

The Church Record

For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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Ourselves.

The publication of the first number of a new Federal Church Paper seems to call for some Statement of Policy from those who are responsible for it. During the past few months we have received letters from correspondents asking information about the "Church Record," what it stands for, and why it is started? Such questions are reasonable, and we shall endeavour in this short article to supply satisfactory answers.

1. The "Church Record" is a Church of England Paper.

It will record, week by week, what our Church is doing both in Australasia and in other parts of the world. It will tell of the faithful labours, and successful achievements, of all members of the Church, quite irrespective of the School of Thought to which they belong. Especially, so far as Australasia is concerned, will the "Church Record" try to maintain a wide outlook, so that the narrow vision which sees only one Parish, Diocese, or State, may be broadened to see the Church in Australasia as a whole.

2. The Policy of the "Church Record" is Evangelical.

The Church of England is a comprehensive Church, containing within its fold several different "Schools of Thought" which all have their rights within the Church, provided they are loyal to its principles, as set forth in the Prayer Book, and the Thirty-nine Articles of Religion.

One of these historic "Schools of Thought" is known as "Evangelical." Dr. Denton Thompson (the Bishop of Sodor and Man) has in his book, "Central Churchmanship," thus defined the principles of Evangelical Churchmen:—

(1) "The Bible is the final and ultimate authority on all questions of faith and life."

(2) "The centrality of the death of Jesus Christ."

(3) "The necessity for the work of the Holy Ghost, first in Regeneration, and then in Sanctification."

(4) "The liberty of man's access to God through Jesus Christ."

The Policy of the "Church Record" will be "Evangelical" from the constructive side. Our primary aim will be to build up, rather than to destroy; to teach the truth of God, as we have received it; maintaining the spiritual principles of the Church of England as expressed in the Book of Common Prayer.

While our Policy is mainly constructive, we, of course, reserve our right to speak plainly, and to express frankest criticism, when we deem it to

be necessary. But we shall endeavour to avoid all bitterness, or want of charity, in our dealings with those from whose convictions we may strongly differ.

There is no other Federal Church Paper in Australia which stands for a Constructive Evangelical Policy, and we believe that the "Church Record" will meet a great need, and that many Church people will welcome its publication.

3. The Plans of the "Church Record."

We hope to publish in our pages each week, Notes on Current Topics, Church News, and Leading Articles on important questions. A strong and representative Advisory Board will assist the Editor, and in addition, help will be given by leading Churchmen throughout Australia.

The Missionary Enterprise will not be forgotten. It will be dealt with from the widest point of view, and, our readers, while being provided with detailed information of our own Australian Missionary Organisations, will also be kept well informed of the great world movements which are such a marked feature of the present day.

The Young People will have a special corner to themselves, and are invited to enter for competitions on Scripture subjects, based on the Church Catechism, and prizes will be given each quarter to successful competitors.

Future developments of the "Church Record" will depend on a very practical matter; the number of our subscribers. We have received already a good deal of encouragement in this direction, and publish our first number with much reason for hopefulness. We trust that many who are not yet subscribers will, at the earliest possible moment, enrol themselves on our list, and thus give their practical assistance to our enterprise.

Current Topics.

Everybody knows that January 1st is New Year's Day. We have all been wishing each other a Happy New Year; we have doubtless felt some responsibility in turning over a new page of our

life's story; possibly we have made some good resolutions as to what we shall write on that page. But how many people realise that, in the Church Calendar, January 1st is the Festival of "The Circumcision of Christ." On that Day we remember that, "when eight days were accomplished for the circumcising of the Child, His Name was called Jesus." Thus the Name of Jesus stands as a Head Line at the commencement of every year. The

secret of a Happy New Year is only to be discovered in "the Name which is above every name." Do we seek pardon for sin, an example to follow, strength to live aright? We can find all these in Him Whose Name stands first on each year's page. We trust that all our readers have found their life's true satisfaction in the Lord Jesus Christ, Who alone can give abiding peace.

As we look out on the New Year, what are the prospects of Australia

with regard to its National and Social life. We have had years of prosperity; good seasons have followed each other in

unbroken succession, and the general level of comfort is probably higher than in any other country in the world. But there is a danger threatening the life of our people—the danger of materialism. Not materialism in theory, as was set forth by Tyndall in the nineteenth century, but materialism in practice. People are so engrossed with what they see and touch around them, that in comparison with material things, the spiritual seems worthless. Australians, as a whole, still believe in God. The company of avowed atheists is not large, but, while believing in God, multitudes are so interested in material things that they have no time for God. To make money, to rise in the world, above all "to have a good time"; these things seem all important to them. The good gifts of God are all around them, but while enjoying the gifts, many ignore the Giver; and God, though not always rejected or defied, is forgotten.

What has the Church to do in the face of this practical materialism? Surely her one duty is to seek to make our people realize the importance and power of things spiritual; "to open their eyes that they may see" the responsibilities of those who must one day "give account of themselves to God." If they will not come to us, we must more and more go to them with the message of the Gospel. It would be well if Christian people, instead of wasting much time and energy in disputing unnecessarily with each other, would boldly, and, as far as is possible, unitedly, face the problem of delivering this land of Australia from the advance of what is neither more or less than practical paganism. We need, in the best sense of the phrase, "a more aggressive Christianity."

But after all, the aggressive work of the Church, and its influence on the careless multitude, depends on the spiritual level of Christian people. The Lord Jesus Christ said: "Ye are the salt of the earth," but He added, "if the salt

The Need of a High Ideal.

have lost his savour, wherewith shall it be salted." There is a grave risk lest the Church, instead of conquering the world, should really sink to the level of the world. In the New Testament Christians are bidden to be "separate," and not to "love the world." This does not mean that they are to frown on innocent amusements, and to keep apart from ordinary social life, but it does mean that always and everywhere they are to speak and act as true soldiers of Christ. Thank God there are many such Christians to-day, keeping society from corruption, but, on the other hand, the general level of Christian ideals is low, many Christians appearing to desire to be in many respects indistinguishable from their careless neighbours, rather than to bear an unmistakable witness for their Lord. Only as the Church holds up a high spiritual standard of life and conversation, will it really influence the world for good. Let our desire and prayer be that in this New Year we may strive to do more than we have done to seek high ideals for ourselves, for the Church, and for our nation.

Rev. J. E. Watts-Ditchfield preached a sermon in Great St. Mary's, Cambridge, on November 9th, on "the Regeneration of England." The sermon has aroused much interest, and has been published in full in both "The Guardian," and "The Record." Some of Mr. Ditchfield's words are as applicable to Australia as to England. After passing in review the present conditions of English life, in which he sees much which is deplorable, he says:—"It has been for ever ordained that the ruin of the Social always follows the decay of the Spiritual. 'Fools tell you,' wrote Ruskin, 'that the downfall of Venice was the result of the discovery of the Cape of Good Hope.' It was not—it was the defiance of the laws of God, and if the walls of England are down, the cause, the sole cause is the same. The sin of England, its indifference to the claims of God, to the observance of His Word and of His Day are all too apparent. The old English Sunday may have been too dull, but even its dullness was the result of some kind of recognition of the day as the Lord's Day, but can the same be said concerning the English Sunday of to-day?"

On the question of the duty of the Church with regard to social reform, Mr. Ditchfield speaks with great conviction, and his devoted labours among the poor in London give weight to his words. He says:—"Is it the work of the Church to rebuild the wall, to repair the gates, to take part in social reform, to interfere in matters relating

to sanitation, to wages and housing of the people? 'Is not,' say some, 'its work purely spiritual, and is it not better to leave such matters to others?' Surely with the Old and New Testaments in our hands there can be but one possible answer to such a question. All down the ages, God dealt with and worked through nations. The histories of Babylon, Nineveh, Assyria, Egypt, all clearly reveal this truth. To the Israelites He Himself gave laws relating to these very social questions, and when the nation later on forgot them, they were recalled to their duty by prophet after prophet, and that with no smooth voice. Christ wept over Jerusalem and mourned over Capernaum. His recorded life was largely concerned with the material and physical improvements of man, for His miracles, almost entirely, tended in that direction. His words as Judge (St. Matt. xxv.) take cognisance only of what would be called to-day 'social work,' and, strangely enough, omit all reference to what we are accustomed to regard as the purely spiritual needs of men. The Incarnation linked man and God together, and raised man to a platform on which he ought to have every opportunity to develop the highest that is within him."

