

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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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

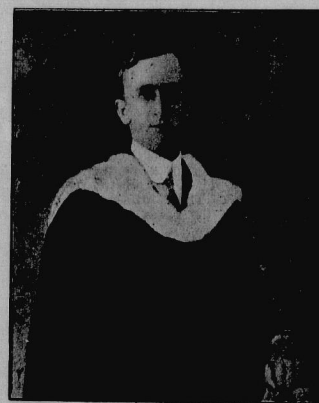
Concerning the united Communion which closed the Conference it is best to give in full the Bishop's own words: "The Celebration of the Holy Communion at the close of the Conference stands apart from any general scheme of Federation. That it was celebrated in a Church belonging to the Established Church 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 Edwards' 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.

ing by God's grace to live according to Christian ideals. They do believe that this world is mainly important as a preparation for the next, and that just rewards and punishments will be meted out beyond the grave. They do believe what they cannot understand. Who with any sense, does not? "He that will believe only that he can fully comprehend must either have a very long head or a very short Creed."

The writer contrasts the teaching of Christ with the ideals of the world, and says: "We cannot believe both?" Here we quite agree with him. The Lord Himself said: "Ye cannot serve God and mammon." The two types of service are antithetical. The Christianity of real Christians is not "a splendid hypocrisy;" it is the very inspiration of their lives.

January is the month of Summer Schools; Y.W.C.A. at Austinmer and Kyneton, Students at Mount Barker and Tweed Heads, C.M.A. at Austinmer and Ocean Grove. The Summer School is a delightful method of acquiring information, and receiving inspiration. A company of like-minded people meet together for a common object, to pray over, to learn about, to perfect methods concerning the advance of the Kingdom of God. The meetings are helpful, and the social side of the school is delightful; all are like one large family, dispensing with formal introductions, enjoying times of recreation, and all one in Christ Jesus. At our two C.M.A. Schools meeting this week, two genial Bishops respectively preside (Bishops Sadlier and Drutt), and all who know them will be quite certain that their presence will add a great charm to all the other attractions of a Summer School.

Ridley College, Melbourne.

A FOUR YEARS' RECORD.

Four years have now passed since the foundation of Ridley College; and its success in that brief period has been so marked that a short sketch of its history and recent results will not be out of place.

To begin with, as its name would suggest at once, it exists to supply a need which has been much felt in Victoria. There are many Evangelical Parishes in the various Dioceses, and a constant supply of Evangelical Clergy is imperative. More over, another strong reason existed for the establishment of this College. The promoters desired to see students for the Sacred Ministry brought into close touch with University life. Ridley College is therefore established adjacent to the University of Melbourne, and two of its students have already taken Degrees in Arts. A fine property was purchased for the College premises, and a neat little Chapel has been added for the use of the students. Speaking at the laying of a foundation stone for eight new rooms which were built during the year, the Bishop of Bendigo said that the founders of the College, recognising the

comprehensiveness of our English Church, felt that the Evangelical school of thought should have representation in our Schools of Theology. This course had been largely adopted in England, and while they had Mirfield, Kelham and Cuddesdon representing the one side, they had St. Aidan's, Birkenhead, and St. John's, Highbury, representing the other. The Bishop further quoted from the words of the Archbishop of Canterbury, and the Bishop of London, expressed in connection with the celebration of the Jubilee of St. John's, Highbury, which took place during last year.

The Archbishop of Canterbury, Chairman of the meeting, said: "I am genuinely glad to be allowed to take part in the commemoration of the jubilee of St. John's College. We do need colleges for the training and equipment of our Clergy; we never needed them more than now. Personally, I say quite deliberately, that instead of looking in these colleges for a dead level of uniformity of system of teaching or of usage, we need different types of men. That comprehensiveness and that variety in unity which exists within the large limits of the Church of England are themselves a characteristic of our Church, which I personally prize with an intensity which I cannot overstate. We need that variety, in my judgment, in our Colleges. I myself bless God for the good service which you in St. John's have rendered."

The Bishop of London wrote: "I am sure there are few matters which are of greater importance to the life of the Church than the training of the Ministry, and I well know of the valuable work which Highbury has done in the past fifty years. It has trained a long succession of earnest and faithful Clergymen, many of whom are, I am glad to say, working in this Diocese today. I congratulate the College upon all that it has succeeded in doing for the Church of the past, and I look forward with hope and confidence to an even greater period of usefulness in the years that are to come."

Ridley College stands for the same principles as St. John's, Highbury; and the warm approval of the fathers of the English Church expressed to St. John's is applicable to it. The College has been most fortunate in the appointment of the Rev. G. E. Aickin, M.A., as its first Principal, and to him is due in large measure its phenomenal success. At the close of the past year six men were ordained from Ridley College, and the student who stood first in the first-class honours at the Th.L. Examination was one of its students. These facts amply justify the existence of the College.

Two of the men who appeared in the honour list at the recent examination have been accepted by the Archbishop for work in the Diocese of Melbourne, and go to St. Jude's, Carlton, and St. Mary's, Caulfield.

But before closing this article it is well to emphasise the great need of students. There is no greater need than a constant supply of earnest, spiritually-minded young men, whom God has called—men capable of taking a good place intellectually during the College course, and in some cases, at least, of taking a University Degree as well.

There is reason to believe that the number of men offering for the Ministry is in some degree a reflex of the spiritual condition of the Church's life; and there should be watchfulness on the part of the Clergy, and constant prayer throughout the Church generally, that God may put it into the hearts of many suitable young men to make the Ministry their life work.

In common with other Colleges, Ridley will be open to receive new students at the beginning of March next.

You cannot build up the Church by throwing bricks at the preacher.

The Missionary Enterprise.

Indian Moslems and the Gospel.

A lady missionary with fifty years' experience in India, writes in the "C.M.S. Gazette" for December of the three stages through which the attitude of Mohammedans towards the Gospel has passed, viz., from contempt and enmity through fear to reverence and a desire to learn:—"When I was first in the Punjab the feeling was one of contempt and hatred. . . . Cases were not uncommon when the Bible was snatched from a missionary's hand, thrown to the ground and trampled under foot. . . ."

"Twenty-five years later we find a change. Hatred and contempt no longer, but fear of the Name of Christ and of the Bible. . . . The latter was looked upon as a bomb is nowadays. . . . To have a Bible in the house was dangerous, it might go off. . . ."

"Now all has changed. One meets mullahs and others who have their Bibles and read them. One finds men of all classes wanting to possess them. . . . In a college where regular Bible readings are given. . . . an occasional student will remark, 'We come to your college to learn the Bible. The Koran we learnt at school, but not the Bible, and it is as much our book as yours. We want to know it.'"

Chinese Students in Japan.

China, which has all along had no other aristocracy than that of learning, has for some years been gradually waking up to the great value of Western education. Those who can afford it go to Europe and America. But Japan is assimilating Western education as fast as it can. The Chinese have practically no schools or colleges in which they can specialise on any subject. It is easy to specialise in Japan, and Japan being at the gate of China is more convenient to reach; consequently many young Chinese of both sexes go there to be taught. The Chinese students now in Japan, numbering about 4,000 men, are in closer touch with their native land than those who go to Western countries. Since 1907 the Church Missionary Society has carried on an important Mission among these Chinese students in Tokyo, and in connection with the work a new Church was recently dedicated by the Bishop of South Tokyo. The Rev. W. H. Elwin wrote on July 6:—"To show the value of the Church I may say that directly it was finished six students were baptised in it and thirteen confirmed. At the opening service 150 were present belonging to five nationalities, and of all denominations. The strategic position is only equalled by the immediate opportunity for influencing all parts of China from this great centre."

A Marvellous Change.

Rev. Charles W. Abel, of Kwato, New Guinea, has sent a cheque for £30 to Dr. Whitelaw Thompson, of London, as a first instalment from his Papuan people towards the London Missionary Society's deficiency. Mr. Abel made a journey right round his district, calling the Church members together, with the teachers, and laying the society's state of crisis before them. One Sunday at Bon he had nearly a hundred communicants from the neighbouring villages on the beach where twenty-two years ago Mr. Abel stood with a Samoan native helper, while the natives, drenched their preaching by beating drums. Now the natives are sending money from their earnings to enable the L.M.S. to avoid retrenching.

LIMITS OF BELIEF.

He that will believe only that he can fully comprehend, must either have a very long head, or a very short Creed.—Colton.

Personal.

Rev. W. M. Wilkinson, of the Diocese of Carpentaria, began some time ago a long overland journey from York Peninsula through the Northern Territory. He has reached Katherine, near the Roper River, and has started again on his arduous work.

