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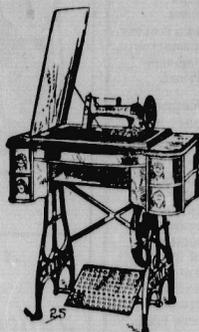
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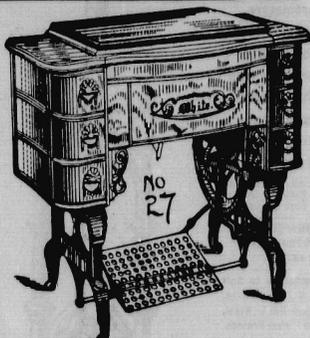
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### REDUCED RATE FOR THE "CHURCH RECORD."

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

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

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

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fences, may be mercifully delivered by God's goodness. In the Gospel (St. Matt. xx. 1-16) the goodness of God is set forth by the parable of the abouers in the vineyard. Even those hired at the eleventh hour "received every man a penny." To the others, who complained, the householder said "Is thine eye evil, because I am good?" No sinner as such deserves the heavenly reward, salvation is reckoned not of debt but of grace, it is the free gift of God. But while this is so, much effort is needed on our part, for in the Epistle (1 Cor. ix. 24-27) St. Paul reminds us of the temperance and self-mastery which we must practise if, as successful Christian athletes, we would win the heavenly crown. There is no contradiction between these two thoughts, Entrance into heaven depends solely on our accepting eternal life as a free gift from God, but our place in heaven is decided by the use we make of the grace of God which is freely bestowed upon us.

During the progress of the present war, we have more than once been reminded of that great soldier, who is enshrined for ever in the nation's heart for the military prowess by which he delivered Europe from a greater scourge than even the Kaiser gives evidence of being. But it is not generally remembered that the Iron Duke has placed the Australian Church under a very great obligation by his own personal interest in, and concern for the religious life and welfare of the Australian Colonies. He it was who deliberately and with wise prevision, chose William Grant Broughton for the difficult position of Archdeacon of Australia, in 1829. Some years later, after the death of the Duke of Wellington, Bishop Broughton wrote of him: "His sagacious mind was directed to all the possible events that might arise out of the then existing order of things in the colonies; and, he added, 'they must have a Church!' It was his strong feeling that those colonies would flourish in proportion, as their ground work was laid in the knowledge and practice of the duties of revealed religion. . . . After all that has been said and known of him there is one light in which he ought to be regarded, and in which he has never been placed—that is for the personal interest he took in advancing the affairs of the Colonial Church."

As Church people we may well thank God for the farsighted statesman who sent so wise a Churchman, so simple-hearted a Christian, to practically lay the foundation of the Australian Church. We fear that Bishop Broughton is almost a forgotten worthy—but

anyone who will take the trouble to discover and read the scanty records of his work and episcopate will soon realise and wonder at the self-abnegating heroism and statesmanship of the noble Bishop, and will acknowledge him to be the greatest of the benefactors of our Australian Church.

The premier's Department of one of our States, from time to time receives various letters through official sources from deserted wives in England asking that the whereabouts of their husbands

### Deserted Wives.

be discovered. In the case of a husband recently traced an admission was obtained that he had got rid of a good deal of his money by backing horses. The police told him that his wife and child in England were in need of the money he was throwing away, and he has undertaken to acknowledge his responsibility. We understand good work is being done by the police in this way.

The State in question has a fair percentage of deserted wives of its own, and it seems to us that more good work might be done by the police and by the Government of that State, if some stricter attention were paid to its own delinquents, on the principle that "Charity begins at home." It is just another case of "These ought ye to have done and not to leave the other undone."

It seems to us that the marriage bond is fast losing its sacredness in the mind of the community in general. Divorces

### Sanctity of Marriage.

and deserted wives are common enough. On the slightest provocation men repudiate the responsibilities of the marriage estate. The divorce laws of the different States are at present a disastrous object lesson to rising generations of the degree of sanctity the governments attach to marriage, and the indifference with which they regard the words of Him Who said "What, therefore, God hath joined together, let not man put asunder."