A momentous and burning question has recently been raised in England relating to the amount of belief in Holy Scripture which is essential in those who are called to the Office of Deacon in our Church. At present, all who are presented for Deacon's Orders are asked this question:—"Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" Answer. "I do believe them." It was recognized by our Reformers that the Word of God, as set forth in the Holy Scriptures, was vital to the Ministry of the Church, and that the first qualification for a Minister must be unfeigned belief in them.

But, in November last, seventeen Examining Chaplains in Cambridge, and the Divinity Professors and Examining Chaplains in Oxford, addressed letters to the Archbishop of Canterbury asking that the question be altered to the following:—"Do you believe in the Holy Scriptures as given by Inspiration of God?" What reason is advanced for the change? It is that young men, who might do good service in the Church, are debarred from its ministry, because they are not prepared to say that "they unfeignedly believe all the Canonical Scriptures of the Old and New Testaments."

The difficulty has arisen from the spread of the Higher Criticism. To that study itself no reasonable Churchman can object; the more that is known respecting the Books of the Bible, their Authorship and History,

the better. But we want some certain safeguards that the 'Ministers of our Church have a true faith in the Holy Bible, the Charter of our Faith.' No one expects them to deny the human element in the Bible. God used men, imperfect, fallible men, to deliver His message, and they were conditioned by their environment. But, when we note the names of some of the Professors and Examining Chaplains who have signed the letters to the Archbishop, and consider their published writings, we find that, in their case, belief in the Holy Scriptures as given by Inspiration of God, does not necessarily include acceptance of the substantial trustworthiness of the Scripture records. To change the question in our Ordinal, under such circumstances, is a very grave matter, and doubtless we shall hear much more on this subject.

THE POWER OF SAYING GRACIOUS THINGS.

Mr. A. C. Benson, writing in the "Church Family Newspaper," says:—"I think that the power of saying gracious little things is one which we Anglo-Saxons rather conspicuously lack, and yet the people who can say them easily and unaffectedly radiate happiness on all their circle. Yet these are the sort of things that are often held to be of the nature of flattery, and said to be 'so bad for people.' But I feel no kind of doubt that they are just the sort of thoughts that, if they pass genuinely through the mind, we ought to dare to express, even if we have to struggle with a disinclination to express them. It is curious and rather painful to me to reflect that as a schoolmaster I found it easier to blame than to praise. Blame seemed a part of one's duty, and not an unbecoming part; but there was something always a little shamefaced about saying a generous and courteous thing. I did, I hope, at all events latterly, overcome the repugnance to praise what deserved praise, and realised it to be the most potent of all good influences that a teacher can wield. But it ought, I am sure, to be reserved for cases where effort has obviously been made; I do not think that a compliment ever does harm if it corresponds in the mind of the recipient with a sense of some trouble taken to deserve it. The compliments which may be hurtful are the compliments paid to natural gifts of attractiveness and charm; and yet there does not seem any great mischief in the story of old Sydney Smith, who, when the pretty girl in his garden said that a little sunshine was needed to bring the rose to perfection, gallantly took her hand and said, 'Then allow me to bring perfection to the rose!' Yet I doubt if it is good for anyone to be made to feel irresistible, and the kind of flattery that spoils is the indulgence which condones real faults because of the charm of the person who commits them."

LIGHT IN DARKNESS.

The Night is Mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, Who loveth all His works,
Hath left His hope with all! —Whittier.

Personal.

Rev. S. O. Goodchild has resigned his position as Rector of Murwillumbah, N.S.W. He feels the strain of constant travelling in so extensive a parish. During the past two and a half years he has succeeded in paying off a large debt which had accumulated during many years.

Canon Carver, Rector of Wagga Wagga, has been unanimously elected as Rector of the Cathedral Parish, Goulburn, vacated by the resignation of Archdeacon Bartlett. Canon Carver has not long returned from a trip to England.

The death of Mrs. Matthews, wife of the Superintendent of the Mitchell River Mission, which took place in Sydney on 14th December, is much to be regretted. She began her work among the Aborigines in 1909, and carried it on most faithfully until prevented by illness. We desire to express our sympathy with Mr. Matthews in his bereavement, as also with the Mission which has suffered so great a loss.

Rev. S. H. Denman vacated, last month, his office as Organising Secretary of the N.S.W. Church Missionary Association, and has taken up his new duties as Rector of St. Peter's, Woollahroo. During the three years of his C.M.A. work, Mr. Denman has been most successful. He is a capable organiser, a forceful speaker, and a keen missionary enthusiast. He has made a deep impression on those with whom he has come in contact; and his loss will be much regretted. Rev. P. J. Bazeley, his successor, will not take office until February 1st.

The Certificate of Fellow of the Australian College of Theology has been conferred, "honoris causa," on the Rev. Copland King, in recognition of his distinguished philological and ethnological work in New Guinea. Mr. Copland King went out to New Guinea at the inception of the Mission, with the Rev. Albert Maclaren, and he is still faithfully working there to-day. We congratulate him on the distinction which has been conferred upon him.

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DENTIST.

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Hawthorn, Melbourne.

Archdeacon Tollis, of St. Peter's, East Maitland, had a narrow escape from a serious accident on Saturday, December 20th. He was driving, with his daughter, down High Street, West Maitland, when a collision occurred between his buggy and a motor car. The Archdeacon and his daughter were thrown out of the trap, but fortunately escaped with a few bruises.

We are very sorry to learn, from our English files, that Bishop Montgomery has had to abandon his tour in the Mission Field. He was attacked by dysentery, and was in a hospital at Delhi. He cabled to S.P.G. in London that there was no cause for anxiety, and that he hoped to leave India for England on December 13th. The abandonment of the tour will be a great disappointment to the Bishop, and also to the mission workers who have been eagerly looking forward to his visit.

Rev. S. J. Kirkby, Incumbent of Darlington, and Tutor at Moore College, Sydney, has been nominated as Rector of Penrith, in succession to Canon Archdall, who has resigned. We learn that Mr. Kirkby has declined the nomination.

Rev. E. A. Colvin, formerly Rector of Holy Trinity, Dulwich Hill, who has recently returned from England, will act as locum tenens at Holy Trinity, Orange, during the months of January and February, while the Rector, Rev. H. Walker-Taylor is away on holiday.

Archdeacon Hindley, who with Mrs. Hindley, is leaving for England, was given a public farewell at the Chapter House, Melbourne, on December 22nd. Mr. R. J. Alcock presided, and he, with several other speakers, including the Archbishop, voiced the goodwill of Churchpeople towards the Archdeacon, and their appreciation of the great work he has done for the Church in Victoria, and especially in the Diocese of Melbourne. The Archdeacon, in his reply, alluded to his past experiences as "the roughest kind of life that any clergyman in Victoria had ever known or ever would know again."

Bishop Long, of Bathurst, is spending this month in Victoria and Tasmania. He is to preach at the Dedication Festival in St. David's Cathedral, Hobart, on January 25th. He will also preach at St. Paul's Cathedral, Melbourne, on January 11th.

Rev. A. W. Hopcraft, Incumbent of Watson's Bay, Sydney, has resigned his charge which he has held since 1909. It is understood that the Archbishop has offered the position to Rev. T. Hilhouse Taylor, who has recently returned from England.

It is hoped that Dr. John R. Mott, the great missionary leader, will visit Australia in August, 1915.

Canon Flower, Rector of St. Mark's, Darling Point, Sydney, left by the "Malwa" last Saturday for a short visit to England. He will return after Easter.

Rev. W. F. Wentworth-Sheilds, of St. James', Sydney, will visit Melbourne in Lent, and will give a series of addresses to the members of the Church of England Men's Society.

Archdeacon Neild, of the Diocese of Bathurst, after five and twenty years of strenuous service in the Western District, has been appointed Rector of Sofala, and Rev. H. H. Merrington has become Rector of Wyalong in his place.

Bishop Sadlier, of Nelson, N.Z., arrived in Sydney by the "Victoria" on December 23rd, and left for Melbourne by the express the same evening. He is to be Chairman of the C.M.A. Summer School at Ocean Grove.

Canon Archdall, who has resigned the Parish of Penrith, N.S.W., and left at the end of the year, was presented with a silver mounted umbrella by the children of Cranebrook Sunday school, and a silver rose bowl from the parishioners of Holy Trinity Church, Jamison-town (who also gave Mrs. Archdall a jewel casket).

We hear, on good authority, that Rev. Wallace Mort, who, for the past 38 years has been Rector of All Saints', Woollahra, Sydney, intends shortly to resign his charge.