Dr. Radford, Warden of St. Paul's College, Sydney, is conducting a Retreat at St. Wilfred's College, Cressy, Tasmania, this week.

Rev. K. D. Norman, Curate of Holy Trinity Church, Merriwa, N.S.W., has been appointed Rector of Gundy. The Parochial Council of Merriwa made him a presentation before he left the Parish.

Canon Burton, of St. Michael's, Christchurch, N.Z., passed through Sydney last week on his way to England for a year's rest.

Further duties are added to the ever busy life of the Archbishop of Melbourne, in his appointment as Chaplain-General of the Legion of Frontiers for Australia and New Zealand. The appointment has been made by the authorities in London.

Canon W. B. Andrews, of Norwood, Adelaide, arrived in Melbourne by the R.M.S. Morea last week, on a health trip. Captain Andrews, of the Morea, is a son of Canon Andrews.

The Archbishop of Sydney is enjoying a short holiday at Moss Vale.

Last Sunday week a stained glass window, erected by friends, was unveiled in St. Paul's Church, Redfern, Sydney, in memory of the late Mr. Edward Everitt, who was for 44 years in charge of the infant department of the Sunday School in the Parish.

After a visit to England extending over twelve months, Rev. W. R. A. M. Campbell has returned to the Diocese of Newcastle.

Rev. J. Stanley Wells, of Diamond Creek, Victoria, has received his B.A. degree, University of Melbourne.

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Victoria (Rev. G. W. Ratten), is resting from parochial duties, having undergone a heavy strain owing to his recent sad bereavement, when his son was killed at Kensington, N.S.W., and has proceeded to Renmark, S.A. His duties during his short absence will be filled by Revs. Hudson, Roach, McCoy, Lynch, and other Clergymen.

The Dean of Bendigo is spending his holiday at Lake's Entrance, Gippsland, and Canon Percival, Rector of All Saints' Pro-Cathedral, Bendigo, is having his holiday at Woodend.

Rev. A. W. Ethell has found it necessary to cancel his acceptance of the Curacy of St. Luke's, Burwood.

Canon Yates has been appointed as Missioner for the Diocese of Melbourne, and is expected to arrive about Easter.

Miss Gwynneth Morris has left the Staff of the Girls' Grammar School, Melbourne. She is the last of the band of sisters who founded the school, and made it what it is. Miss Morris has gone to live with her parents in Sydney.

Before leaving for Sofala, Archdeacon Neild was the recipient of many gifts from his parishioners at Wyalong. Addresses and purses of sovereigns were given to him at the two Wyalong towns, and also at many other centres.

During the absence of Canon Flower, Rector of St. Mark's, Darling Point, Sydney, Rev. A. M. Levick, formerly Rector of Grenfell (Diocese of Bathurst), and more recently Curate of St. Mark's, is acting as Locum Tenens.

Rev. H. S. Begbie, Rector of All Saints', Leichhardt, Sydney, left on Monday for England and America. The parishioners presented him with a purse of sovereigns to pay the expenses of the trip.

The Evangelical Movement.

III.

The Deadweight of Religious Indifference.

The Evangelical Movement was a great movement because it had to win its way against a tremendous resistance. Nothing less than the power of God enabled its leaders to stick to their guns. The Sadducees and Herodians were in power. Religious observances were regarded as useful conventional formalities. Above all there must be no disturbance of any kind. "Let sleeping dogs lie" was Walpole's maxim, and he lived up to it. Peace must be kept at any price. Comfort and security of property were the first considerations. Things must remain as they were. A fat purse, a full stomach, decent clothes, a comfortable home, a regular and respectable life,

to know one's place and to keep it, these were surely enough to fill the lives of all people who were possessed of plain, practical common-sense. Walpole is credited with saying that "every man had his price." It would also seem that everything also had its price. Whatever could be turned into money, or whatever money could buy was worth having. Nothing else need be worried about save the honour of a gentleman, and that was no concern of the vulgar multitude. "The prevailing grossness of tone had infected even the Universities. This is the unanimous verdict of such independent witnesses as John Wesley, Edward Gibbon, and Adam Smith. Gibbon says that his tutor 'remembered that he had a salary to receive and forgot that he had a duty to perform.' Through-out society, in every rank and class, there was a deadness to spiritual realities, there was an absence of vision, there was a lack of lofty ideals, the man with the muck-rake was the prevailing type, and governed the country. "If we would understand the work of the Great Revival, this dark side of the picture must be constantly kept in mind—a people coarse, brutal, ignorant, and a Church that had largely forgotten its mission, unspiritual, discredited, useless." [Balleine, p. 14.]

Why the Church was Dead.

The Church was largely responsible for this gross darkness of the people. It was a period of great material prosperity. The earlier half of the eighteenth century saw the way being prepared for the great economic revolution that set in about 1750. Trade was increasing, industry was expanding, capital was accumulating. England alone among European nations enjoyed peace at home and security from foreign foes, while her Empire was rapidly expanding. During the years 1750 to 1830, England experienced a great transformation in industry and commerce, in agriculture, and in social structure. The power of money was making itself felt as never before, and this was partly due to the statesmanship of Sir Robert Walpole, who really ruled England from 1727 to 1742. He persistently turned the attention of the people away from politics to trade and commerce and consistently favoured the moneyed men of the country. He soothed the susceptibilities of the dissenters, and steadily suppressed any vociferous Churchmen. Convocation was muzzled because High Churchmen and Low Churchmen quarrelled so violently. Earnestness and enthusiasm were discouraged. Walpole was jealous of the Church's power, and he deliberately worked to check her influence by seeing that men of his own sort were put into her high places. He steadily refused to allow Bishops to be consecrated for the Church in America. Thus the life of the Church was choked down by the action of authority. England needed peace and rest from political and religious strife, but Walpole's "peace" was the stupor of a sleeping draught.

The Church Becomes Worldly.

Still Walpole was not altogether to blame for the deadness of the Church, which was infected by prevailing materialism. Clergy and laity waxed lazy and careless of the true work of the Church. Livings were openly bought and sold. Parishes were regarded as sources of income, not as

The Call of the World!

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spheres of work. The "parson's freehold," became a piece of property. There was very little sense of pastoral responsibility. Many parishes never saw their Incumbents. Services were often irregular and very frequently were performed without any reverence or decency. An illpaid Curate was kept to discharge the minimum of duties in a group of parishes.

Not only was the Church weakened by the low standard of ministerial responsibility, it was deadened by the cold hand of a pretentious Rationalism. God was put away upstairs. He had made the world and wound it up and it would go on of itself till it was run down. Such was the essential teaching of the Deists. Even orthodox Churchmen believed that faith was purely a matter for the reason and the intellect. The emotional appeal of religion was suppressed and the mystic elements ignored. Enthusiasm was condemned. No wonder the faith of the many waxed cold. The Church lost grip of the people, especially in the newly developing industrial districts—where too often there was no provision whatever for their spiritual oversight. Thus faith and conduct were separated and faith lost its vitality.

A fourth reason for the deadness of the Church arose from the violence of party strife which wasted and dissipated the energy that ought to have been directed to keeping up a living faith that would make the Church realise her responsibility. When Christians quarrel they forget their duty to one another and to the world at large, which is, after all their duty towards God. The deadness of the Church was caused partly by the weariness that comes as a reaction from bitter party strife. Herein is a lesson for us to-day.

Summary.

These then were the causes of the deadness of the Church (1) party-strife with its consequent exhaustion of energy (2) a surrender to the temptations of material prosperity (3) loss of spiritual energy, and (4) the dead hand of an irreligious government, which was itself due to the fact that the members of the Church had become spiritually lazy and indifferent. They were suffering from too much prosperity, and being too comfortable their energies were relaxed, they became enervated, and were opposed to anything in the way of a change. They were afraid of a change for the better because it was so upsetting. It was this fear of being upset that was the greatest enemy to the Evangelical Movement. We can now measure to some extent the greatness of the Revival because we have analysed though briefly, the opposition it had to overcome. The Evangelical Movement had to win its way against the authorities of the Church and the State and against the rooted prejudices of the people at large. We too have our difficulties, but in the light of the past we can thank God, take courage and go forward.

But though England appeared to be sold into bondage to gross materialism, there were to be found many

who had not bowed the knee to the popular Baal of gross self-indulgence. The light of true religion, though dim in most parts of the realm, was kept burning brightly in many homes as in the Parsonage of Epworth where the Wesleys were reared.

Correspondence.

The Editor does not hold himself responsible for the opinions expressed by correspondents.

