I will tell you why. There is a printer, who prints the "Church Record," and, to get it out in time, he has to get what he calls "copy" as early as possible. I wonder why the articles and news for a paper are called "copy"? I really don't know. So on account of the printer's desire for "copy," I am writing this letter before the answers to the questions in the "Record" of January 2nd have reached me. But next week I hope to tell you how the boys and girls have sent them in. Have you posted yours yet? If not, there is still time, if you get a copy of last issue.

With every good wish,  
Your affectionate friend,  
THE EDITOR.

January 9th, 1914.

#### Rules for Scripture Competitions.

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

#### QUESTIONS.

##### 2. Members of Christ.

The second question in the Catechism asks: "Who gave you this name?" Answer. "My God-fathers and God-mothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." You see that three great blessings were given to you when you were baptised. We think of this last week, you were made "a member of Christ," the other two will come later.

Put the Title "2. Members of Christ," at the head of your paper.

##### JUNIORS (under 12).

1. Members are the parts or limbs of a body; what does St. Paul say (in Ephesians i.) is the Body of Christ?
2. St. Paul tells us in I. Corinthians xii., when we were made members of Christ's Body. Write out the verse.

#### STATEMENT TO BE SIGNED BY COMPETITORS.

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

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

Yours faithfully,

Date.....

3. Write out a verse in Colossians ii., which tells what part of the Body is Christ Himself.

4. If we wish to be true Members of Christ, and not merely Members in name, what must we do?

##### INTERMEDIATE (under 15).

1. Write out a verse in St. John iii., and another in Galatians iii., which show that we are made Members of Christ and of the Church at our Baptism.

2. In the Body of Christ, of which we are Members, there are joints and bands, like nerves and arteries, binding the Members and the Head together. Write out two verses in Ephesians iv., and one in Colossians ii., which show this. What are these joints and bands, which keep us in touch with Christ?

3. Our Lord uses the figure of the Vine and Branches to teach us that we depend on Him (St. John xv., 1-10). From this passage show (a) What is necessary if strength from Christ is to flow through us? (b) What becomes of the branch which bears no fruit?

##### SENIORS (under 18).

1. In I. Corinthians xii., and in Romans xii., St. Paul teaches us that in the Church of Christ, as in the human body, all members are not alike. State in your own words, illustrating from verses in these chapters, what is the result of these differences.

2. In St. John xv., 1-10, the Lord uses the figure of the Vine and Branches. From that passage show (a) What are the conditions of fruit bearing? Give verses in Galatians which tell what the Fruit of the Spirit is. (b) If the conditions are not fulfilled, what will be the results to the branches? What is the meaning of these statements?

3. Baptism made you a Member of Christ. How can you retain your membership? Can you forfeit it?

#### THE TROOPER AND THE SWEEPER.

Archdeacon Westcott looked down upon the faces beneath him—the faces of the boys of Sherborne, of which ancient school he had formerly been headmaster for seventeen years.

What could he tell them that would strengthen those young characters as they went out into life? He turned to St. Peter's first letter, and read the following words:—"For he that will love life, and see good things, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace and ensue it."

"Boys," he said, after a pause, "those two verses, quoted by St. Peter from the thirty-fourth Psalm, are a picture of what a Christian gentleman should be."

"If you take them as a standard for your own lives you do not know what influence you may be chosen to exert over the lives of others. May I tell you a story that proves this?"

"Just after I left Sherborne I went out to India to stay with my brothers who are working there for Christ, and it was while I was with them that this true incident came to my knowledge."

"A regiment of Sikhs was stationed not far from us—you can picture them to yourselves, gallant soldiers as they are. They are not bound by the laws of caste in the same way as some of their fellow-countrymen, so they employed as servants to themselves a number of sweepers, or outcasts."