Rev. A. W. Ethell, Rector of Inglewood, in the Diocese of Brisbane, has accepted the position of Curate at St. Luke's, Burwood, Sydney.

Presentations were made to Mrs. Tress (wife of Rev. A. B. Tress, Secretary of C.E.M.S. in Victoria) on Dec. 17th in the C.E.M.S. Club Rooms, Melbourne, in recognition of her valuable work in connection with the luncheon rooms.

Rev. W. Green, of Eltham, Victoria, accompanied by Mrs. Green, will shortly leave on a nine months' visit to England.

The Evangelical Movement.

I. INTRODUCTORY.

History is the Story of Change.

The best exposition of a movement is its history. As a matter of fact when we wish to learn anything we study history in its broadest meaning. For history is the story of change, whether for the better or the worse. Things that change not have no history. It is because there is change going on all the time that there is such a thing as history.

The word "history" makes most people think of dates and battles and kings and queens. Occasionally something like Magna Charta or the French Revolution comes to the mind, but in the popular idea history is a "drum and trumpet" affair, interesting for children and antiquaries, but of no practical value in every-day life. Church history is regarded as a good stick for beating the other side. And so the people, who are afraid of knowing too much, make ignorant excuses in their attempt to cover their own mental laziness. They

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try to take refuge in the old dilemma suggested by the proverb, "When doctors disagree, who shall decide?" The Roman, the Ritualist, and the Reformation enthusiast, contradict each other with heat and violence, and that non-existent person, the "average man," thinks that they are all wrong and that history does not matter.

But history does matter. It is the most widely read, and in some ways the most thoroughly studied of all subjects at the ancient universities of Europe, especially in England, France and Germany. Lawyers have long ago realised its value, and the best political leadership in civilized countries to-day is, and indeed has long been, dependent upon the thorough study of history. The President of the United States, Dr. Woodrow Wilson, is a historical student, writer, and teacher, of world-wide renown. History is now recognised as the ground-work of the science and art of politics.

The History of the Evangelical Movement.

What on earth has all this to do with the Evangelical Movement? It is certain that many readers will be asking this question. The answer is that it has a great deal to do with it.

The principles of Evangelical Churchmanship can only be truly known from the history of the Evangelical Movement. This may seem obvious, but it requires constant emphasis. No part of Church History has been so persistently misunderstood as the Evangelical Movement. This was partly the fault of Evangelical Churchmen themselves, because they did not pay sufficient attention to the historic witness to their own principles. That neglect, however, is rapidly becoming a thing of the past. A great step forward was taken when Dr. Eugene Stock's three volume history of the Church Missionary Society appeared. The Church's greatest missionary society is an answer to many shallow criticisms of Evangelical Churchmanship. Recent events, such as the Swanwick appeal, show that the spirit of Evangelicalism is as strong and vigorous as ever, and that there is a great work to be done for God and His Church by Evangelical Churchmen, a work that they alone can perform.

The Evangelical Movement has also found its historian. In 1908 appeared "The History of the Evangelical Party," by the Rev. G. R. Balleine. It is a book that received a welcome from more than one school in the Church. As it is now issued at the price of one shilling, there is no excuse for ignorance of what Evangelical Churchmen have been, and done. A study of this book together with the Bishop of Sodor and Man's "Central Churchmanship," ought to convince every open-minded person that Evangelicalism has a great future. It is certainly significant that so many of the prominent junior dons in Oxford and Cambridge, the rising stars of this generation of learned and thoughtful men, are Evangelicals. Some of them have already made a distinguished mark in the world of culture, and others are well on the way to the front in theology, philosophy, and history.

A great Advance towards Righteousness.

In these papers the facts will be faced and truth will be fairly presented. A study of the work of the Evangelical Revivalists will abundantly show that they were not obscurantists nor Low Churchmen. Indeed their worst opponents were Low Churchmen. Evangelicalism is not the negation of what others believe and practice, neither is it a shallow and unintelligent pietism. It will be plain from the study of the best historians of the times that the Evangelical Movement was a great positive advance towards the righteousness that exalteth a nation. The active philanthropy of men such as Wilberforce and Shaftesbury forcibly illustrates this fact. The Evangelical Movement was the awakening of the conscience of the British nation, it was the revival of spiritual religion, it was the wholesome reaction from a peculiarly gross and corrupt materialism, for materialism is no new thing. Above all it was a positive advance in ideals of life, energy of philanthropy, beauty of character, impressiveness of self-discipline, and consecration to the service of God. The Church of England owes an incalculable debt of honour to those strong and noble characters who stuck to their principles and were loyal to their Church in the face of bitter persecution from those who ought to have hidden them God-speed. They were the salt that saved the Church from dying of corruption. How this was done will be set forth in the following papers, in conjunction with which Mr. Balleine's book ought to be read. The next paper will contain a sketch of the condition of the Church just before the Evangelical Movement began.

In Conference.

E.M. (Melbourne) asks:—

"Will you please state briefly what are the reasons which might be advanced for or against prayers for the dead?"

2 Tim. vi. 1, 18 is the only passage in the new Testament which can possibly be quoted in defence of prayers for the dead. But does it justify any such practice? Some would deny that Onesiphorus was dead, but a good case can be made out for the fact of his death. St. Paul speaks of "the house of Onesiphorus" in terms of the present, 2 Tim. iv., 19, but of Onesiphorus in terms of the past—"he oft refreshed me," 2 Tim. i., 16. He sends personal greetings to Prisca and Aquila; and from Eubulus, Pudens, Linus, Claudia; and all the brethren: but he bids Timothy salute "the house of Onesiphorus." The differentiation suggests that Onesiphorus himself was dead. On the other hand there is no reason why the house should not include the master of the house as well as the rest of its inhabitants.

However, to those who would quote the passage in defence of prayers for the dead, it is necessary to suppose that Onesiphorus was dead. Let us grant the supposition. What then? The passage can mean no more than this:—Onesiphorus had been true to St. Paul when others had failed him. He had not feared to go to him in his imprisonment and had cheered him with practical sympathy. Now he has passed into the unseen. St. Paul cannot requite him for his goodness. God alone can. Hence St. Paul's wish that God "in that day" may re-

quite him for the good that he has done. Note that it is a wish that Onesiphorus may be requited with good for the good that he has done, that he may receive mercy for the mercy that he has shown: it is not a prayer that he may receive forgiveness for sins which he has committed. By prayer for the dead, however, is meant not the wish for their reward, but petition for their purification.

In this passage then, even if it be granted that Onesiphorus was dead, there is no warrant whatever for the practice of prayer for the purification of the dead.

In the Gospel the pathway of repentance and faith is the road to God and to eternal life in Him. The time of probation is today and now. There can be no need to pray for those who have departed this life in penitence and faith. There is now no condemnation to them that are in Christ Jesus Rom. viii., 1. To depart is to be with Christ, Phil. i., 23. The dead which die in the Lord are blessed Rev. xiv. 13. They are "at home with the Lord," 2 Cor. v., 8.

It is idle, therefore, to pray that the faithful may rest in peace. In our own Burial Service we declare our assurance that their souls are in joy and felicity.

All will acknowledge that the fact of life implies the possibility of growth; but at the same time there is no one word in the Scriptures to suggest that in the case of the unconverted our prayers can assist or influence that growth in the state into which they have entered by death.

One thing is indisputable—no place can or should be given in any public service for prayers whose value cannot be proved from any Scripture. Hence the deliberate omission of prayers for the dead from the second reformed Prayer Book of 1552.

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

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The Church in the Home Lands

"Sun-kissed Australia."

Rev. W. L. Langley, Rector of St. Stephen's, Newtown, N.S.W., who is at present in England, made a very distinct impression by his address at the Autumn Meeting of the Colonial and Continental Church Society in London. The papers allude to his remarks as " breezy," and speak of the power of his voice, as being heard everywhere in the large hall.

Mr. Langley said he came from "Sun-kissed Australia," and he had been in London for a week, looking for the sun. He alluded to Australia as the place where the Scotch were said to get all the money, the Irish all the billets, and the Australians anything that was left over! He wanted to know where the Englishman came in! And he proceeded to show what a lot of splendid leaders of the Church had been sent to Australia from England—men like Bishops Marsden, Perry, Thornton, Barker, and last, but not least, John Charles Wright, Primate of Australasia. But proud as they were of

these men, Australia wanted to "grow her own Bishops," and in the present Bishop of Bathurst, they had an Australian born and bred. He then spoke of the great number of immigrants to Australia, saying that they were of all sorts and conditions. "Don't send out people who were born tired and never get over it!" he urged. "Australia is a place for hard work, but those who will work will have plenty of chances of getting on." He regarded this great number of immigrants as laying an immense responsibility on the Church. People over here were sending out to Australia their capital and their best men, and there ought to be no body so keen for their welfare as the Church. "I believe," declared the speaker, "that national greatness is a moral quality, and lies in the character of the people. It is not so much how great we are, but how good we are. We believe it is only when we can proclaim to every man who comes into the country the Gospel of Jesus Christ, and bring men to realise their responsibility to God, that we can become a great nation."