The matter is one which has a far-reaching effect upon the well-being of our social life. The time is probably not far distant when our legislators will find it necessary to revert to the divine method of dealing with these cases, and attach a severe penalty to such grave offences as warrant the severance of the marriage bond. There is surely no crime, which affects so disastrously our social life, as infidelity to the marriage vows. It causes the practical destruction of the morale of the home, the very vitals of a nation's

### Current Topics.

The Sundays immediately following the season of Epiphany are reckoned with reference to the coming Easter. The First Sunday in the quadragesimal, or forty days fast of Lent was designated Quadragesima. The Sunday before Ash Wednesday, being exactly fifty days before Easter, was called Quinquagesima. Septuagesima and Sexagesima Sundays, which are respectively 64 and 57 days before Easter, are supposed to have been named by analogy, from the next decades. The intention of the services for the three Sundays before Lent is to prepare us for the observance of that solemn season, and to supply a connecting link between Lent and Christmas. The First Lessons set forth the fall and rapid degeneracy of man; the Epistles and Gospels inculcate self-discipline and the cultivation of charity as the necessary complement of all Christian virtues.

On Septuagesima Sunday the Collect strikes a penitential note, asking that we who are justly punished for our of-

life, and brands with shame the members of the family to which the criminal belongs. While the perpetrators of other crimes, far less dangerous in their consequences, are liable to heavy penalties; this one can go off scot free and capable of repeating the same kind of devastation at his will.

"The birthday of a nation to all true men must always be a sacred thing.

For in our modern thought the nation is the making-place of men. Not by tradition of its history, nor by the splendour of its corporate achievements, nor by the abstract excellence of its constitution, but by its fitness to make men, to beget and educate human character, to contribute to the complete humanity, the perfect man that is to be,—by this alone each action must be judged today. The nations are the golden candlesticks which hold aloft the candles of the Lord. No candlestick can be so rich and venerable that men shall honour it if it hold no candle. "Show us your man," land cries to land."

These words of the great American Bishop, Phillips Brooks, have a fitting significance for us as we are celebrating the birth of our own Australian nation. It is right that, in the midst of jollification and holiday-making, we should give some thought to the responsibility of opportunity that the roll-

ing years have brought, and will continue to bring. And, to-day, when we have as a mournful object lesson the complete break-down of one of the oldest and apparently greatest of civilisations, we do well to profit by the warning. The German fasco is just another illustration of the bankruptcy of human nature. "The will to power" stands convicted of utter failure. National greatness is shown to consist not in national vaunting and national selfishness, but, thank God, as our own England is giving a splendid example, in national self-control and self-sacrifice. The protection of the oppressed, and fidelity to trust, which constitute England's crime in the eyes of the German are simply an exhibition of that "will to service" which is far truer to the Christian ideal than "the will to power."

With all the opportunities of our new land, and the lessons that history supplies to us, of the secrets of success and failure in older lands, we do well to pray, as Christian patriots, that our national life may be so guided and moulded in dependence on the will of God that there may be produced more and more in our land men inspired with a sense of the privilege and duty of service, because inspired with reverence and love to God.

Wealth is a steep hill, which the father climbs slowly, and the son oftentimes tumbles down precipitately.—O. W. Holmes.

### The Torres Straits Islands.

#### The Bishop of Carpentaria's Appeal.

It has already been stated in our columns that the London Missionary Society, through the Bishop of Carpentaria, had asked the Church of England to take the oversight of the islands in the Torres Straits which have hitherto been within the L.M.S. sphere of work, and that the Executive of the Australian Board of Missions had approved of the proposed transfer.

In the current number of the "A.B.M. Review," the Bishop of Carpentaria writes an article on the subject, in which, after giving a detailed account of the various islands, and the steps which have led to their proposed transfer to A.B.M., continues:—

It is difficult to over-estimate the importance of the opportunity now presented to the Church. Work among the aborigines is important because it is a duty and a reparation, not because we think that the results will be great among a rapidly-diminishing people.