"Amongst these was one man who acquired quite a touch of fame in the regiment, fame built on the best foundation. He was never known to lie, nor to swear, nor to

steal: he answered with courtesy all who addressed him. In other words, he carried out the instructions that St. Peter quoted from the Psalms. But, of course, the soldiers knew nothing of those, and they only thought that he possessed unique qualities for a sweeper."

"One day a trooper made up his mind to find out the secret of it all, and when next he met the sweeper he stopped to question him."

"I've been watching you closely," he began abruptly. "Why is it that you tell no lies, speak no profane or angry words, never touch what is not yours? There must be a reason."

"The sweeper looked up. 'There is a reason,' he said."

"From his pocket he drew out a little book. 'This you are,' he added simply. 'I am trying to live my life something like the Life that is described in this book. That is all.'"

"The trooper examined it curiously. It was the Gospel of St. Luke."

"He said little, but he thought the more. He bought a Bible and read it diligently, musing over it in secret, facing the problem which it brought upon him. At last he went to his Colonel."

"If you please, sir, can I have leave of absence for a short while? I have made up my mind to be a Christian, and I want to go to the missionaries to ask for baptism."

"The Colonel did not show his surprise. 'What brought you to this conclusion?'"

"The life of a sweeper." And the trooper told the story.

"The Colonel was not one of those officers who hold the opinion that the life of a single Christian soldier in a regiment is an impossible thing. He congratulated the trooper upon his decision and granted him leave."

"The trooper was baptised, and is to-day a whole-hearted Christian."

"Boys," it was the sweeper's life that won the trooper, and it was the life of the one perfect Christian Gentleman which was reflected in the sweeper's. Will you take the same life as a standard for your own?"

—Kay, in "Our Boys" Magazine."

## Notes on Books.

"Christ in the Social Order," by W. M. Clow, D.D. Professor of Pastoral Theology and Christian Ethics, United Free Church College, Glasgow. (Hodder & Stoughton, 5/- nett.) Received from Messrs. Angus & Robertson, Sydney.

Those who have had the privilege of reading Professor Clow's earlier volumes, e.g., "The Day of the Cross," and "The Secret of the Lord," must have been struck with his keen insight into human character, his ability to estimate the temper of our time, and the sweet reasonableness with which he wields his facile pen. In the volume now under review Doctor Clow enters a somewhat new field. He endeavours, as the preface states, "to set the sources and issues of the social unrest of to-day in the light of the ethics of Christ." In doing this the author has been careful to steer clear of either economics or politics. He shows that social unrest is a disorder or disease of society, and is as old as humanity.



It has as its background some wrong which is situated in the ideal of society, in the employer, or in the employed. Having stated this, the writer goes on to examine the problems of poverty and wealth, of capital and labour, and further, the problem of the work and status of women; while he shows very clearly the part that modern education and the granting of the franchise have taken in the unrest. He then reviews some of the great solutions, such as Individualism, Collectivism, and Evolutionary Socialism, with which men have tried to meet the problem; following this with a statement of the social ideal of Christ, further explaining that our social unrest is largely due to the discrepancy that there is between the ethics of Christ and the actual state of social conditions amongst us. Jesus Christ came to make new men, and therefore the cry "Christianise the social order," or "Socialise your Christianity," are in themselves of no avail; there must be a new birth. "Bring," says the writer, "the social ideal—the Kingdom of God—into the hearts and lives of men, and therein the solution of our social unrest lies." Dr. Clow then goes on to deal with the question of the stewardship of wealth; he examines the sources of poverty in a most illuminating fashion, after which follow discussions on the obligation of capital, tenure of land, and the modern revolt of woman. The place of the Church in social reform is ably discussed, while in the chapter on the unconsidered horizon the author asks some pertinent questions regarding Western and Eastern nations, and shows that supremacy is no longer the prerogative of Europe. Industrially and commercially the great non-Christian races are coming into competition with the West—features which are of profound import. "Only as Christ, and all Christ stands for, is regnant in the social order, will social unrest cease, because its problems will then have been solved." The book is one which should be read and pondered, certainly its publication is most timely.