Music Halls and Morals.

The Bishop of London is giving his earnest support to the Bishop of Kensington in his efforts to purify the performances in Music Halls. Both Bishops spoke at a great Men's Meeting in the East End on November 18th, and there was no doubt, from the reception given to them, and to their words, that the men were in full sympathy with the Bishops on this question. It is cheering to see the leaders of the Church thus entering their emphatic protest against the decadent morals of a portion of the community.

THE SPIRITUAL LIFE OF THE CHURCH.

The Rarity of Conversions.

At the Durham Diocesan Conference, the Bishop (Dr. Moule) spoke very solemnly on

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MISSION ZONE FUND.

An Urgent Appeal. Wanted £600 for Our Saviour's Work in the Slums of Sydney.

A SPECIAL APPEAL. The Mission Zone Committee, which represents a great rescue work in the crowded and congested parts of Sydney, appeal to the readers of "The Church Record" to assist in a special effort to raise £600 for an Emergency Fund, which has been established to meet the needs which press upon the Committee.

At this season of the year the hearts of people are generally more sympathetic than usual towards the less fortunate ones of the community.

A few facts about the Mission Zone Work.

The Mission Zone Fund supports twenty five agents, including Clergy, Lay Evangelists, Deaconesses and Bible Women.

Last year the workers paid 100,000 visits to the homes of the poorest, this number includes thousands of sick cases. Special attention is always given to the sick and the dying.

The Agents have conducted over 7,000 meetings, and through the instrumentality of the Mission Zone Labour Bureau found employment for 1,200 men.

The Mission Zone movement might well be called "the great forward movement of the Church." If the battle for Jesus Christ is to be fought anywhere in New South Wales it must be fought in these crowded areas. We believe that the Gospel is the panacea for all human ills. Will you help the work? If so, send a donation or subscription to the Hon. Treasurer, Mission Zone Fund, the Chapter House, Bathurst Street, Sydney.

Hon. Secretary: VEN. ARCHDEACON BOYCE.

Organising Secretary: REV. S. D. YARRINGTON.

EDITORIAL NOTICES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 84 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.

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The Church Record.

SYDNEY, JANUARY 2, 1914.

THE FEDERATION OF CHURCHES IN EAST AFRICA.

On Christmas Eve, the season of peace on earth and goodwill to men, there appeared, in an Australian daily paper, a cable message with startling headlines: "Mission Rivalry.—Non-Catholic Federation.—East African Scheme." We were told that "an animated controversy is in progress in connection with the proposed federation of the non-Roman Churches in East Africa," and that "the Bishop of Zanzibar is now seeking to wreck the Federation by accusing the Bishops of Uganda and Mombasa of heresy, and the Bishop of Uganda is also accused of administering the Sacrament (Holy Communion) to Nonconformists." These events in Africa bring before us the whole question of Reunion between the various parts of divided Christendom. There is a great desire to-day—especially among the Reformed Churches—for unity. This desire was expressed in a concrete form at the Edinburgh Conference, when 1200 delegates of all Churches, except the Roman and Greek, met to consider the missionary enterprise. It is to be expressed more clearly still in a Conference of Faith and Order to be held in America. It is being fostered in the Mission Field; and here in Australia, during 1913, a Congress was successfully held in Melbourne, to draw Christians nearer together. With the great longing that the Lord's own prayer may be realised, "that they all may be one, that the world may believe," surely all Christian people must be in profoundest sympathy. But much as we desire unity, the steps towards it must be taken with great care, for unity would be too dearly purchased at the cost of principle. The Lambeth Conference of Anglican Bishops, in their famous quadrilateral, have laid down the conditions under which union with other Churches may be effected:—(1) The Bible as the authoritative record of Christianity. (2) The Nicene Creed. (3) The two Sacraments, Baptism and Holy Communion. (4) The Historic Episcopate. The crux of the question of Reunion, so far as the Anglican Church is concerned, gathers round the fourth of these conditions—"the Historic Episcopate."

We yield to none in maintaining the teaching of the Book of Common Prayer that "It is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been three orders of Ministers in Christ's Church—Bishops, Priests, and Deacons."

At the present time the greater part of Christendom is under this form of Church government, and from the second century till the Reformation no other was known in the Christian Church. We feel, therefore, that in any plan of Reunion we cannot be expected to give up the Historic Episcopate, which has come to us from Apostolic times as a sacred inheritance. We are unable to ourselves conceive of any other government in our own Church; but when we come to consider those outside our Church, who agree with us on most questions of doctrine, but differ on points of Church government, we find no condemnation of them in our Prayer Book. History seems to show that Episcopacy is rather of the "bene esse" than the "esse" of a Church. Bishop Whitehead, of Madras, says: "There is rising up a spirit of broad-minded toleration, and a fuller recognition of the fact that diversity in unity, as it is the law of Nature, is equally the law of God's Church." He clings to the Historic Episcopate, not on the ground that it is "a divinely-appointed channel of sacramental grace," but because he regards it as "a necessary safeguard of unity."

In the light of what has been said, what view should we take of the events in Africa? At Kikuyu, in Eastern Equatorial Africa, a Conference was held last June to devise some plan of federation between the various non-Roman Missionary Societies working in that region. Bishop Willis of Uganda, and Bishop Peel of Mombasa were present, the former being chairman. There were representatives of the C.M.S., the Church of Scotland Mission, the United Methodist Mission, and the Africa Inland Mission. A most harmonious Conference was held, and a scheme of federation was agreed upon. Before the delegates returned to their homes, they all partook of the Holy Communion together, the Bishop of Uganda officiating.

We have here two distinct issues: (1) The admission of Nonconformists to Holy Communion by a Bishop of our Church; (2) the federation of the East African Churches. With regard to the first, we all know that the rule of our Church is "that there shall be none admitted to Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." That rule is faithfully observed by our clergy with regard to all the young people who grow up within the fold of our Church. But it is quite a different thing when we are dealing with those brought up in other denominations, of which they are full members. Some Bishops in England gave their opinion on the question some years ago, and said that the occasional admission of such persons to Holy Communion in our Church was no breach of the spirit of the Rubric. Such action is certainly on the lines adopted by our Reformers, who regarded the Lutheran Church and the Presbyterian Church as sister Churches, and their members as brethren in the Faith.

The second question is more serious. We have before us the details of the East African Federation. All accepted the Holy Scriptures, the Apostles' and

Nicene Creeds, and the two Sacraments—so far agreeing with the proposals of the Lambeth Conference. In addition to these, they accepted a common form of Church Organisation, recognition of common membership between the Churches, and the use of a liturgical form of service. While we note that "the Episcopal jurisdiction of the Bishops over all the members of their own Church is not prejudiced," we see no provision for the recognition of the Historic Episcopate in any form as a final method of government in the Native Church which is to be. Dean Hensley Henson, in a letter to the "Record," says that it is not yet known "whether the proposals agreed to at the Conference are made subject to the sanction of the central authority of the Anglican Communion or not." We trust they are. Our sympathies are mainly with the Bishops of Uganda and Mombasa, but, while sharing their desire for closer co-operation with other Christians in the Mission Field, it would be a serious matter if that ideal were reached by methods which would cause serious divisions among the loyal members of our own Church.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

(From our own Correspondent.)

Ordination.

On Friday, December 19th, at St. Andrew's Cathedral, the Archbishop held an Ordination. The following were admitted to Priests' Orders:—Rev. R. C. Blumer, M.A., B.Sc., Head Master of St. John's Grammar School, Parramatta, formerly Tutor at Moore College; Rev. G. O. C. Bartlett; Rev. J. Poole, Moore College; Rev. L. A. Hudson, Moore College; Rev. V. G. F. Cooke, St. John's College, Armidale; Rev. A. E. Morris, Moore College. To Deacons' Orders:—O. V. A. Abram (Gosnell) Moore College; W. W. Bedwell, Moore College; E. F. N. Cash, Sydney University and Moore College; W. V. Gurnett, Moore College; F. W. Harvey, Moore College; and F. S. Love.