This opportunity is altogether different in character. (1) The people have a birth-rate of 37.5 as compared to white Queensland's 27 per 1000. It is true that the death-rate is also higher, but that is chiefly a question of better sanitation and teaching. Undoubtedly they are a vigorous and growing race, with a future before them.

(2) They are a self-reliant and self-supporting people. They do not look to the Mission to supply food or clothing. They earn their own living by the sweat of their brow, and have something over towards the support of religious ministrations.

(3) They are an instinctively religious people. Religion forms a real part of their life, and every Church on the islands has been erected by the people themselves; and they give liberally when called upon.

(4) As alien labour becomes impossible for the Thursday Island fisheries, more and more reliance will be placed on Torres Straits and other local labour. The people have a definite and most useful part to play in the future industries of the place. Many of them have already their own boats. In 1912 ten native boats passed through the Protector's office produce valued at £2132, and eleven boats passed through the Papuan Industries office produce valued at £2205, or £4337 in all.

It must not be supposed that all is going to be plain sailing. The people have not been brought up in the teaching of the Anglican Church, and it is not to be expected that the older people will take kindly to it. Discipline is not easy for native converts to acquire, and drunkenness, impurity and readiness to believe evil take a long time to eliminate.

It is not easy to get from island to island, and the upkeep of boats will be a very heavy item of expenditure. We have a great opportunity, but it is not to be had for nothing. It will cost us something both in money and in men. The money cost will be small relative to the importance of the work but the circumstances demand of our best in men.

No less than three priests are absolutely essential, one to lead and two to help. The islands fall naturally into three groups—(1) Murray, Darnley, Massig and Coconut; (2) Yam, Boigu, Douan and Saibai; (3) Mobuag, Badu and Moa. With a cutter each island would have at least a monthly visit. The call is not to evangelical but to

pastoral work. The people have heard the Gospel; they love their Bibles, but they need to be built up into the faith. They have many virtues and many faults. They need disciplining and directing, encouragement and inspiration.

The management in the past has not been able to supply white ministrations with sufficient frequency. This is the crucial point, and we must not undertake the work unless we are prepared to supply this deficiency.

It is a splendid sphere of work for an active, sympathetic priest, who is not afraid of sea-sickness and is brave enough to face the perils of isolation. Constant change, an active, adventurous life, unusual opportunities for good, ought to tempt the soldier of Christ. The Mission has no snug billets to offer, but a great call to the very forefront of the Christian fighting line. Twenty thousand Australians are ready—all honour to them—to go to the front in Europe. Can we not find three to go to the front in the Torres Straits? The battle is not less important.

In one sense this offer has come at an unfortunate time. It is not easy to find men and money for a new missionary venture in the midst of the life and death struggle in which the world is engaged. Yet in another sense there ought surely to be an exhilaration in this call coming when and as it does. We remember how the commander of the troops that were once besieging Rome was impressed by the news that the site of the field on which his camp stood had been sold at a high price within the wall; so it would be a sign of our confidence alike in the ultimate victory of our country and in the progress of the Kingdom of God to choose this time of doubt and stress to lay the foundations of a strong and permanent Mission.

We have in no way sought this work. It seems to have come to us direct from God, and we have to ask ourselves very seriously whether we can decline it without dishonour. If we do undertake it we must carry it through thoroughly, in a way worthy of the position and importance of our Church. Personally I feel thankful that the offer has been made, and I believe we ought to strain every nerve to carry the matter through.

I had recommended the formation of a new Aboriginal Mission on Groote Island, and this proposal had been accepted; but I feel that this opportunity is so far more important and wide-reaching as to justify the abandonment of the former proposal in its favour. In addition, the cost will be less and the number reached far greater.

I appeal most earnestly for help for the A.B.M. for this new venture. We need at least two more cutters, costing £300 each. We shall have to put up two or three houses, and probably a school for native teachers. We must look to the future, and it will be some years before we shall see fresh results.

Above all I appeal for workers, especially for priests, who should be, in the first instance at any rate, unmarried, though as the work grows there will probably be a call for married priests.