THE CHURCH AND SOCIAL REFORM.

To the Editor of the "Church Record."

Dear Sir,—Will you allow me to suggest a modification of some of the expressions used in your extract from the sermon by the Rev. Watts-Ditchfield, which you quote in your first issue? In his righteous zeal for social improvement, and his call to the Church to bestir itself for this important work, he seems to imply (p. 4) that this was the chief object of Christ's work on earth. e.g., He says in connection with this, that "Christ wept over Jerusalem; and mourned over Capernaum." But this was (Matt. 23) for their pride, hypocrisy, superstition, injustice, uncharitableness, unbelief, formalism, iniquity, and murderous bigotry, i.e., Christ's primary purpose was to convince men of sin; and so to lead them to repentance, and acceptance of God's free forgiveness.

Again he says: "Christ's miracles, almost entirely, tended in the direction of the material and physical improvement of man." Now Christ Himself said repeatedly that they were to test and develop faith; and to make men believe in Him. "If ye believe not Me, believe the works," etc., etc., Once more he says: "His words as Judge (Matt. 25) take cognisance only of what would be called to-day, 'social work,' and, strangely enough [if it were so?] omit all reference to what we are accustomed to regard as the purely spiritual needs of men."

Now the two judgment-parables (Matt. xxv., 1-29) evidently show that professing believers will be judged according as they have sought, obtained, and practically used, the Spirit of God; and the general judgment of all nations will be according to the help they have given others, so far as their conscience has taught, and their opportunities enabled them. So that reviewing the relative position of spiritual power and social reform, we find (as we do more or less distinctly all through Scripture) that the first is the foundation, and the second the superstructure. Let us all, and always, seek "first things first"; and then "not leave the second undone."

The experience of history teaches that the greatest and most permanent reforms have always been effected by the most "Spirit-possessed" men and Churches; acting on the souls of others. It is just because this is so that the Rev. Watts-Ditchfield's work has been so great and (we trust) will be so lasting. And we hope that no unguarded expressions he may have used will hinder that work, or cause its mainspring to be misunderstood, or its dynamic weakened for even a moment.

R. B. DICKINSON, M.A.,
(late Vicar of St. Luke's, S. Melbourne).

THE KIKUYU CONFERENCE.

To the Editor of the "Church Record."

Sir,—You quote in your leading article a point as to "whether the proposals agreed to at the Conference are made subject to the sanction of the central authority of the Anglican communion or not," and you add, "We trust they are." I should like to know who is this "central authority," and to what prelate has been given the right to abrogate the Thirty-nine Articles? The 34th Article gives certain powers to a particular Church, but not to any prelate.

As to the law on the subject let us take the statement of Anglican teaching taken from an article on Episcopacy, by Dr. Darwell

Stone, Pusey Librarian, Oxford, in the latest volume of "The Encyclopedia of Religion and Ethics." Having mentioned that in the Churches of the East Episcopacy is regarded "as essential in those who ordain," and that in the Church of Rome Bishops "are the only ministers of ordination," he passes next to our own communion: "In the Church of England great care has been taken to prevent the ministrations of any ministers who are not Episcopally ordained, and it is declared that 'from the Apostles' time there have been these orders of ministers in Christ's Church, bishops, priests, and deacons (preface to the Ordinal); but the phraseology used in the twenty-third Article of Religion, by not defining 'men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard,' stops short of requiring an opinion that in the abstract Episcopacy is necessary to the maintenance of the ministry."

Again, although there were three orders mentioned in the Apostolic Church, and there are the same three orders in the Church of England, I am not aware that the offices are stated to be identical. Moreover, in your quotation from the preface to the Ordinal, you quote "three" orders instead of "these" orders, and thereby leave it to be inferred that there were no more than three, whereas, the position of evangelist is recognised, and we are told that "they were scattered abroad," and "went about preaching the Word," Philip included, and in so doing they were only obeying the command in Matthew, whereby they were divinely ordained. Is, I ask, obedience to Christ to become a disqualification in the Church of England? I think this a much more serious matter than the one you mention.

A. W. J. FOSTER.

Thurnby, Guildford,
8th January, 1914.

[The words respecting "the sanction of the central authority of the Anglican Communion," which occur in the article to which you refer, were quoted from a letter of

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Dean Hensley Henson. There is no mention of any "prelate." The Bishop of Uganda himself says: "We could enter on no scheme of federation which had not the full consent of the ecclesiastical authorities of the Church of England." The Church in British East Africa, under the Bishops of Uganda and Mombasa, is not "an independent Church, but is part of the Church of England and subject to the authority of that Church. The 34th Article refers only to Ceremonies and Rites, not to Church Government. The substitution in the passage quoted from the Ordinal of "three," for "these," was, of course, only an accident. We gladly recognise that there are many diversities of gifts, and ministry, in the Church of God, besides those of Bishops, Priests, and Deacons.—Ed.]

The Air Gaslighting System.

To the Editor of the "Church Record."

Dear Sir,—May I, through the medium of your columns, ask for advice of any who have had experience with the Air Gaslighting System. We are anxious to light our Church in a more suitable way than the present (kerosene lamps).

At this distance from the cities it is difficult to inspect personally the different systems now before the public, or even to meet with those who have done so.

Yours truly,

H. LINTON.

St. James' Rectory, Wilcannia,
January 6, 1914.

Bible and Prayer Union.

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OTHER CORRESPONDENCE.

We have received many letters congratulating us on the first issue of the "Church Record," and expressing appreciation of its contents. We desire to thank all our correspondents for their good wishes, and would ask them to show their practical sympathy with us by seeking to enrol their friends as subscribers. We have been already much encouraged in this direction, but we wish to circulate the "Church Record" in all parts of Australasia.—Ed.]

N.B.—No notice will be taken of any letter which is not accompanied by the name and address of the writer (not necessarily for publication).

The Church in the Home Lands

Kikuyu Conference and C.M.S.

The following is the text of the Resolution agreed to by the General Committee of the C.M.S. on Tuesday, December 9th:—"That in pursuance of the resolutions of the General Committee of November 8, 1910, the Committee rejoice that further steps have been taken towards co-operation and mutual consideration between the Missions at work in British East Africa, with the full concurrence of the Bishops of Mombasa and Uganda.

"The Committee understand that at the United Missionary Conference, held at Kikuyu in June last there was no intention to take any steps involving alteration of the present ecclesiastical status of the Missions and nascent Churches in the field, but only such steps as the Missions concerned might rightly take with any necessary sanction upon the part of the Church authorities.

"Recognising that there are certain issues involved which primarily concern the Church authorities and which are not, at least at present, matters for consideration by this Committee, and without necessarily assent-

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EDITORIAL NOTICES.

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

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

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

BUSINESS NOTICES.

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

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The Church Record.

SYDNEY, JANUARY 16, 1914.

SUNDAY OBSERVANCE.

A conference on the above subject was held last month in the Chapter House of St. Andrew's Cathedral, Sydney. It was brought about by an invitation from the Sunday Observance and Social Reform Committee of the Diocese of Sydney, to similar committees in connection with other denominations, to discuss with them the possibilities of joint action in regard to the increasing desecration of the Lord's Day. The immediate outcome of the deliberations is, that a deputation is shortly to wait upon the Chief Secretary of N.S. Wales to urge upon him the desirability of a rigorous enforcement of the law dealing with Sunday trading.

Such a conference brings the whole question into prominence once more. One of the speakers ventured the opinion that Churchpeople themselves were largely responsible for the increasing laxity, by reason of their use of trains, trams and other means of public conveyance on the Lord's Day. This strikes the right note. For whether our views are on the conservative side or otherwise, there is undeniable evidence of a growing carelessness with regard to Sunday observance within the ranks of Churchgoers, which is more disquieting and threatens more grave disaster than does the open flaunting of the sacredness of the Day on the part of those who make no profession of religion. If Sunday travelling, golf-playing, dinner-parties, and social calls, on the part of Churchgoers represented a conscientious change of conviction with regard to the application of the principles of Sunday observance to modern conditions, those to whom such things are abhorrent might well afford to be tolerant and patient. It would be a conflict over principles, which could only result ultimately in a clearer vision of truth for all concerned. Nor do we wish to deny that some, who regularly indulge in such things as those above mentioned, may act with perfect conscientiousness in the matter. But it is to be feared that, in the great majority of cases, it represents a loosening of grasp on fundamental principles, an easy-going

compliance with popular tendency, a fatal concession to the world-spirit. For the very people who lay the most stress on the principle of "rest" as an essential in a Christian observance of Sunday, are found in practice by their Clergy to be for the most part those who are most lax in their regard for the principle of primary obligation—worship.