"The Divine Challenge," by W. J. Dawson, D.D. (Hodder & Stoughton, 2/6.) Received from Messrs. Angus & Robertson, Sydney.

Messrs. Hodder & Stoughton have placed Christian readers and preachers under great obligation, in reprinting and placing within reach of everybody the volumes of The Man to Man Library. Included in the series is "The Divine Challenge," by Dr. W. J. Dawson. The volume, as indeed the whole series, is calculated to appeal to the modern thoughtful young man. Dr. Dawson's style is virile and strong, with cultured and helpful. He has one passion, the mastery of Jesus Christ in human life; and we cannot but feel in the several chapters dealing with the great question "Do men believe in Christ?" the power of Christ in the times of His disciples and the richness of fellowship with the Living Lord, that he gets down to the deep places of men's lives and, under God, makes abiding impressions. The author has not failed to grasp the spirit of this age, nor does he hesitate to point out the pitfalls which confront the youth of to-day. He has wisely estimated the intellectual and philosophic confusion which abounds in many directions, and then rings out the Divine Challenge in the fervent hope that his readers may be brought under conviction and be led to feel that the Christian life is the highest act of reason, and should be the summit of man's noblest ideals. We appreciate the thought that profession has very little weight with men now-a-days; it is the life that counts, and we doubt not that many who read this volume will be clarified in their Christian conduct, and will be inspired with nobler purposes.

"Respectable Sins," by the Rev. John Watson, D.D. (Ian MacLaren). The Man to Man Library. Hodder & Stoughton, 2/6. Copy received from Messrs. Angus & Robertson.

This is a book of sermons and addresses by the late Dr. Watson, edited by his son. The first six papers are on "respectable sins," e.g., temper, jealousy, bigotry, etc., and were published in the "Sunday

Magazine," in 1901. But most of the sermons in the book have not previously appeared in print. They are especially for young men. Four deal with the question: "Why a young man is not a Christian?" and eleven tell "Why a young man should be a Christian." Dr. Watson is always interesting, and no one, whether young or old, can read this book without being stirred to fight more vigorously against sin, and to seek to be a more faithful servant of Christ.

"The Facts of Life, in relation to faith," by P. Carnegie Simpson, D.D., author of "The Fact of Christ." Hodder & Stoughton. 3/6. Copy received from Messrs. Angus & Robertson, Sydney.

This is a most interesting and helpful book. We have dealt with it on page 3 of this issue under "Current Topics."

Silent Hour Booklets. (1) "The Holy Father and The Living Christ," by P. T. Forsyth, M.A. D.D. 1/3. (2) "The Silent Looks of Christ," by G. H. Knight. 1/3. (3) "The Crown of Thorns," by G. H. Morrison, M.A. 1/3. (4) "Four Psalms," by George Adam Smith, D.D., LL.D. 1/3. Copies received from Messrs. Angus & Robertson, Sydney.

These are books of a devotional type, and will well repay perusal in a quiet hour.

## The Bystander.

### About Sermons.

We all know that the primary object of church going is not to hear sermons. We go to church to give, rather than to get; we go to worship God, to "render unto Him the honour due unto His Name." That is my deep conviction, and as a result, I have always deemed it my duty and privilege to go to church each Sunday, whoever the preacher may be, or, even if there be no preacher at all. I was brought up to think that any person passing a whole Sunday, and failing to attend church at least once (provided he was able to go) was committing sin. I think so still, for it is robbing God of the worship which is His due.

Admitting all this as an axiom which ought to require no proof, yet I find as I sit in my seat in church that the sermon has a great interest for me. Much as I appreciate the various parts of our Service, I somehow look forward to the coming sermon as the climax of the whole. If there are several Clergy present it is interesting to speculate which is going to preach, and as he ascends the pulpit I think what a glorious opportunity he has, and sometimes, though by no means often, when he descends the pulpit stairs again, I reflect upon an opportunity which has been lost.