I ventured when I first came to Thursday Island to express the hope that it might in

time become a sort of Iona, the centre of spiritual life to all the surrounding islands. I shall probably not see the realisation of this dream, but the proposed new Mission brings it appreciably nearer.

### Our London Letter.

(From Our Own Correspondent.)

London, December 11, 1914.

#### Meeting of Lay Churchmen.

The successful London Meeting of Lay Churchmen held at Westminster last January, is to be repeated this coming January, on Saturday the 16th, following, as before, and in the same week as the Islington Clerical Meeting, with the intention of doing for Evangelical Laymen what that famous gathering does for the Evangelical Clergy. The choice of subject was very carefully considered, and was not a little influenced by the conditions of war in which the Empire is engaged. "Religious Life—Personal and National" was decided upon under five heads, (1) In the Individual: Personal Religion. (2) In the Church: Corporate Religion and Christian Brotherhood. (3) Responsibility of the Church to the Nation as the witness of God. (4) The Nation's Responsibility to God. (5) The Church's Responsibility for world-wide evangelisation at this crisis. Amongst those who will read papers are Professor Beresford Pite, who will preside; Dr. Eugene Stock; Mr. George Anthony King (Master of the Supreme Court); Mr. Albert Mitchell; and Dr. C. F. Harford, late Principal of Livingstone College. There will be morning and afternoon sessions.

#### Influence of German Rationalism.

One thing the war may be expected to do is to cause considerable heart-searching on the part of those whose Christianity has been so largely influenced by German rationalism. Amongst these may be included Dr. Henson, the Dean of Durham, one of the most brilliant and attractive intellects of our Church life, of whom it was said by a brother Dean once, that he (the latter) would feel obliged to give up all preferment in the Church if he believed as he (Dr. Henson) believed, about

many portions of the Bible. It is almost a fact that in the go-as-you-please times in which we have been living, men had come to think that they could believe and teach what they liked, and it seemed to some of us that the Church had settled down comfortably under Driver and Cheyne as moderate higher critics. Gore and Henson, Burkitt and Streeter, carried matters each a little farther than the other to the momentary dismay of many, and the ultimate weakening of faith of a still greater number. Dr. Henson is distressed that the diabolical result of the most advanced German teaching as seen in the war, should be in any way connected with Protestantism of which, with all his unorthodoxy, he is a scholarly if discriminating champion. Preaching before the University of Oxford last Sunday, he quoted a correspondent of the "Record" who had written "Let there be no mistake. Prussia's conduct, whole-heartedly supported by her people, theologians included, has dealt a reeling blow to Protestant and Evangelical Christianity." That this must be so is evident when it is considered that the leading German theological Professors, Protestant and Evangelical, have accepted the doctrines of the Prussian Military School, have applauded the war and joined in the bitter hatred against England. "By their fruits ye shall know them" must be the line that all opponents of Protestantism will take and indeed are taking. That is to say, Protestantism plus rationalism is no spiritual strength to a people or to an individual, and hence, as the correspondent declared, Protestantism, to be true to itself, and to the pure truths of God out of which it sprang, must disown and war against the rationalistic teaching in our midst until it is eradicated.

#### A "Catholic" Advance.

Just as Dr. Driver is coming to be thought a moderate higher critic so Lord Halifax will have to look to his laurels if he wishes to be considered as being in the van of "Catholic" thought. A speaker at a recent E.C.U. Meeting over which his Lordship presided, gave vent to ideas and proposals of which even the Catholic League itself might be proud. Having won their campaign on the old six points, as the speaker

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complacently declared, let them go forward on another programme with a fresh six, these to be (1) Reservation and exposition of the blessed Sacrament. (2) Restoration of devotions to our Lady in public worship and to engender an individual personal devotion to her without which no man can become a Catholic. (3) The right to substitute the Latin for the vernacular Mass. (4) Restoration of Contemplative Orders, i.e., monkism. (5) A Celibate Priesthood. (6) Restatement of our relation to Rome, which as likely as not means really re-instatement of the relations which existed in the time of Queen Mary. It is fair to Lord Halifax to say that his Lordship appeared to be taken aback by the "unauthorised programme," but the proposals met with a not unfavourable reception on the whole, and in some respects a warm and hearty acceptance which shows at once the daring of these "raiders," and the sort of agitation the next generation of Church people may have to meet.