The large attendances at Church reported everywhere again this past Christmastide are certainly a matter for rejoicing and thanksgiving. But there is another side to the picture. Incidentally it serves to throw light upon the question of the number who are neglectful of their Communion during the rest of the year. Again, how many of our people find it too great a tax upon their energies to come to Church more than once on the Sunday? And a certain proportion are apt to feel exempt from further obligation if they have attended an early Celebration of Holy Communion, apparently content if worship comes first in point of time, and not realising that the essential thing is that it should come first in our minds in the making of our plans for the whole day, and that all the time it should occupy first place in our hearts.

However we may disagree on the negative side of the subject—as to the things that ought not to be done on the Sunday, surely on the positive, constructive side, we can all stand shoulder to shoulder. Every Christian of whatever communion must agree that the great call of the Day is to worship, and that now, no less than in Apostolic times, we must give heed to the words, "not forsaking the assembling of yourselves together."

The sovereign remedy, after all, for a disregard of Sunday is the touching of men's hearts with a desire to regard it duly. The call to worship needs to be sounded with special emphasis in our generation. In the fervour and joy with which Churchgoers seek the House of God on the Lord's Day, non-Churchgoers may be brought to at least a distant realisation of what they are missing, and be moved to a desire to "seek the Lord and His Face," and to "seek it evermore."

It is easy to take an optimistic view and to say that the apparent declension in regard to Sunday Observance is due to the complications of modern life and the strain of the civilisation of to-day. It is said with reasonableness that those who are shut up all the week should get as much fresh-air as possible on the Sunday. But the disquieting feature of the situation is, that attendance at Church has not increased in proportion as the hours of work have been lessened and opportunities for recreation during the week enlarged. Rather the reverse seems to be the case.

We face these melancholy facts because it is vital to the future of Christianity in Australia that they should be faced. But we face them optimistically, because of our faith that "the Gospel of Jesus Christ is the power of God unto salvation." The problem of Sunday Observance will have been solved when the Church, by the power of the Holy Spirit, has effectually made known "the mystery of the Gospel of Jesus Christ."

But in these days of laxness, Churchpeople generally need to be reminded

that if the work of the Church is to progress in this direction there must be all the greater zeal and activity on the part of her sons and daughters; in days of so much practical materialism there is all the sterner call to witness to the reality of things spiritual and unseen; in days when so many scorn the services of the Church we must prize them all the more highly and use them all the more earnestly. The maximum and not the minimum of Church attendance should be aimed at. We do well to seek legislative restraint upon Sunday trading. We do better for God, for the Church, for the nation, to seek with self-sacrifice to widen and deepen the influence of Sunday worship.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Anniversary Service.

With regard to the Anniversary of the First Service held in Australia, which will be observed on the afternoon of Sunday, January 25th, the procession will leave the Cathedral for Macquarie Place at 2.45 p.m. sharp. The Lord Mayor of Sydney has intimated his intention of being present officially in his robes, and the City Aldermen have been invited to accompany him. The Archbishop of Sydney and the Hon. Littleton E. Groom, Federal Minister, who will be the speakers at the service in Macquarie Place, will also march in the procession. All the leading churches have been invited to assist in forming a strong choir, which will march in robes immediately behind the band. Every Churchman who can be spared from parochial work on that afternoon is invited to make one in the celebration of this historic occasion. The banner of the C.E.M.S. will be carried, and a large muster of members and others is looked for.

C.E.M.S. Extra-Parochial Branch.

Many applications having been received from men who are either members of the C.E.M.S. or are desirous of becoming members but find difficulty in attaching themselves to live branches, because they reside in parishes where no branch exists, or where it has been allowed to become dead, it is contemplated to establish an Extra-Parochial Branch in connection with the Head Office to meet such men's requirements. Meetings for devotion will be held at the rooms, 28 Moore Street, and it is hoped that a trained body of men will be organised available for general open air work, and useful as missionaries to their fellows in their own parishes.

Glebe Church Homes.

The Archbishop has received from the legal representatives of Mrs. Walter Hall the deeds of the buildings and land connected with the Church of England Homes, Glebe Point. The institution was indebted to the extent of £4,900 to Mrs. Hall, who has generously presented the homes with the deeds of the property as a memorial of her late husband. There are three homes; one each for women, girls, and children. The Committee hopes to obtain a suitable site for an additional house for children in the country.

Christ Church, St. Lawrence.

Vigorous efforts are being put forth at Christ Church in the organisation of a "May Fair," to be held from May 7th to 9th, 1914. The object of the Fair is, "To raise at least £150 to place a screen round the base of the Organ, and to alter the Organist's gallery, and make it look presentable."

The Rector, Rev. C. M. Statham, is re-organising the system of his Sunday school, and is adopting a modification of the method of St. Sulpice.

New Hall for Wahroonga.

There is great need for a School Hall at St. Andrew's, Wahroonga. At a meeting held recently it was resolved to take steps to build a suitable Hall, at a cost not exceeding £700, as soon as the necessary financial arrangements could be made. One donor offered £5 per annum for five years, if six

others would do the same, and another offered £10 per annum towards the Hall.

New Church for Auburn.

A gift of £100 has been received towards the proposed new Church at Auburn. The Church Committee proposes to canvass the Parish for subscriptions between now and Easter. If a total sum of £300 can be raised by then, a promise of another £100 from a parishioner can be claimed. Less than £220 is now needed to claim it. Mr. Cyril Wilson has been appointed as Catechist to help the Rector, Rev. A. J. A. Fraser.

Y.W.C.A. Conference.

The Conference of the Young Women's Christian Associations, which was held at Austimur for ten days (from December 30th), was most successful. There were thirty-four delegates present, and they received much help in Bible and Mission Study, and also obtained a fuller knowledge of Y.W.C.A. methods. The delegates were from Auckland, Brisbane, and Melbourne, as well as Sydney.

The Universal Week of Prayer.

Each year a Universal Week of Prayer, in January, is arranged by the Evangelical Alliance. In Sydney meetings were held in the hall of the Y.M.C.A. The topics dealt with have been—"Thanksgiving and Humiliation," "The Church Universal," "Nations and their Rulers," "Missions," "Families, Educational Establishments, and the Young." The chairmen on the several days have been—Messrs. W. Arnott, W. Gillanders, E. K. Satchell, and Revs. F. V. Downing, Archdeacon Boyce; and the speakers, Revs. J. E. Carruthers, G. O. Cocks, J. Paterson, S. H. Denman, and N. J. Cocks.

CRAFTON AND ARMDALE.

(From Our Own Correspondent.)

Disastrous Cyclone in the Tamworth District.

According to the newspaper account the neighbourhood of Tamworth was struck by a cyclone on Friday last with disastrous results. The storm, as is usually the case, seems to have been confined to a narrow strip, Nemighi, some 3 or 4 miles west of the township, and Duri, 12 miles south, having suffered the most. Extensive damage has been done to lucerne flats, tobacco crops, and dwelling houses near Nemighi. At Duri, which is a new township, the Church has suffered heavily. A new brick church, which was opened only in March last, has been greatly damaged, only the brick walls remaining standing, and most of the furniture destroyed. This will be a heavy loss, as most of the Church families are new settlers who have had to contend with bad seasons and had borrowed money, which is still owing, to help to build the Church. Apparently also many of the farmers have suffered loss on their own property. The local store, a new brick building, was badly damaged, and the storekeeper, Mr. T. H. Payne, J.P., one of the chief supporters of the Church of England, was hurt. At the moment of writing, the exact amount of damage cannot be stated. Duri is the parish of West Tamworth, the Vicar of which is the Rev. L. Gabbott.

VICTORIA.

MELBOURNE.

(From our own Correspondent.)

Appointments.

Rev. Frank Lynch, B.D., has been appointed Chaplain of the Naval Depot, Williamstown. Rev. A. Law has been appointed Chaplain of the Church of England Home for Neglected Children, Brighton. Rev. A. J. Whyte, recently Locum Tenens of Leopold, has been appointed Curate of St. Philip's, Abbotsford. Rev. H. F. Goss, Locum Tenens of St. Luke's, South Melbourne, has been appointed to Hampton from February 1st next.

The Home Mission Fund.

The splendid total of £3600, constituting a record, which the Bishop of Melbourne's Fund reached for last year, included a sum of £150 raised by the Children's Boxes. This amount was presented at a special service at St. Paul's Cathedral on Christmas Day by the children representing some forty parishes. The Archbishop took the opportunity of expressing his appreciation of the interest shown by the children, and of

mentioning the pleasure it would be to them to remember in years to come that they had taken part in the first Christmas offerings made by the children to the Home Mission Fund of the Diocese.