### What is the object of Sermons?

A recent writer in the "Churchman" (a lady) said she had listened to over 2000 sermons and gave her views upon them. She placed first in her estimate of sermons "Those which do me good," and second those which teach me something. I think I agree with her; certainly as regards number one. The main object of sermons is to do people good. I knew a man once, an earnest Christian man, who told me that he did not remember ever having heard a sermon which did him any

good. Was it due to something in the man, or had he been unfortunate in the preachers he had heard. Personally my experience is just the opposite. The greatest spiritual blessings which have come to me have come through sermons. The beginning of a conscious spiritual life, the deepening of experimental religion, the building up in the most Holy Faith, these have all come to me through sermons. Perhaps some of my readers will write and tell me their experiences in this connection.

### The Preacher's view of his Sermon.

Well, I often wonder as I listen to preachers what their view of the sermon is. Some appear to believe they have a message to deliver, and speak earnestly from the conviction of their hearts; others appear to be saying something because they ought to say it, and expecting no results; "they aim at nothing, and hit it."

I remember an Australian Archdeacon, afterwards a Bishop, relating in his church an anecdote concerning his own family. His little boy, who was ill, was suffering from insomnia. Nothing succeeded in putting him to sleep. One day his father was sitting by his side and the little chap said: "Father, I think if you would preach me a little sermon, I could go to sleep." I have never heard the moral which the Archdeacon drew from this incident, but there are preachers under whom it is difficult to keep awake. The fault is surely with the preacher. He ought to make it impossible to sleep while he is speaking, at any rate for the normal hearer. The secret of successful preaching is summed up by Bishop Phillips Brooks, as a message through personality. The sermon should contain what the preacher believes to be a message from God; but not merely a message in which the messenger has no interest, but a message which has burnt into his own soul and is a living reality in his own life. Such a preacher, under normal conditions, will keep his hearers' interest and attention, even if he has no great gifts of eloquence.—F.L.A.

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

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VOL. I., No. 3.

SYDNEY, JANUARY 16, 1914.

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## Current Topics.

The general message of the Epiphany is the Manifestation of Christ. The Festival itself tells how

**Sundays** He was, as Child, manifested to the Gentile  
**After** Magi, and the Sundays  
**Epiphany.** after Epiphany further develop the thought of manifestation, showing step by step how the Divine Life of Jesus Christ, the God-man, was exhibited through His words and actions.

On the First Sunday we have in the Gospel the one recorded incident of the boyhood of Jesus; as we should say, His Confirmation, when He was made a son of the law, and allowed to go to Jerusalem for the Passover. Then the first consciousness of His Divine nature and calling seems to have come to Him, and to have revealed itself to others. In His Father's House, studying His Father's Book, about His Father's business, the higher sphere of duty beckoned Him, and for a while called Him away from His ordinary life. To His mother's question: "Son, why hast thou thus dealt with us?" came the answer, "Wist ye not that I must be about My Father's business?" He recalled to her the secret of His birth, and glorious destiny. He had come on earth to do the Will of His Heavenly Father. In the Collect for the Day we pray that we may perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same. The Lord Jesus, even as a boy of twelve, was the very embodiment of that prayer, leaving us an example that we may follow in His steps.

Now that the text of the Bishop of Uganda's letter is available, we begin to wonder why there has been so great a stir about the Kikuyu Conference.

We have heard that there is danger of "dividing the Church of England in twain," and the Bishop of Zanzibar talks of "heresy," but when we examine the facts it all seems to be "a storm in a tea-cup." In face of a united Mohammedanism, and a united Roman Catholicism in East Africa, it has been sought to unite in some kind of federation (without compromising the position of any) those Christians who are at one in seeking to proclaim Evangelical Truth, though different in their ideas of Church government. The Bishop well says: "Whatever may be thought of the detailed proposals, it is difficult to see how anyone who has at heart the ideal of Christian unity can object to the aim."