The new Deacons have been licensed to the undermentioned Curacies:—Mr. Abram, to St. John's, Bishopsthorpe; Mr. Bedwell, to St. Clement's, Mosman; Mr. Cash, to Ultimo; Mr. Gurnett, to St. Paul's, Chatswood; Mr. Harvey, to Castle-hill, Rouse-hill, and Dural; and Mr. Love, to St. Clement's, Marrickville.

Christmas Services.

Christmas Day was intensely hot, yet the Churches were well attended, and the number of communicants large. At St. Andrew's Cathedral the Archbishop preached on the text, "Glory to God in the highest, and on earth, peace." There were over 600 communicants at St. James's, and the offering (over £100), will be devoted entirely to charities and missions.

A Missionary Parish.

The Parish of Holy Trinity, Dulwich Hill, is making great progress in its support of the Missionary Enterprise. Three years ago the parochial contributions to C.M.A. reached £67 for the year; during the following year they rose to £111; then during 1912-13 the amount totalled £154. During the current year, although only nine months have gone, last year has been already eclipsed, the sum from last April to date totalling £158. We congratulate the Rector, Rev. G. A. Chambers, and his workers on this splendid achievement, and hope that many other parishes will go and do likewise.

C.M.A. Summer School.

The seventh Summer School of the C.M.A. will be again held at Austimur, on the South Coast, from January 10th to 17th. Bishop Drutt will be the Chairman, and the object of the School will be to increase the efficiency of workers; to widen the vision of Church people; to set before young men and young women the call to the Mission Field, to obtain refreshment of body, mind, and spirit. There will be Bible readings

each morning by Bishop Drutt; then will follow a comparative study of the World Religions; and conferences on C.M.A. Organization in relation to Advance. Each evening there will be Inspirational Addresses on the Foreign Mission Field, with closing meditations by Rev. W. T. C. Storrs, Vicar of Prahran, Victoria. Among the speakers will be Dr. Charles Kellaway, who is going to fill the place of the late Dr. Maynard Paine at Old Cairo; Rev. K. Hamilton, of the Sudan; Miss Kendall and Miss Sutor from China; Miss Jackson, from East Africa; Mr. Bradley, from Egypt; and many others. The School is open to all who wish to come, and all information may be obtained from the Secretary, Summer School, C.M.A., The Strand, Sydney.

A New Church.

On St. Thomas' Day, December 21st, Archdeacon Boyce opened the new Church at Lakenba, in the Parish of Belmore. The Church is built of wood, has cost about £500, and is capable of seating about 200 people. The building of the Church is mainly due to the earnest efforts of the incumbent, Rev. A. R. Shaw.

Mission Zone.

Over a thousand poor children were entertained by the Mission Zone Committee in the Sydney Town Hall on Christmas Eve. Master Bertram Wright, sent the boughs of the Christmas Tree, on which were many gifts. The Archbishop and Mrs. Wright were present. The arrangements were in the hands of Rev. S. D. Yarrington, Secretary of the Mission Zone Fund. The children received all sorts of presents, and were much delighted with their evening. A number of carols were sung before the gifts were distributed.

Missionary Missions.

Rev. Alfred J. H. Priestevered his official connection with the Church Missionary Associations of N.S. Wales and Victoria, on December 31st. He has been Missionary Missioner for two and a half years, having resigned his Parish of St. Mary's, Caulfield, Victoria, in June, 1911, in order to take up the work. Forty-eight Missions have been held altogether. During the year 1913, eighteen have been conducted; nine in N.S. Wales, seven in Victoria, two in South Australia. The aggregate attendances at all services and meetings at the eighteen Missions, reached 39,209; 321 missionary boxes were issued; 248 new subscribers for magazines were obtained; literature, to the value of £913/8, was sold; and the offerings for C.M.A. amounted to £216/8/6. The Gleaners' Unions and Sowers' Bands were strengthened, and in some places new branches were formed. Some Study Circles also were established, and candidates volunteered for the Mission Field.

GRAFTON AND ARMIDALE.

(From our own Correspondent.)

Bishop Cooper's Decision.

It was a cause of satisfaction to many to hear the Bishop in his Presidential Address, at the recent Synod in Armidale, speak about his intention (D.V.) to stay as Bishop of Armidale for some years. He said, "I shall have left to me about three and a half times the area of the new Diocese, a larger population, and just as many parishes and clergy as were in the whole undivided Diocese when I came to it. So that if God is pleased to spare me, and continues to give His blessing on the land and to prosper the work of His Church, I may be permitted to see another Diocese formed in the North-West, and then 'Nunc dimittis!'"

Ordination.

On the 4th Sunday after Advent (St. Thomas' Day) an Ordination was held at St. Peter's Cathedral, Armidale, by the Bishop of the Diocese. The preacher was the Rev. Arthur W. Johnstone, Vicar of Tamworth, the Gospel Rev. R. North, Th.L. The following were ordained. (The names of the parishes to which they were licensed is added in brackets in each case.) Deacons, Messrs. Rupert North, Th.L. (Holy Trinity, Glen Innes), Wm. Frederick Pyke, Th.L. (Cathedral, Grafton), Richard Victor Rigby, Th.L. (St. Paul's, Coramba), John Wellesley Symonds (Lower Macleay), Henry Edward Taylor (St. Paul's, West Tamworth). Priests, Revs. Wm. James Hicks, Th.L. (Quirindi), Harold Cecil Victor Lancaster (Boggabilla), Henry Barton Victor Lancaster (tenens of Dunoon), Joseph William Andrew Watkinson (Walgett), Frank Wilde, Th.L. (Tamworth).

A Pipe Organ on the Macleay.

Those who attend city churches regard pipe organs as among the necessities of life, but it is not so in the country. Rev. G. D. Frewin, Rector of Kempsey, has just had one placed in his church. It is the first pipe organ on the Macleay River, and an outward sign of the progress being made in the Parish.

BATHURST.

(From our own Correspondent.)

Ordination.

A most impressive Ordination Service was held in All Saints' Cathedral, Bathurst, on St. Thomas' Day, when the Bishop ordained as Deacons Messrs. Llewellyn Lewis, Th.L., and R. G. Nicholls, and Rev. C. S. Robertson, Th.L., as Priest. Rev. S. C. Ball sang the Litany, and the Archdeacon of Bathurst presented the candidates. Rev. F. J. Harris, of O'Connell, read the Epistle, and Mr. L. Lewis was Gospel. The sub-Dean, Canon Forster, preached a particularly helpful and eloquent sermon.

Appointments.

The Rev. Walter E. Coates, Curate of Holy Trinity, Orange, left for his new sphere of labour at Peak Hill at the beginning of the year.

The Endowment of the Diocese.

The Diocesan Commissioner, Rev. T. D. Dunstan, is still actively engaged in raising funds for endowment purposes. A personal appeal to every member of the Church is necessarily so, especially in the wide and scattered areas, nevertheless it is effective. The Diocese is under a deep debt of gratitude to the Commissioner for his untiring zeal.

The Bush Brotherhood.

Some recruits are arriving for the Bush Brotherhood from England; a clergyman, and two laymen. The Bishop will then have a larger staff for this work, than he has yet had, and new areas will be worked. He is still looking for more volunteers.

RIVERINA.

(From our own Correspondent.)

Bush Brotherhood.

Rev. W. H. E. Williams, who has been acting as Curate at All Saints' Cathedral, Bathurst, has joined the new Brotherhood just established at Broken Hill.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

New Year's greetings to our fellow Church people in Sydney and wherever else in our great Commonwealth this first issue of the "Church Record" may find its way! Our hope and expectation is that it will find its

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correspondence in the "Age." The official reply was a list of statistics of Diocesan advance during recent years. At any rate the correspondence gave added interest to the farewell to the Archdeacon in the Chapter House last Monday week. During the Archbishop's absence, the Vicar-General had a strenuous time, and it would not be difficult to establish his right to the trip he is taking. Anyway, how much do the public know of the reasons for his trip to England? If we are not told the reasons, we may at least assume that these exist, and that they are sufficient. For instance, there is the important post of Metropolitan Missioner to be filled. The Archdeacon is hardly likely to forget this when he visits, say, Rev. Watts-Ditchfield, in London.

Electric Light in the Cathedral.