**BED-ROCK.**

When the anchors that faith has cast  
Are dragging in the gale,  
I am quietly holding fast  
To things that cannot fail.

I know that right is right,  
That it is not good to lie,  
That love is better than spite,  
And a neighbour than a spy.

I know that passion needs  
The leash of a sober mind,  
I know that generous deeds  
Some sure reward will find.

In the darkest night of the year,  
When the stars are all gone out,  
That courage is better than fear,  
That faith is truer than doubt.

And fierce though the fiends may fight,  
And long though the angels hide,  
I know that truth and right  
Have the universe on their side.  
—Author Unknown.

**TRIBUTE TO "BOBS."**

The following are the three concluding verses of a poem, entitled Lord Roberts, by Mr. Rudyard Kipling, which appeared in the London "Daily Telegraph":—

Clean, simple, valiant, well beloved,  
Flawless in faith and fame,  
Whom neither ease nor honors moved  
A hair's breadth from his aim.

Never again the war-wise face,  
The weighed and urgent word  
That pleaded in the market-place—  
Pleaded and was not heard!

Yet from his life a new life springs  
Through all the hosts to come,  
And glory is the least of things  
That follow this man home.

To be at work, to do things for the world,  
to make our existence a positive element,  
is a new joy of which the idle man knows no  
more than the mole knows of sunshine.  
—Phillips Brooks.

**Personal.**

Rev. R. H. Simmons, who has for some time past been Minister at Cohuna, Victoria, has accepted the Curacy of St. John's, Footscray, and has commenced work there.

Rev. A. A. Burnaby, of Durham, has been appointed to the Curacy of All Saints', St. Kilda, Melbourne.

Revs. Canon Gason, A. B. Tress, G. E. Aickin, A. R. Ebbs, G. Lamble, H. Brammall and other clergy have been enjoying the ocean breeze at Cowes, Victoria.

Rev. Payn Lewis, formerly Curate of All Saint's, St. Kilda, is in temporary charge of St. John's, Melbourne.

Rev. W. G. Marsh, of Adelaide, was the preacher at Kyneton, Victoria, on Sunday, January 17.

Rev. J. T. Phair, of St. George's, Magill, S.A., has been appointed Honorary Secretary of the C.M.A. in Adelaide, in place of Mr. R. V. Davis, who is Honorary Secretary of the C.M.A. Depot Committee.

Rev. T. Wilkinson, of Pyramid Hill, Victoria, is resigning his charge to devote himself for a time to further theological study.

The death of a pioneer Y.M.C.A. worker, Mr. David Walker, occurred last week, in Sydney. For 25 years Mr. Walker was General Secretary of the Sydney Y.M.C.A. until Mr. J. Virgo succeeded him about ten years ago. He took a very active part in the various classes, and actively identified himself with the personal welfare of the young men of the association. He organised the classes for Bible reading, and the Sunday afternoon meetings which became a feature of the institution in later years. Personally his genial nature made him a universal favorite with all who were brought into contact with the association, and in cases where young men appealed for aid he always did his best to help them in every way.

Rev. Carlos Stretch, eldest son of the Bishop of Newcastle, who is at present in England, is expected to start on his return voyage to Australia early in February. He will work in the Diocese of Newcastle.

Rev. H. Walker-Taylor, of Orange, N.S.W., recently underwent an operation at the Prince Alfred Hospital, Sydney. He is making good progress towards recovery, and hopes to return home in a few days time.



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

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On Tuesday last, Dr. Gilbert White, Bishop of Carpentaria, was elected as Bishop of the new Diocese of Willochra, S.A. At the time of our going to press it was not known whether Bishop White would accept the offer. For the past fifteen years Dr. White has faithfully carried on the work of his great Diocese, which comprises the Northern Territory, as well as part of North Queensland. He was the first Bishop of Carpentaria, and has done noble pioneer work. He has won the respect of all by his apostolic labours, his high ideals, and his deep spirituality.