An Encouraging Record.

During the ministry of Rev. J. B. Sharp at Christ Church, Brunswick, Victoria, a large number of young men have felt called to serve in the ministry of the Church. Rev. Charles Sage, recently drowned in Melanesia, was a choir boy there. Rev. F. Newton, Rector of Christ Church, Geelong, and now of Coburg, was scholar, teacher, and vestryman. Rev. F. Ingham, Vicar of Casterton, while a student at Trinity, was lay helper there. Rev. F. H. Peake, of Corryong, was chorister and vestryman. Mr. Clive Glauvers has left Brunswick to prepare for Holy Orders. Mr. Briggs, organist at Christ Church, is also preparing for the ministry. In addition to the above several young men from Brunswick are now acting as honorary lay readers in different Dioceses.

A Generous Gift.

Mrs. Nicholson, of Chelsea, has generously given a block of land at Chelsea, on which it is proposed to erect a new Church.

Services Appreciated.

Mr. William Bannister has been presented by the Rev. G. W. Ratten, Vicar of Christ Church, Newport, with a framed testimonial, as a token of esteem and as a recognition of valuable assistance rendered to the Church from its inception, twenty-nine years ago.

Welcome Home.

At a social gathering, held on New Year's Eve, when Canon and Mrs. Gason were given a very hearty welcome home by the parishioners of St. John's, East Malvern, the opportunity was taken to express appreciation of the excellent work done by the Rev. E. I. Gason, who acted as Locum Tenens during the Vicar's absence. The finances of the parish and its many organisations bear witness to the good work done, and the parishioners expressed their recognition of it by presenting the Rev. E. I. Gason with a purse of sovereigns, and Mrs. E. I. Gason with a gold wrist watch.

BENDIGO.

(From our own Correspondent.)

Presentation.

Mr. T. McKeon, who has been in charge of the Parochial District of Cohuna for the past eighteen months, has been presented with a purse of sovereigns by the congregation of St. Cranmer the Martyr, as an expression of appreciation of the splendid work he has done in that important irrigation centre. Mr. McKeon is leaving Cohuna in order to continue his studies at the Theological Hall, Bendigo.

Farewell.

A farewell was on Wednesday evening last tendered by the parishioners of St. John's, North Bendigo, to Rev. M. T. Jones, Th.L., and Mr. L. Beckerleg, Mr. Jones, who has been appointed to the Parochial District of

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it is wonderful how she accomplished all that she did, rarely free from pain. At first it was hoped that she would rally from her illness, but it was not to be. It was God's will to call her to Himself. All who knew her loved her. No more devoted servant of God ever lived. Truly her works follow her.

NORTH QUEENSLAND.

St. Peter's, West Townsville.

A tender has been accepted to effect alterations and additions to the Rectory; the work is to be completed by February 26th. The Rector, Canon Williams, in his Parish "Messenger," expresses keen appreciation of the kind messages received at Christmas time from most varied sources, viz., "Thursday Island, Cardross, Ingham, Hughenden, Cloncurry, Maryborough, Brisbane, Ipswich, Sydney, Yass, Freemantle, Christchurch, and dear Old England."

WEST AUSTRALIA.

PERTH.

A Curious Mistake.

Canon Moore, Rector of St. John's, Freemantle, W.A., had a curious experience about a fortnight ago. When cycling down the street he was surprised to see an excited crowd round his Church. No sooner was he observed than the people called out, "There he is." A man, who proved afterwards to be the bridegroom, angrily asked why he had not kept his appointment to marry him that morning. After some discussion it was discovered that the man had gone to the Methodist Minister by mistake, thinking he was arranging to be married in St. John's. Canon Moore, after the necessary preliminaries had been observed, performed the ceremony.

Goldfields Bishopric.

The Primate has expressed himself satisfied with the endowment provided for the new Bishopric. The Bishop of Perth will call together the electors during this month to choose the first Bishop of the Goldfields. He asks them to pray for guidance that they may choose right.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

Visitors.

Rev. A. R. Ebbs (Melbourne C.M.A.) paid a flying visit to Adelaide on his way to the Students' Summer School at Mount Barker. On Sunday, January 4th, he preached in St. Luke's Church, in the Parish of Magill, and gave addresses to the children and Sunday School Teachers at St. Bartholomew's, Norwood. On the afternoon preceding he met the members of the C.M.A. Committee in conference.

On Sunday, January 11th, Rev. J. V. Patton, of Moore College, who was also a delegate at the Students' Summer School, visited Adelaide and preached at St. Luke's in the morning, and in the evening at the Cathedral.

TASMANIA.

(From our own Correspondent.)

The Australian Fleet.

We seem here to be suddenly transformed into a miniature Portsmouth, owing to our having the entire Australian Fleet in our Harbour, and in town almost every other person is a sailor, so what with our naval friends in addition to the ordinary influx of summer visitors, our city seems full to overflowing.

The Y.M.C.A. has made excellent provision for the sailors in smoking and reading rooms, and also in special services, but we regret the Church has not been able to do anything in this direction. Possibly the fact that Chaplains are provided, led to the idea that nothing more was necessary, but judging from the success of other religious bodies, services, etc., would have been much appreciated.

The "Sealark," belonging to the Imperial Government, hence now a "rara avis" in Australian waters (no pun intended), together with the "Fantome," is also in the harbour for a couple of months, but these men attend one of the parish churches.

Visitors.

As usual, in summer, we have a fair sprinkling of clergy from the mainland seeking rest for tired bodies and jaded

brains. We have noticed for example Canon Archdall, Principal Davies (who is preaching a special course of much-appreciated sermons at St. George's), Rev. R. B. Robinson, of Sydney, the Rev. Maurice Kelly and Rev. Eric Thornton, of Melbourne, here, and rumour has it that more are to follow.

NEW ZEALAND.

CHRISTCHURCH.

Teachers' Training Week.

During this week an interesting experiment is being tried at Christchurch. Sunday School Teachers are gathered together under the auspices of the Christchurch Sunday School Teachers' Association for a week of training. We wish them every success.

C.M.A. Summer Schools.

NEW SOUTH WALES.

(From our own Correspondent.)

Even at this early stage indications point to the Seventh Summer School of the C.M.A. now being held at Austimner, as an occasion which will ever cling to the memories of those who attended. From the very commencement on Saturday evening, a high spiritual note was struck.

The School is a large one, with a membership of over 200. There are representatives from many parts of the State with visitors from Melbourne, and all have settled down splendidly—in private and boarding houses, and under canvas. Punctually at 7.45 Mr. C. R. Walsh, Vice-President of the C.M.A. took the chair, and after the Incumbent (Rev. O. S. Dent), had offered a few words of welcome, he, on behalf of the Association, cordially welcomed the members of the School, telling of the hopes the Committee of

the C.M.A. had of it. Mr. Walsh then very gracefully handed the School over to Bishop Druitt, who at once proceeded to the chair. There was then a season of prayer, after which followed the Bishop's address, wherein he gave as the motto: St. Luke 24, 49, "Power from on high." The Bishop went on to say that there were three dispensations of power (1) Power belongeth unto God (2) All power is given unto Me (3) Ye shall receive power. Thus God who to the Jew was far away, came nearer until in the New Testament, He is present in the heart of man.

Sunday proved a very hallowed day. Bishop Druitt was the preacher at the morning service, taking as his text, Acts 17, 27, "That they should seek God, if haply they might feel after Him and find Him though He is not far from each one of us." Truly this was a stirring message—dwelling as it did on the going after God of the non-Christian nations of the earth. A special beach service was held in the afternoon under the guidance of Revs. H. Arnold and W. P. Hubbard, but unfortunately the rain greatly interfered with the attendance. At the evening service in the large marquee, there was an over-flowing congregation. Rev. W. T. C. Storrs gave a stirring address, telling of the fields white unto harvest, and the greatness of the call for workers. So moved was the congregation that the greater portion stayed for a very solemn and heart searching after meeting—a feature of which was silent prayer.