St. Paul's Cathedral is resplendent with electric light. From every archway a truly marvellous bunch of lights is suspended, and it is whispered that electricity is to be supplied to the pulpit. The organ is being fitted with an electric blower, so we are marching with the times. All but the Architect. Would not the great designer of St. Paul's be electrified out of his grave if he could behold the latest embellishment of his grand conception? Five lights are suspended beneath a section of a lightship hanging bottom upwards. The work is in solid brass, and we can assure visitors that like the drab gates in the screen that they are really costly. We fear, however, that the much-travelled sight-seers will read all kinds of meaning into the design the Chapter has adopted. Will they not imagine a likeness to a Chinese pagoda and take the symbol as reflecting the glowing interest of our Diocese in foreign missions.

The Site of St. James' Church.

The Council of the Diocese is not wanting in business capacity. The old site of St. James' Pro-Cathedral, holy ground to many an old Colonist, is to be turned to commercial use. Sentiment has not been ignored for the old building has been re-erected near the Flagstaff Gardens, where it will have a better chance of being filled with worshippers. But many an old Churchman will feel that the building is now only a model of the old-beloved fabric. Meantime, preparations are being made for a live effort to gather in the stray and lost sheep of the city, by a comprehensive scheme for a Metropolitan Mission. Much will depend on the Missioner-in-Chief. Churchmen ought to give the Archbishop the aid of their prayers in this important matter of his appointment.

The Archbishop.

The Archbishop is devoting himself with much energy to the work of the Diocese. We trust that the strain of the work will not prove too much after the severe ordeal of his recent illness.

Appointments.

Recent appointments of interest are—Rev. A. Law to St. Andrew's, Brighton, where already his influence is being felt, and Rev. F. Lynch, B.D., to Williamstown. Rev. F. W. Newton has decided to accept the Parish of Coburg, and much interest is felt in the appointment of a successor at Christ Church, Geelong. Will the opportunity be taken to revive the office of Archdeacon of Geelong? It would be a great advantage to the town of Geelong to have a Diocesan representative in charge of one of its principal churches.

BALLARAT.

Ordination.

The Bishop held an Ordination on Sunday, December 21st, in Christ Church Cathedral, Ballarat, when the following were ordained: As Deacons, C. H. Chalmers, Th.L. (Casterton), H. S. T. Bodley (Quambatook), and H. H. Prichard (Warrnambool). As Priests, Revs. R. P. Glennerhassett, Th.L. (Lake Charm), G. E. Dowson, Th.L. (Ouyen), H. A. Hayden, Th.L. (Rupanyup), A. S. M. Macpherson (Warrnambool), and R. Hamilton (Church of England Grammar School, Ballarat). The Gospeller was Mr. C. H. Chalmers, and the sermon was preached by the Bishop.

BENDIGO.

(From Our Own Correspondent.)

Ordination.

On St. Thomas' Day the Bishop ordained six candidates for Holy Orders, at All Saints' Pro-Cathedral, viz., Rev. W. H. Prior, to the Priesthood, and Messrs. M. T. Jones, Th.L., and H. Plumtree, of the Diocesan Theological Hall, and Messrs. H. Brady, A. Malley, and K. H. Simmonds to the Diaconate.

Mr. M. T. Jones was Gospeller.

Dean MacCullagh presented the candidates and preached the occasional sermon. Canon Percival, Rector of All Saints', assisted at the service.

Farwell to Missionaries.

Rev. P. W. Stephenson, B.A., Th.L., and Mrs. Stephenson, who are leaving shortly to commence Foreign Mission work at Peshawar, India, were tendered a farewell at St. Paul's School Hall, Bendigo, on December 22nd, the Bishop presiding. The charge was delivered by the Dean, who based his remarks on the text, "Be thou faithful unto death, and I will give thee the crown of life."

Mr. Stephenson has been for some time in charge of the Parochial District of Raywood, and Mrs. Stephenson is a trained nurse. They leave behind them very many friends in this Diocese, who will not cease to remember them at the Throne of Grace. India deserves the best that Christendom can give, and we rejoice to know that the Diocese of Bendigo is giving of her best.

Appointments.

Rev. T. McKeon, who has been in charge of the Parish of Cobuna for the past two years, has been transferred to Long Gully Church. He is to be succeeded by Rev. R. H. Simmonds, of Eastville.

WARRNAMBOOL.

(From our own Correspondent.)

Ordination.

On St. Thomas' Day the Bishop held an Ordination at Holy Trinity Cathedral, when Rev. David Sherris, Th.L., was ordained as Priest, and Messrs. H. V. Jenkyn, R. N. Morrison, and A. G. Horner, Th.L., as Deacons. Archdeacon Potter preached the sermon.

GIPPSLAND.

Ordination.

On Sunday, December 21st, the Bishop held an Ordination Service at St. Paul's, Sale, when Rev. A. Banks was ordained Priest, and Messrs. Backholer, Hall, Blundell, Compton, Johnson, and Blanchard were admitted to the Diaconate. The sermon was preached by Rev. C. L. Crossley.

Induction.

The Bishop inducted Rev. Hedley E. White to the charge of the Parochial District of Korumburra, on December 22nd. Mr. White was formerly in charge of Mirboo.

N.S.W. CHURCH MISSIONARY ASSOCIATION, 129-133 THE STRAND, SYDNEY.

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

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CHURCH MISSIONARY ASSOCIATION.

Rev. P. W. and Mrs. Stephenson, who were accepted some time ago by the C.M.A., left Melbourne on 30th December for Peshawar in North-West India, where Mr. Stephenson will engage in educational work in Edwards' College. Mr. Stephenson is B.A. of Melbourne University, and holds the Th.L. degree (second class). Mrs. Stephenson is a trained nurse, they will be primarily supported by the Bendigo Diocese where both of them have lived.

The aborigines and half-castes of our Lake Condah Mission Station, about 70 in number, recently expressed their desire to take some part in Missionary work in India to the extent of £24 per annum. They gladly accepted the suggestion that they should participate in Mr. Stephenson's support. The friends of the Association will hear of this with much thankfulness.

Miss Daisy Carr, of Geelong, is not going at present, at any rate, to Mid China, as anticipated, as it is doubtful if she could stand the climatic conditions.

The recent campaign to endeavour to remove all indebtedness from the C.M.A. has, so far, resulted in special gifts of about £1000, with some more still to come in.

The 7th Summer School will be held at Ocean Grove, near Geelong, from January 9-16. Bishop Sadlier, of Nelson, New Zealand, will act as Chairman. Other speakers will include Bishop Pain, of Gippsland, Doctor La Touche, probably Rev. K. E. Hamilton, of the Sudan, Mr. E. J. Stock, and others. Much prayer is desired that there may be much blessing.

Rev. K. E. Hamilton who has spent two years in the Sudan, is expected to shortly arrive in Melbourne.

Rev. T. Law who recently visited Australia is located to Aligarh, United Provinces, to guide the large and important Mass Movement which has set in. He expects to arrive there on February 21.

Mr. and Mrs. James Griffiths recently invited about 160 workers connected with the C.M.A. to the annual Christmas tea. The speakers included the Bishops of Gippsland and Bendigo, Principal Aickin, Rev. A. C. Kellaway, Rev. C. H. Barnes, Mr. James Griffiths, and Rev. A. R. Ebbs. The Reunion was a very happy one.

A layman, who already liberally subscribes to the C.M.A., wrote recently to say that as the work was expanding and therefore needed larger support, he would contribute £1 per week extra for 3 years. If a few more people followed such a noble example appeals to remove indebtedness would be quite unnecessary.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

The Division of the Diocese.

This Diocese, as our readers will know, includes the whole of South Australia. A fund for the endowment of a new Bishopric was started about two years ago. Already more than half the sum required is in hand. This has been largely due to the energy and zeal of the Bishop himself.

A Bush Brotherhood.

The Bishop has lately returned from a short trip to England. He has brought the promise of some young clergy from home to form the nucleus of a Bush Brotherhood, with headquarters at Streaky Bay.

Welcome to the Bishop.

The "welcome home" tendered to the Bishop and Mrs. Thomas in the Exhibition

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Building was largely attended. The Dean received well merited praise for his able administration of the Diocese during the Bishop's absence.

Educational Work.

The Bishop congratulated the Kilburn Sisters on their new school building, and the increased attendance at their school. He also expressed the hope that something might soon be done to establish a Church of England College in affiliation with the University. At present there are no resident colleges in connection with that institution.

TASMANIA.

Resignation of the Bishop.

The Bishop has formally announced his resignation of the See as from March 31st next. The special Synod to elect his successor will meet on February 17th.