Captain Bernard Montgomery, son of Bishop Montgomery, has recovered from the wounds he received in action, and has been awarded the D.S.O.

Archdeacon Luscombe, of Dungog, N.S.W., was thrown out of a vehicle recently, but fortunately was not seriously injured.

Bishop Moorhouse, who for ten years was Bishop of Melbourne, was visited, during a tour in England, by Rev. W. Green, of Eltham, Victoria. Mr. Green states that "the Bishop had suffered a few weeks before from a bad attack of influenza, but he was slowly recovering, and seemed to me much stronger in mind and body than I expected to find him at the age of 87." Bishop Moorhouse asked Mr. Green to "give my affectionate remembrance to all the clergy whom I knew or ordained in Victoria."

Mr. Frederick John Britten, a well-known resident of Fitzroy, Victoria, passed away last week. He was at one time Mayor of Fitzroy, and for a long time a Councillor. One of his sons is the Rev. Alfred Britten, Vicar of St. Luke's, North Fitzroy.

Canon Goddard, Rector of All Saints', Petersham, Sydney, has been appointed to be Examining Chaplain to the Bishop of Grafton.

Rev. Alfred M. Levick has accepted the position of Curate at Hurstville, Sydney, in succession to the Rev. J. W. Ferrier, who is going as a missionary to Ceylon. Mr. Levick has done excellent work for the past two years as Curate of St. Mark's Darling Point.

During the greater part of last year he was in sole charge of the parish. He will begin his new duties at Hurstville on March 1.

Mr. E. G. Nicholls, who has been working as Catechist at Smithfield, N.S.W., has accepted a similar position at St. Paul's, Burwood.

**The Missionary Enterprise.**

**Indian Christians and the War.**

A C.M.S. missionary in the Nizam's Dominions, Southern India, says: "Many of our C.M.S. workers are putting aside a part of their pay to help the Indian War Relief Fund. Of the gifts of the common people to that fund it is striking what a large proportion comes from Christians."

**Chinese Boy Scouts.**

The Rev. T. Gaunt, principal of the C.M.S. Anglo-Chinese School at Shanghai, says: "Boy Scouting has begun among the Chinese, and I have thrown myself into the movement as giving one just the kind of contact with the boys out of school hours that one wanted, and also as calculated to be of great benefit physically and spiritually to the boys of China, if it can be developed among them on the right lines. I hope and pray that the scout's promise to be loyal to God and country, and to try and help others at all times, may be the stepping-stone for many a Chinese boy to full surrender to Christ as his Saviour and to the truest altruism and patriotism. After I had for some three or four months given help according to my ability, the Scout Council did me the honour to appoint me Scout-master of the first Shanghai Troop of Chinese Boy Scouts."

**The Lord Roberts' Hospital.**

One of the most interesting of the C.M.S. hospitals on the Afghan frontier is the "Lord Roberts Hospital" at Thal, thirty-four miles from the hospital at Bannu, for so many years associated with the late Dr. Theodore Pennell. Thal was the head-quarters of the column led by Field Marshal Earl (then Sir Frederick) Roberts in the Afghan campaign of 1879-80, during which the need of a hospital was much felt. The site was given free by the inhabitants, and Lord Roberts, who sent a substantial cheque in aid of the building in 1900, wrote: "I know from my own experience how valuable such

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hospitals are, and how much they assist us in establishing good relations with the frontier tribes." A portrait of Lord Roberts presented by himself hangs in the consulting room of the out-patients' block.

**Japanese Boys and Christianity.**

The Momoyama School, Osaka, being recognised by and receiving aid from the Japanese Government, religious instruction can only be given out of school hours. The Rev. C. H. B. Wood writes: "It is a surprising thing when you come to think of it, that out of some 680 boys about 550 are found trudging to school half-an-hour earlier than they need do in order to be present at the teaching of a foreign religion. Yet there they are, and there are the Japanese masters who teach them."