Monday came in wet, but this fact did not damp the spirit which seemed to mark the whole School. Many gathered in the early morning for intercession and for the Bible reading on "The Missionary Message of St. John's Gospel." There was a keen and attentive audience. Here Bishop Druitt excelled. With blackboard and chart and printed synopses, the opening reading proved most illuminating,

and there is every feeling that much blessing will be the result of the week's readings. After a short break came the first of a series of comparative studies on world religions by Rev. S. M. Johnstone on Animism. Then followed Archdeacon D'Arcy Irvine, dealing with the great Swanwick Conference in England, asking, in conclusion, whether Swanwick had a message for C.M.A. This he answered in a strong affirmative. Canon Charlton clearly and briefly dwelt upon C.M.A. and its present responsibilities, and urged our realisation of the call not only to maintain what we have pledged ourselves to do, but even to press on to greater things. The evening meeting proved a never-to-be-forgotten time. Rev. J. W. Ferrier and Dr. C. H. Kellaway were the speakers. The former gave a masterly statement of the call to evangelise the depressed classes of India, while Dr. Kellaway gave a stirring message on Medical Mission work, and of his own call to the field. The Rev. W. T. C. Storrs then gave the closing meditation on "Equipment of Power." We shall never forget this, and many were stirred and drawn near to God. Already men's hearts are moving, and we are counting upon even greater things.

VICTORIA.

(From our own Correspondent.)
(By "Telegraph.")

The Victorian Summer School began its sessions last Friday at Ocean Grove, near Geelong. It promises to be a splendid School, 180 members being enrolled. The services on Sunday were most inspiring, the preachers being the Bishops of Nelson and Gippsland. Mr. E. J. Stock, a Melbourne business man, who recently visited East Africa, gave, on Saturday night, an eloquent testimony to the wonderful work done by missionaries in Uganda.

Problems and Principles.

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

III.

Student Christian Conference at Tweed Heads.

During the past week it has been the present writer's privilege to have attended the Australian Student Christian Movement's Summer Conference at Tweed Heads, and to have had an opportunity of observing the problems which confront Christianity in the student life of Australia. Certainly it would be impossible to say that this vital problem affecting as it does every department of Church life and activity ought not to be discussed in this series of articles, and no apology is therefore made for giving a brief account of this wonderful conference. Its character can be best described by saying that it combined the spirituality of Keswick, with the hard thinking of an ideal Church Congress. The element of controversy was entirely absent from the atmosphere of constant and earnest facing of intellectual and moral problems of the day; emotionalism was at a discount and the intellectual presentation of spiritual realities held the field with great and remarkable results.

The purpose of the conference was study, and much real work was done; the day began with Bible Circles on the subject of the Kingdom; they were succeeded by union circles in which problems of Student Christianity were discussed. Conferences on such matters as Bible Study, Home and Foreign Missions, followed. The afternoons were devoted to recreation, and the evenings were occupied by a prayer meeting, evening session, and devotional addresses.

Remarkable Conferences.

Two of the morning conferences, at least, will live long in the memories of those who attended them. On Wednesday Dr. A. C. Kellaway, of Melbourne, opened the conference on the call of the Foreign Field, with the most impressive address on Foreign Missions that it has ever been the present writer's lot to hear. His simple humble words, pregnant with personal experi-

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MELBOURNE.

ence, were manifestly of the Spirit of God, and will not soon be forgotten. The conference on Bible Study was remarkable for the extraordinary ability and courage shown by students in facing problems of the world and for their uncompromising testimony to the inspired Word of God, and the meritorious Christ of God.

At the evening meetings two addresses were delivered by the present writer on the Historic Christ; two by Canon Micklem of Brisbane on the Christ of experience, and one by Dr. Merrington (Presbyterian) of Brisbane on the authority of Holy Scripture. They were chiefly remarkable for their revelation of the extraordinary unity of thought and experience of three men belonging to widely different schools of thought. Rev. John Lawton of the Presbyterian Church in Sydney took the devotional sessions and gave a wonderful series of addresses which made the living God a present reality to many souls. The deep hush which fell on the meeting at the close of the last address will be an abiding witness to the objective reality of the Spirit's working among those who were present at this memorable conference.

Besides the official meetings of the conference, there were two other features that must be mentioned. A conference service was held in the Church of England on Sunday, January 4th, by the kind permission of the Rector, Rev. Henry Lilley, who has made his mark upon the life of the parish by his earnest spirituality, and has contributed largely to the success of the conference by his keen and prayerful co-operation with the student leaders; and an address on Foreign Missions was delivered on Thursday morning.

A United Communion.

A conference Communion was unofficially arranged by the Rector, and men of all schools of thought and most Protestant Churches knelt together and received the Sacrament of Christ's death and passion. Presbyters of the various Churches, according to the Church's rule, came up to the Communion Rails, and received together in the presence of the congregation, the sacred tokens, before sixty laymen, and women, participated. It was a most impressive witness to the fundamental spirit of unity that underlies all our divisions of organisation and varieties of thought, to see men of such various types as Canon Micklem, whose address had made a profound impression on the members of the conference, and Dr. Merrington, receiving together the Sacrament of Christ's Body broken, and his Blood outpoured, and it is no wonder that several who saw us as we left the Church, took note of the fact that our very expression showed that we had been with Jesus. What then should an outsider gather from the conference? The most outstanding facts would be the intense and vital spirituality of Student Christianity as it exists in Australia to-day; the stern earnest courage with which the Christian students of Australia are facing the problem of reducing the Christless democracy of Anglo Saxon countries under the sway of Him who is King of Kings, and Lord of Lords; uncompromising loyalty on the part of the whole of the rising Christian intellect of Australia to the authority of God's own Word, and its implicit trust in the inerrant Christ of God; the supremely important truth that if our moral difficulties have to-day an intellectual col-

ouring; our intellectual difficulties have essentially a moral basis, and to be attacked successfully, must be assailed from the standpoint of moral reality; and more than all the crying scandal of our unhappy divisions. It is nothing more nor less than a scandal that in the teeth of modern scholarship of the historic position of the Church of England, an old enactment should still operate and force Presbyters of Christ's Holy Church to ignore the sacred functions of brother Presbyters and practically to treat them as laymen.

[We regret that pressure on space compels us to hold over our report of the Mount Barker Student Conference till next issue.—Ed.]

SHORT VIEWS OF LIFE.

It was wise advice of Sydney Smith, when he said that those who desire to go hopefully and cheerfully through their work in life should "take short views"; not plan too far ahead; take the present blessing, and be thankful for it.—Boyd.

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THE FUNDS of the Association amounted last year to over £6,000

The Committee is planning for a large increase so that more Missionaries, now in training, may go forward. Large and small sums thankfully received.

THE HEADQUARTERS OF THE ASSOCIATION are in the Strand Arcade (Second Floor), Sydney, open from 9.30 to 5 p.m. to which Letters, Donations and all inquiries are addressed.

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Visitors and Friends are cordially welcomed to our C.M.A. Rooms.

Young People's Corner.

LETTER TO THE BOYS AND GIRLS FROM THE EDITOR.

My Dear Young Friends,

I thought that there would be some boys and girls who, even in holiday time, would like to answer the questions in the "Church Record." And I was quite right, for a fair number of answers have come in already. But I am like "Oliver Twist." Have you read "Oliver Twist," and do you know what he did. He lived in a workhouse, where the boys only got a very small bowl of porridge for breakfast, and one day he "asked for more." That is why I am like Oliver Twist. I "ask for more" answers from the boys and girls.

None have reached me yet from Victoria, or anywhere outside New South Wales. Perhaps you are going to send two or three weeks' answers all at once? We are in the Epiphany season just now. Some years ago a teacher asked her Sunday School class the meaning of the word "Epiphany." I wonder how many of you could give the right answer. One little girl gave a very funny answer. She said that Epiphany means "a railway porter." She had been told that it meant "manifestation," and she did not quite get that long word correctly. She thought it was "the man at the station," who, of course, was a "railway porter."

Well what does Epiphany teach us? It teaches us that the Lord Jesus Christ, when a small child, was manifested (or made plain) to some wise men, as God, and they worshipped Him and gave Him presents. I hope you all worship Jesus as God, in spirit and in truth, and offer Him gifts. The gift from you which He likes best is your heart. Have you given Him that? I hope you have.

Your affectionate friend,

THE EDITOR.

January 16th, 1914.

Since writing my letter I have received answers both from Victoria and South Australia.

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.

3. Children of God.

Three great blessings came to you when you were baptised. We thought of the first last week; you were made "a member of Christ." This week we come to the second great blessing: you were made "the child of God."

Put the Title, "3. Children of God," at the head of your paper.

Juniors (under 12.)

1. Write out a verse in Ephesians II. which tells what kind of children we are "by nature." Write also the answer in the Catechism which says the same.

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.....

2. In St. Luke XV., our Lord speaks of a son who was not obedient; what do we call him? What did his disobedience bring to him? What does this teach us?