Appointment.

Rev. C. L. H. Cox, who has been locum tenens at Bothwell, has been appointed as Rector of the Fingal and Avoca Parish.

Helps for Quiet Moments.

IN HIS STEPS.

Lord Jesus, through the coming year
Help me to feel Thee near, so near;
That I may tread where Thou hast trod,
O Son of Man and Son of God!

O Jesus, grant me grace, I pray,
To do Thy will from day to day—
Resolved to tread where Thou hast trod,
O Son of Man and Son of God!

Help me to cheer the lonely, sad;
And, though Thy presence, make them glad.
Content to tread where Thou hast trod,
O Son of Man and Son of God!

Help me to lift another's care,
Help me another's pain to share,
Gladly to tread where Thou hast trod—
O Son of Man and Son of God.

Help me by Thine own Spirit meek
To raise the fallen, aid the weak,
So humbly tread where Thou hast trod
O Son of Man and Son of God.

Then shall my soul have peace Divine—
And in my heart Thy radiance shine—
If I but tread where Thou hast trod—
O Son of Man and Son of God.

"CREDO."

GOD'S PLAN, AND OUR WORK.

A contemporary writer gives this very apt illustration of the duty of attending to one's own work, and of not worrying because the great plan, as a whole, is not comprehended.

A man who was walking near an unfinished building one day saw a stone-cutter chiselling patiently at a block of stone in front of him. The man went up to him:—"Still chiselling," he remarked pleasantly.

"Yes, still chiselling," replied the stone-cutter, going on with his work.

"To what part of the building does this stone belong?" asked the man.

"I don't know," replied the stone-cutter, "I haven't seen the plans."

Then he went on chiselling. Now, that is what we should do. We have not seen the great plans of the Master Architect, but each of us has his work to do and we should chisel away till it is done.

Problems and Principles.

By the Rev. E. Digges La Touche, Litt.D.
I. The Present Outlook.

There can be no doubt that the present situation is full of possibilities, and that the New Year will see far-reaching developments. What those developments will be it is difficult to forecast, and many people are inclined to take a gloomy view of the probabilities. They look with just anxiety upon the character of some recent tendencies in the life of both Church and State and feel disheartened as to the prospects of spiritual Christianity. They see great developments on the formal side of our religious worship at a time when the influence of the Churches upon the community seems to be waning, and they see disruptive tendencies within the Church which seem to them to challenge the very fundamentals of historic Christianity. Forgetting that there are other elements in the situation, they feel discouraged as they ask themselves whither we are tending.

Grounds for Optimism.

There are other factors to be taken into consideration which give us good grounds for a cheery optimism. Although it would be foolish to deny that our hold upon the community is sadly weak, or that the triumph of certain tendencies within the Church would mean the destruction of her witness to the Cross, we are at the end, not the beginning, of a long period of popular and scientific antagonism to the Faith. A spirit of enquiry is taking the place of the old antagonism, and the hearts of men are turning to the eternal verities of Christian Faith. The popular question of the New Year will be, Who is He that we may believe in Him?—not the best way of eliminating the Supernatural from human experience. Intellectually the battle has been fought and won. All that remains for us to do is to gather in the fruits of victory. Indeed, the very tendencies which give us most cause for anxiety within the Churches may be compared to the inevitable losses of a hard-fought victory. Hence the future is full of encouragement for us, and we can go forward to the work of 1914 in the sure confidence that "hitherto hath the Lord blessed us," and that the very trials that have come upon us in the past and will come upon us in the future are divinely ordered for purposes of infinite blessing.

The Work which Lies Before Us.

It is an impellent duty upon all Churchmen to lay stress upon the great spiritual realities of the Christian Faith, and, by their willingness to testify to the truth as it is in Jesus, to hold up the light of life in a sin-darkened world. Such great spiritual verities as the Lordship of Christ in all departments of human activity, the authority

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of the Written Word, the propitiatory sacrifice of Christ in the sinners' stead, and the immediate access of the human soul to God, can only be forgotten in the community and the Church at the cost of spiritual ruin.

Especially must those of us who are proud to call ourselves Evangelical never let anything interfere with our witness to these great spiritual truths for which we pre-eminently stand. Not that we advance any other doctrines than those which the Church of England has held from the beginning. There is not a principle of the historic Church with which we have the slightest quarrel. On the contrary, there is scarcely a phrase in her articles and formularies for which we are not prepared to fight, and we rejoice in the fact that there is so little difference of positive belief between ourselves and the representatives of the other historic schools of thought in the Mother Church. The difference between the historic schools, whether High Church, Low Church, Broad Church or Evangelical, is much more a difference of emphasis than of doctrine. Very few historic Churchmen would have much quarrel with the four great cardinal points of Evangelical faith and practice mentioned in this article. The difference of emphasis would, however, be very marked, and we have merited the name of Evangelical simply because our emphasis was so supremely on the personal appreciation and appropriation of these spiritual realities. The supreme realisation of the personal character of the saving relationship to the eternal verity of Christ necessarily suffices our witness to the great fundamental doctrines of the Christian Faith with an emotional fervour and earnestness which gives it unique moral

and spiritual driving force in the great enterprise of subduing a hostile world to Christ.

All Churchmen Have Much to Learn.

At the same time, care must be taken that the sanctified fervour of personal experience does not degenerate into a weak emotionalism, so unvirile as to repel rather than attract. Perspiration is not inspiration, and emotional earnestness, divorced from intellectual and spiritual reality, will only cause our good to be evil spoken of. The proportion of faith must be preserved at all costs, and here all types of Churchmanship have much to learn. Every day, however, sees an improvement in this respect, and a corresponding increase of influence both within and without the Church—so far as the historic schools of thought are concerned. Here the outlook for a definite advance is most encouraging. If there was nothing else, the publication of the "Church Record" and the consequent provision of an adequate organ for the voicing of Church opinion, of all historic schools of thought, would be sufficient to give promise of a uniquely useful year of Church life and activity.

There are, however, many other healthful signs. The increasing realisation of the need of a national policy and the number of men who are now thinking continentally instead of parochially; the increasing demands for a more efficient educational system in matters of religious knowledge in all circles of education, from primary to University—and, not least with respect to our theological Colleges—all give promise of a great statesmanlike, forward movement that will develop and raise the spiritual life of the Church

and moralise the national life as in the great religious crises of history, and constitute a call to all who love their Church and nation to cast in their lot with those who stand for the spiritual realities which can alone make an individual wise unto salvation, and a nation great in the only abiding element of national greatness—national character.

THE DUTY OF ALMSGIVING.

John's father had taught his children that paying is as much a part of religion as praying. Consequently John, aged six, never went to church without his contribution. One Sunday as the warden began to take the collection at the morning service, John looked along the pew to see if the various members of the family were provided with a contribution. Noticing a guest of his sister empty-handed, he whispered: "Where is your money?" "I have none," was the reply. Time was short, and the need was great. In a flash the little chap met the emergency by saying: "Here, take mine; that will pay for you, and I'll get under the seat." Flinging the coin into her lap, he disappeared under the pew, where he remained until the warden had gone by, and the reputation of the family was saved.

—Diocese of Chicago.

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AUSTINMER, JANUARY 10-17, 1914.

The Church Missionary Association propose to hold their
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- (1) To learn about the deeper problems of the Mission Field.
- (2) To understand better the meaning of Missions and the Method of Missions.
- (3) To contribute to the efficiency of the workers in the Home Base of Missionary endeavour.
- (4) To wait upon God in prayer that His Church may be aroused to its duty to the non-Christian World.
- (5) To join in fellowship and recreation with other Home-workers.

The Daily Procedure.

7.30—Intercession Service in Church.

Morning Session:

- 10 to 11.—Bible Study and Prayer Circles.
11.30 to 12.10.—Comparative study of World Religions.
12.15 to 1.—C. M. A. Organisation and Advance.

Evening Session:

- 7.30 to 8.—Sectional meeting.
8 to 9.—Inspirational addresses by Missionaries and others.
9 to 9.20.—Closing meditation.

Further Particulars and Registration Forms can be obtained from

The Secretaries

Summer School, C. M. A.,
The Strand, Sydney.

Chairman.

The Right Rev. Bishop Druidt, D.D.

Speakers.