We have been told that the Bishops of Uganda and Mombasa have been "giving everything away." So far as the essentials of the Anglican position are concerned they have given nothing away. Nothing has been settled; the resolutions of the Conference are headed "Proposed Scheme of Federation." No Church and no Society stands committed. The setting up of an East African Church, independent of historic Christianity, was never for a moment contemplated.

The mistake has been in thinking that the aim of the Conference was to amalgamate existing Churches and Societies. This was never thought of, but the desire was to prepare the way for the ultimate union of native

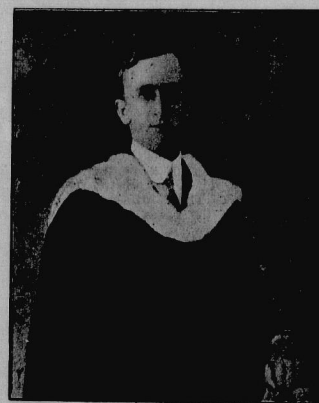
Concerning the united Communion which closed the Conference it is best to give in full the Bishop's own words: "The Celebration of the Holy Communion at the close of the Conference stands apart from any general scheme of Federation. That it was celebrated in a Church belonging to the Established Church of Scotland was due in a sense to the accident of place, no Church of England building being available. The service itself followed throughout the order in the Book of Common Prayer; the generosity was on the part of the Scotch Mission in lending their Church for an English service. The admission of Nonconformists was certainly not without ample precedent. It was an exceptional occasion—an occasion which no one present is ever likely to forget. To repeat at such a moment from a common participation might be justified by rule, and dictated by a stern sense of duty; but it would have been in a sense to nullify the whole spirit of the Conference. We cannot but feel that, in the circumstances, the Master Himself would have justified the action, as His Presence beyond all question hallowed the scene."

In the columns of the Sydney "Daily Telegraph" is proceeding a lengthy correspondence on the question: "What do we believe?" The letter which opened the discussion is signed "Perplexed," and with some points raised by this writer we propose to briefly deal. He says, "Do we believe? And if so, what? Are we Christians?"

Of course the answers to these questions depend on the people who are indicated by the pronoun "We." At the end of the letter we find his definition: "I am speaking of the vast majority, the men and women of the world, of ourselves in short as an average mass. What do we believe?" It is somewhat difficult to define the belief of "an average mass." In Australia we have inherited Christian ideals, which have to some extent expressed themselves in our social and national life, and influence the words and actions of the "average mass." But if we ask the question: "What do we believe?" it is a question for the individual.

Many have broken away from all religious observances, and seriously profess no belief. Others for various reasons keep in outward touch with some Christian Church, and live in a way which is obviously un-Christian. Whatever their profession may be, it is clear that they are Christians only in name.

But there are still a large number, even in this twentieth century, who believe in the Christian Faith implicitly. They are not perfect, but they are striving.



Rev. P. W. STEPHENSON, B.A., Th.L.  
Missionary of C.M.A., Victoria.

Rev. P. W. Stephenson, with Mrs. Stephenson (who is a trained nurse), left Melbourne on December 30th for Peshawar, N.W. India. Mr. Stephenson will engage in educational work at Edwardes' College. He was trained at Ridley College, Melbourne, and subsequently was in charge of the Raywood District, in the Diocese of Bendigo.

Christians into one native Church. There is no giving up of Episcopacy, which remains as the only method of Church government in the Anglican Missions. But there is a Federation in the direction of a united organisation, to minimise differences, to secure, where practicable, united action to provide for the spiritual and moral welfare of native Christians, who move from one place to another, into the sphere of a different Christian denomination. The whole plan is to be submitted to "the ecclesiastical authorities of the Church of England," and our duty is to pray that they may be guided by the Holy Spirit of God to a right decision.