3. Write out the verse in St. Luke XV. which shows what we ought to do when we have disobeyed God.

Intermediate (under 15.)

1. In 1 Corinthians XV., 22, St. Paul speaks of our belonging to two families; what did we receive from the 1st Adam? What did we receive from Christ? Write out verses in the chapter which refer to the subject.

2. In Hebrews XII. we are told what God will do for us if we are His true children. What will He do? Write out the verses.

3. Write out the verses in St. Luke II. which show what kind of a child the Lord Jesus was.

Seniors (under 19.)

1. In what way was Adam the Son of God, St. Luke III., 38? When he fell what came to all his descendants? Illustrate from Romans V.

2. In Romans VIII. and Galatians IV. St. Paul speaks of "adoption." At Baptism our adoption into God's Family was sealed. Explain what this means, and illustrate from Scripture.

3. From passages in St. Luke II. show how our Lord fulfilled His duties as a Son, (a) to Mary and Joseph; (b) to God.

GOLDEN KEYS.

A bunch of golden keys is mine,
To make each day with gladness shine.

"Good morning!" that's the golden key,
That unlocks every day for me.

When evening comes, "Good night!" I say,
And close the door of each glad day.

When at the table, "if you please!"
I take from off my bunch of keys.

When friends give anything to me,
I use a little "Thank you!" key.

"Excuse me!" beg your pardon!" too,
When by mistake some harm I do.

Or if unkindly harm I've given,
"Forgive me!" I shall be forgiven.

On a golden ring these keys I'll bind,
This is its motto: "Be ye kind!"

"Spectator."

A NOBLE EXAMPLE.

A story which cannot be too often told is that of the death of William Hugh, the newsboy of Gary, Indiana, who lost his life in 1912 to save that of a young girl whom he had never seen. She had suffered extensive burns through the explosion of gasoline in a motor-cycle, and when Hugh, a newsboy with a crippled leg, heard of it, and that only by the grafting of a large amount of cuticle could the girl's life be saved, he offered his crippled leg for amputation. He was warned that the operation might result fatally. "What's the odds," he said, "if it will only save her life? The leg is no good to me, and I have no friends to worry in case I die. Go ahead and cut it off." Such quiet heroism in a humble walk of life is truly inspiring, and reminds us of the spirit of self-sacrifice brought into the world by Christianity. "Greater love hath no man than this, that a man lay down his life for his friend."

From the "Canadian Churchman."

Notes on Books.

"The Threshold of Manhood," by W. J. Dawson, D.D. Man to Man Library. Hodder & Stoughton. 2/6. Copy received from Messrs. Angus and Robertson, 89 Castlereagh Street, Sydney.

Dr. Dawson was resident for five years in London and came into close touch with young men, gaining a close knowledge of the temptations, struggles and needs of city youths. In this book we have a series of addresses to those on "The Threshold of Manhood." They are full of force and power, and wise advice, and will be as helpful to young men who live in the cities under the Southern Cross, as to those in London.

"Sidelights from Patmos," by Rev. Geo. Matheson, D.D., or "Flashes of Modern Suggestion from the Ancient Apocalypse," a happy description of a series of studies brimful of brilliant and suggestive application of the principles of St. John the Seer to our present-day problems and life.

The author's affliction would seem to have contributed to a fine spiritual insight and a rare power of imaginative exegesis, though at times overstrained. In a good specimen chapter, "The Blending of Contrasts in the Kingdom of Christ," Rev. IV., 3, the "Rainbow like unto an emerald," is taken as emblematic of Christianity, with its perennial freshness and power. The history of Christianity has been the history of the permanent in the fleeting. . . . The secular institutions of the past are gone. . . . but the emerald remains. There are also touches of humour that help the reading, e.g., in "The Balance of Character," "Breath cannot be a quality standing alone." We want to know what is broad? Is it broad charity? Is it broad sympathy? Is it broad cloth? Is it broad humour? You speak of a broad platform; how high is that platform? Breadth without height is an idle thing. The volume is one of "The Expositors' Library"—a fine series of reprints for which the Christian public are indebted to Messrs. Hodder & Stoughton. Our copy is from Messrs. Angus & Robertson. 2/6.

"Jesus and I are Friends," the life of Dr. J. R. Miller, author of "Silent Years," Hodder & Stoughton. 3/6. Copy received from Messrs. Angus & Robertson, Sydney.

This is a most interesting book. The title is a phrase of Dr. Miller himself, "Jesus and I are Friends." It has been chosen as telling the life of Dr. Miller in five words. He was born in America, his parents being godly Presbyterians. He says: "I owe to my father's home the religious training which has meant so much to me in my life." The American Civil War took him from his studies in preparation for the ministry. He went as a delegate of the Y.M.C.A., caring for the bodies and souls of the soldiers. Afterwards he was Pastor of several churches, powerful as a preacher, and gaining the hearts of all by faithful visitations. But the main work of his life was as a writer, and by the pen he addressed an immense congregation. The story of his work and influence is amazing; it seems impossible that one man could do so much. Like Wesley, "the world was his parish."



and souls in many lands were blessed by him. This book should have many readers.

"The Gospel for an Age of Doubt," by Dr. Henry Van Dyke. Man to Man Library, Hodder & Stoughton. 2/6. Copy received from Messrs. Angus & Robertson, Sydney.

A volume which has reached its seventh edition must certainly have commanded wide attention. We have read it and will read it again and yet again. It is a book which is distinctly helpful. It has a message for to-day; that of the real and living Christ, and shows that the meaning of Christianity is that men and women are not merely to be saved, they are called to live and save others.

The critical faculty has been so strong with the result that there has been no little unsettling. Dr. Van Dyke meets this condition with the real and living Christ, and shows that the meaning of Christianity is that men and women are not merely to be saved, they are called to live and save others.

"The City of God," by A. M. Fairbairn, D.D. Hodder & Stoughton. Expositors' Library. 2/6. Copy received from Messrs. Angus & Robertson, Sydney.

This volume is one which requires hard reading and thinking. But then Dr. Fairbairn was one of the massive intellects of the latter part of last century. We cannot follow him altogether in the attitude he takes up on important theological questions, yet the book is one which every preacher and thinker should read. In the first chapter the writer deals with "Faith and Modern Thought," and rapidly surveys the philosophic and scientific movements in this day of restless inquiry and ceaseless search. He shows man's need of religion, and after expounding God's dealings with Israel, dwells upon the question of sin and suffering. He then places emphasis upon the historic Christ and the Christian's place in God's economy, bringing in as a climax, the City of God, wherein will dwell righteousness. The chapters in this book were delivered as sermons on special occasions. They afford much food for thought and are of the kind to brace and inspire.

The Bystander.

One Word More.

A boy was once listening to a preacher in Australia. After the service he said: "Mother, in his sermon Mr. P— said, 'One word more,' and then went on for a long time." Possibly we may have heard preachers do the same. Last week I wrote about sermons, and now on the same principle I will have "one word more," for the subject interests me.

What do the members of a congregation really want from the preacher? I have come to the conclusion that they do not want politics, or science, or details of deep scholarship, although all these may be used, in passing, to illustrate a subject. Still less do they want the latest "assured results of Higher Criticism," or elaborate addresses on apologetics. I rather sympathise with the old lady, who, after listening to a very fine sermon on "The Being of God," went round to the clergyman afterwards and said, "That was a grand sermon this morning, but in spite of all you have said, I still believe there is a God."

The Sermons People Need.

I have said something about the sermons which people do not desire;

let us turn to the other side of the question, and ask, what do they want? The answer is simple, they want spiritual help. Among the congregation, as they sit in their pews, decorous and self-restrained, are some longing for peace of soul, for the forgiveness of sins; some fighting with a great temptation, seeking a higher power to give them victory; some beset by doubts, needing a Heavenly Teacher; some in the depths of sorrow, without having a Divine Consoler. The cry from hearts like these is expressed in the words of the Greeks to Philip, "Sir, we would see Jesus." These people need the Gospel, the old, old story; they want the Bread of Life, and often look up and are not fed. The preacher may approach his subject from many sides, may enrich it with illustrations from many sources, but what the people want is a message from God about the good news of salvation in Jesus Christ.

Sermons I Have Heard.

My experience of sermons has been somewhat varied. Let me tell first of a few which appear to have failed in their purpose. Years ago I went to the Foundling Hospital in London on a Sunday morning. The bulk of the congregation was composed of the children; hundreds of them were there, tidy, well cared for, well behaved. There was also a general congregation, mostly visitors to London. The preacher began his sermon thus, without any text: "What are we, whence did we come, whither are we going?" It was a deeply philosophical discourse, in which there was no indication either that there was such a book as the Bible, or such a person as the Lord Jesus Christ. It might have been preached by anyone who had a belief, however vague, in God. I pitied the children, but discovered afterwards that they always had a popular preacher there to attract a congregation, that the Hospital might obtain financial support. The preacher was a man of mark. He is dead now; I will not mention names. But I was sorry for the children.