These will include the following:—

Rev. G. A. Chambers, M.A.; Rev. A. A. Yeates, M.A.; Rev. A. Killworth, M.A., L.L.B.; Rev. S. R. Maxted, B.D.; Rev. S. M. Johnstone, B.A.; Mr. F. H. Molesworth, F.C.S., Org. Sec., C.E.M.S.; Rev. K. Hamilton, from the Sudan; Miss N. Marshall, from Foo Chow, China; Miss E. Jackson, from German East Africa; Rev. L. Gabbott, R.A.; Dr. C. H. Kellaway; Mr. A. W. Bradley of Egypt, and others.

Services and Meetings.

The Early Intercession Services will be held in All Saints' Church, and the meetings will take place in a marquee to be erected opposite the Church.

Board and Lodging.

Accommodation will be arranged at Boarding Houses for members at the following rates for the week:

(a) 30/- (limited number); 35/-; 42/-.

(b) Ladies' Camp, in grounds of "Kewick," Mr. W. E. Shaw's residence, 21/-, including meals.

(c) Hotel Party, 25/-, including meals.

Young People's Corner.

LETTER TO THE BOYS AND GIRLS FROM THE EDITOR.

My dear young friends,

This is the first number of the "Church Record," and you see that we are not going to forget the boys and girls; we intend to have a "Young People's Corner," and we trust that you will all be much interested in it.

We hope to publish, from time to time, many things which you will like to read, but besides these, we will have, each week, **Scripture questions** for you to answer, and at the end of every three months **prizes will be given** to those who have done the best. There will be different questions for juniors, under 12; for intermediates, 12 to 15; and for seniors 15 to 19; so that you may all have a fair chance.

We want you all to begin by answering the questions in this number. Read the rules carefully, so that you will know exactly what to do, and that you may make no mistakes. Our questions begin with the Church Catechism, which will last us quite a long time.

Wishing you all a Very Happy New Year.

Your affectionate friend,

THE EDITOR.

January 2, 1914.

Rules for Scripture Competitions.

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

QUESTIONS.

I. The Christian Name.

Our questions this week deal with the first question and answer in the Church Catechism: "What is your Name?" Answer, N. or M.

Put the Title "I. The Christian Name" at the head of your paper.

JUNIORS (under 12).

1. Write down the answer you would give to the question, "What is your name?" When was this given you?
2. The Lord Jesus Christ, and St. John Baptist, were given names at a sacred service. What service was it? Write out the verses in St. Luke, chapters I. and II., which tell about it.
3. Your name was once written in a church book; write out the verse in Philipians IV. which tells of another book where it should be written.

INTERMEDIATE (under 15).

1. When you were born your surname, or family name, only belonged to you. What does the Catechism say was your spiritual condition then? Write out two verses in Ephesians II. which prove this.
2. When you received your Christian Name you were admitted into a new family. Whose family? Write out a verse in St.

Matt. XXIII., and two verses in Ephesians III., which speak of this.

3. What should be our greatest care about our Christian Name? Answer this by verses in Revelation III., and Hebrews XII.

SENIORS (under 19).

1. Why does the first question in the Catechism ask your name. Give reasons based on the following texts: St. John X. 3. Rom. XIV. 12; Rev. III. 5, and also other reasons.
2. Give three instances from the Bible (not including our Lord, and St. John Baptist) of people receiving new names. State whether the name was given because of a change of character in the persons themselves, or because of a change in their relation to God. Which of these is implied by the giving of a name in Baptism?
3. Why should each child baptised have Godparents (or Sponsors)? Give reasons why we should still be bound to obey God if no promises had been made for us.

Notes on Books.

SOME BOOKS FOR CHURCH PEOPLE.

"A Layman's History of England," by the Rev. G. R. Balleine, M.A., Vicar of St. James', Bermondsey, author of "A History of the Evangelical Party." (London, pub. Longmans, Green & Co. 1/6.)

This is a capital book. There is no other in the field exactly like it. Mr. Balleine must have read enormously to gather so many items of fresh knowledge. He takes a couple of imaginary Kentish villages and sketches the progress of Church life in them as it would be viewed by a layman. The result is a vivid picture of what the Church has stood for in the lives of generation after generation of Christian people. The picture of mediaeval life is particularly good and there is an excellent note on the Ornaments Rubric, which every churchman ought to read, mark, learn, and inwardly digest. Invest eighteen pence in the book straightaway. The illustrations alone are worth more. Those who have read the "History of the Evangelical Party" will know the charm of Mr. Balleine's style.

"The English Church and the Reformation," by the Rev. C. Sydney Carter, M.A., author of "The English Church in the seventeenth century," and "The English Church in the eighteenth century." (London, Longmans, Green & Co., pp. 150, x. Crown 8vo. 2/- nett.)

This is a very useful book. Mr. Carter has already done good work in his previous books on the English Church in the seventeenth and eighteenth centuries. He is clear and accurate, and manages to give a good deal of information in easily digestible form. The keynote of the book is "Ecclesia Anglicana," Catholic, Apostolic, Reformed, and Protestant.

A few improvements might be made in future editions. Henry VII. is underestimated on p. 9. He was not too avaricious and ambitious to give much attention to the revival of letters. His "avarice" was really sound policy, though its precise methods are not commendable. He gave his son Henry, afterwards Henry VIII., a good education in the New Learning. Henry VII. created his own civil service and had to pay for it. His "avarice" enabled him to govern quietly without summoning Parliament too often.

Henry VIII. was no saint, but he does not deserve the description on p. 18. He compares very favourably in morals with contemporary monarchs such as Charles V., and

Francis I. The dates of "Provisors" and "Praemunire," have been reversed on p. 21. No notice is taken of the fact that Henry VIII., like the other Tudors, ruled without a standing army, a unique phenomenon among despots. His Parliaments were by no means subservient. The "Reformation" Parliament threw out his pet scheme of "Wills and Uses," not once nor twice. The book would end better if a short summary of the period were set out in a concluding paragraph, but at any rate the reader will lay down the book at the finish and ask for more. Our laymen are earnestly recommended to invest in the book.

STUDY CIRCLE TEXT BOOKS, 1914.

"The Kingdom in the Pacific," by Rev. Frank H. L. Paton. (C.M.A. price 1/3.)

The United Council for Missionary Education brings out each year one or more Text Books for Missionary Study Circles. The first for 1914 is "The Kingdom in the Pacific." Those who know the Rev. F. H. L. Paton will, of course, expect a book of thrilling interest, and they will not be disappointed. The author has succeeded in a very difficult undertaking; it is no light matter to deal with the many Islands of the Pacific as one harmonious whole. We are given a vivid picture of the islands in their barbarous condition; we are told, once again, sad stories of the labour traffic, of evil traders, and consequent demoralization of the natives; although Mr. Paton gladly bears testimony to the good examples set by some white residents in the islands. With the coming of the missionary came Christian civilization, infanticide, murder disappeared. The book closes with a survey of present conditions. There is danger of places like Fiji reverting to heathenism—the natives are dying out, and coolies from India coming in their thousands. The call to the Church today is specially to the evangelization of these Hindus. This book is for the more elementary study circles.

"The Spirit of Japan," by Rev. C. H. Moule. (C.M.A. 1/6 and 2/-.)

This is the Study Book for the more advanced circles, during 1914, and it will require much thought to master its valuable teaching. The writer is a son of Archdeacon Moule, and is the one member of his family who went as a missionary to Japan, instead of China. He seeks in his book to present Japanese and its people as seen by Japanese eyes, and admirably succeeds in doing so. We are given an insight into the religious and national ideals of Japan, and led on to enquire what Christianity has to say to all that is good in those ideals. Missionary work in Japan is ably dealt with. Much as we must differ from the teaching of the Roman Catholic missionaries, we are deeply touched by the heroism both of themselves and their converts, facing torture and death rather than deny their Lord. A full account is given of the modern missionary enterprise in Japan, and the outlook is distinctly hopeful. A very large proportion of Christians are found among the ruling classes and leaders of the Empire. Here also is a great call to the Church to go in and take possession for the Lord.



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.....

The Missionary Enterprise.

Anglican Missionaries in the Field.

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

Blacklead Island, Baffin's Bay.

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

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

Melanesian Mission. A Captain's Testimony.

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

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

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

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

Chinese Students and Christian Service.

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

The Bystander.

A Mere Looker-on.

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

Concerning the Service of the Church.

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

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

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

How do we know what Sunday it is?

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

—F.L.A.

Hours:
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VOL. I, No. 2.

SYDNEY, JANUARY 9, 1914.

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Current Topics.

The Epiphany is an important Festival of the Christian year.

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

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

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

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

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

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

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

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

really a source of strength to the Church.

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

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

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

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

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