Twice I have been treated to discourses on the Book of Jasher. Returning to Sydney from England a quarter of a century ago I spent a Sunday in Melbourne; eighteen years after, returning once more to Australia, I spent another Sunday in Naples. In both cases, of course, I went to church, and it was the Sixth Sunday after Trinity, the First Lesson being

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2 Sam. I., and the text, "Behold it is written in the Book of Jasher." There was much scholarship, great learning, but the bones were very dry. Fancy feeding souls on "the Book of Jasher."

In London one evening I dropped in at a church in the city. The Vicar, who preached, had just returned from the Holy Land. What a privilege he had enjoyed, and how he might have informed our minds and stirred our hearts! But he did neither of these things. His text was, "The Cave of Adullam," and his sermon a description of the Cave and of the journey thither, without moral or application. The sermon reached its climax when he looked down at us from the pulpit and said, "You may smile when I tell you that your Vicar went to the Cave of Adullam on a donkey!"

Sermons Which Help.

But let me turn from such terrible examples of "how not to do it" to the brighter thought of the preachers who really help their people, and these are in the vast majority. I have heard many remarkable preachers—Mr. Spurgeon, Dean Farrar, Mr. Hugh Hughes, the present Archbishop of York, General Booth, Mr. John McNeil, Canon Fleming, the Bishop of Sodor and Man (Dr. Denton Thompson), Archbishops Tait, Benson and Temple, "Fathers" Ignatius and Stanton, and many others both in England and Australia. Much as I appreciated their great gifts, placed, as they were, at the disposal of their Lord, I wish to record my conviction that relatively quite as much good is done by preachers of average ability. In my last paper I said that the greatest blessings of my life had come to me through sermons. I can never forget that my first vision of the simple Gospel message came to me through what my friends who were with me called "a bad sermon." It may not have been eloquent, but it did God's work. I thank God for the multitude of preachers, without great eloquence or learning, who seek their message from God, in prayer, and by study of His Word, and who deliver that message believing that the Holy Ghost will convict the hearers of sin, and bring them to the Saviour, and make them day by day more like Him. F.L.A.

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

GREATEST TEST OF CHARACTER.

The greatest test of character is to be found in what is common, rather than extraordinary. It is easier for the soldier to be faithful in the rush of battle, when sustained by a catching enthusiasm, than to maintain a high tone of consistent principle under the many trials of daily drill.—Macleod.

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Current Topics.

The subject of the Second Sunday after Epiphany is the Manifestation of Christ as the Creator.

Second Sunday After Epiphany.

Year by year Almighty God, by the ordinary methods of nature, produces the fruits of the earth. At Cana of Galilee, as we read in the Gospel, the Lord Jesus Christ, by a word, manifested the same power in a more unusual way, by turning water into wine. The Lord of Nature, and the Lord of Grace, are one. The lesson is much needed to-day. We look out on the world of nature and see many things which are not easy to understand; but Christ stands behind nature in creative and sustaining power. He said, "I and My Father are one." In spite of many difficulties we are cheered by the thought that the God who made, and upholds the universe, is none other than the Father, of whose Person the Lord Jesus Christ is "the express image." So in the Collect we pray to the Almighty God, Who governs all things in heaven and earth, to hear the supplications of His people, and to grant them His peace all the days of their life.

A vivid illustration of the difficulties which the world of nature presents to faith is seen in the events which have been occurring in Japan. Millions of people in the northern district, Hokkaido, are near the starvation line through failure of the rice crop, and in Kiu Shiu, in the south, the terrible volcanic eruption at Sakurashima, has destroyed Kagoshima, a town of nearly 70,000 people, and many villages. Hundreds of lives have been lost, much property destroyed, and many survivors are homeless and destitute.

We stand appalled in the face of such disasters, and there is only one key which can unlock the mystery. It is the Cross of Calvary. There the most awful suffering was the means of the world's redemption, and brought blessing to mankind. St. Paul speaks of the whole creation, "groaning and travailed in pain, waiting for the adoption, the redemption of the body." We may then trust the loving Father always to bring good out of what seems to us unmitigated evil.

In the meantime our sympathy goes out to the Japanese people. We are glad to note that practical help will be forthcoming, and we trust that Australia will rise to the occasion, passing the barriers of race, and colour, and creed, thinking only of the dire human necessity. It has been said that the nineteenth century made the world one neighbourhood, but that it

is the province of the twentieth century to make the world one brotherhood. May Australia take a leading part in this great work in the present crisis.

And while helping to provide the material needs of those in distress, let us not forget to pray and work for the evangelisation of Japan, so that on the Land of the Rising Sun, "the Sun of Righteousness may arise, with healing in His wings."

When, in April last, the call came from China, asking for the prayers of Christians on behalf of the new Republic, some people imagined that the victory of the Christian Faith in China was near at hand. But old ideas, especially among a conservative people, do not die so easily. It is true that doors were opened, and are still open for Christian work and influence, as never before, and that this glorious opportunity constitutes a call to the Church of God to go in and take possession in the Name of the Lord. But there are signs that the door which has been so wide open, is beginning to close.

Reaction has set in. A recent cable message says that Yuan-Shih-Kai, the President, is seeking to revive the Emperor's sacerdotal office on New Year's Day. Under the old regime the Chinese Emperor, once a year (on the Chinese New Year's Day), solemnly went to the Temple of Heaven, and supplicated Heaven on behalf of his people. Under the Republic this was abolished, the grounds of the Temple were used as a Government experimental farm, and the Temple itself was preserved merely as a national possession of historic interest.

If the worship of Heaven is to be restored, what does it mean? It may imply the restoration of Confucianism as the national religion of China, but, in our opinion, it implies something much more revolutionary. Yuan-Shih-Kai, the President of the Republic, contemplates offering the worship formerly offered by the Emperor. In a short time we shall probably have a new Chinese Dynasty, with Yuan-Shih-Kai as Emperor, and the Republic will be a thing of the past. We need much prayer for China and for the Christian Church, that the Gospel may be fully proclaimed in China while the door remains open.

At the recent State elections in New South Wales the votes polled for no-license, or for reduction of licenses were very numerous, and, although the temperance reformers did not get all they wanted, there is abundance of evidence that

public opinion is being educated on the question. In Victoria a different system is in vogue. A board was appointed some years ago to close unnecessary hotels, with the remarkable result that in less than seven years 710 have been suppressed. Compensation has been paid to the extent of £344,952, which was raised by a tax of 3 per cent. on the liquor consumed in the State, two per cent. of which is paid by the owners of the hotels, and one per cent. by the tenants. An interesting point about this suppression of licenses is that there has been a great increase in the accommodation provided for travellers in the way of bedrooms and meals, and a great decrease in the number of public houses where there was only a bar trade. Whatever our views may be as to the best methods of temperance reform, we cannot but rejoice at the improvement which has been effected in Victoria.

Some of the Sydney daily papers, in reporting the work of the C.M.A. Summer School, at Austinmer, have stated that the members of the School indulged in mixed bathing. We desire to say, on the authority of the Secretary of the School, Rev. S. H. Denman, that, in the ordinary sense of the phrase, the members of the School did not take part in "mixed bathing" at all. The men were always in the surf at about 6 a.m., right out in the breakers, while the ladies came at 7 or 7.30, and remained near the water's edge. The two parties were never together, but were always separated by some 30 or 40 yards.

A CHRISTIAN KING.

On his return from his visit to England the King of Uganda (Daudi Chwa) reached the capital of his kingdom in Central Africa on October 6. In the "C.M.S. Gazette" for December the Rev. E. Millar says: "His first act in the capital was to go to Church to thank God for his safe journey. After that he held a reception in the space in front of his enclosure so that all the people could see him."

THE PUPIL SCORED.

A teacher in one of the small schools on the Canadian prairie was relating some of the difficulties she found in teaching the children to speak correctly. One of her boys invariably said "I have went" for "I have gone." After repeated corrections, there was no improvement, so she determined to make a final effort to impress it on his mind. She told him to remain after the other children had gone home, and to write out the words "I have gone" fifty times. She left her charge busy at his task, and on her return she found the imposition carefully written out and placed on her desk with a note added underneath: "I have done my task and I have went home."

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