**British East Africa.**

There has been some fighting in British East Africa, the Germans having crossed the frontier at several places. But the general course of life has not been much changed by this, and missionary work at Mombasa, the headquarters of the C.M.S. Mission, has been given new opportunities by the war. For about 3000 natives of Kavirondo, and 1000 of Bunyoro, in the Uganda Protectorate, have gone to Mombasa, and the missionaries are allowed to work among them. Indeed, the Government is glad for them to do so, as reading gives the men something to do, and helps to keep them out of mischief!

**Uganda.**

In Uganda all the C.M.S. missionaries have put themselves at the disposal of the Government to give any help they can. The clergymen among them, of course, cannot fight, but there is much they can do as interpreters and chaplains, and in working among the wounded. The boys of the C.M.S. schools at the capital are very anxious to help. Two squads of them have been chosen for service at once. One, of six cyclists, has been sent off to carry dispatches, and another, of forty boys, is being trained for ambulance work.

On the outbreak of war the C.M.S. hospital at Mengo in Uganda was offered to the Government as a base hospital for any wounded Africans, Indians, or Europeans. The Government accepted the offer, and one hundred beds were put at the immediate disposal of the military authorities. A number of English ladies from Kampala offered their services to help the wounded, and a Red Cross class was at once started at the hospital. The doctors and nurses gave systematic lectures and practical instruction in ward work and tried in every possible way to train efficient helpers.

**A Moving Evangelistic School.**

Among the wandering tribe of the Masai in East Africa the Bishop of Mombasa is about to make the experiment of a "moving evangelistic school." Two African Christian teachers are willing to go and move about with the tribe, which remains only six months in a given place, and is, therefore, difficult to reach by any other method. Owing to the planting of small mission schools a few hours' distance from each other in the C.M.S. Mission in German East Africa, prior to the outbreak of the war, the Bishop says: "All the young men are at our feet for all the teaching we can give them."

**THE BLANK WALL OF SELF.**

Half the troubles and miseries of this life would be smoothed away if we would only put ourselves in other people's places, and try to see things from their point of view. It is the great blank wall of self that hinders us.—R. Carey.

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## Our London Letter.

(From Our Own Correspondent.)

London, December 18.

### Mission to the Pope.

Considerable perplexity is expressed in many quarters respecting a special mission to the Pope, Sir Henry Howard having been appointed Envoy Extraordinary and Minister Plenipotentiary for the purpose. Sir Henry Howard is well known in the diplomatic service but not otherwise. He has been received and has kissed hands on his appointment. Most people have pretty good confidence in the good sense of the Government, yet feel it difficult to be passive at this incident. Nothing has been vouchsafed through the Press by way of explanation, and Parliament is not sitting. There is no modern precedent for the proceeding, the Mission of Sir George Errington years ago, in the time of Leo XIII., being on quite a different basis. Feeling is undoubtedly developing, and no doubt something official will have to be said of a re-assuring character, though probably it will be more or less evasive. The London Council of the United Protestant Societies are meeting to-day to discuss the matter and if their view is made known before this letter is posted I will add a postscript.

### The Spirit of Intercession.

There can be no doubt as to the reality of the intercession spirit pervading the vast congregations which thronged St. Paul's from eight o'clock on Wednesday morning to eight o'clock yesterday morning,—twenty-four hours continuous intercession, a day and night of prayer. The period commenced with Holy Communion, at which the Bishop of London was the celebrant, and about 500 communicants were present. It finished with a similar service yesterday morning, the Bishop of Kensington, Suffragan to London, officiating, the congregation numbering some 700. At the first quarter of every hour a hymn was sung, then followed a Litany led by the Rural Dean of the Deanery whose hour it happened to be, each hour having as its nucleus representatives from one of the 26 Deaneries into which the London Diocese is divided. There were times for silent prayer guided by collects from the Prayer Book or from the forms of Intercession. The congregation was calculated to be never less than 150, which was in the very early hours of the morning, and during ten of the hours the average number of worshippers was between 4000 and 5000. Altogether 60,000 worshippers are believed to have taken part. Local services, not of the same but of usual length, were held in many parishes for those who could not go up to St. Paul's, yet who nevertheless desired to be in the spirit of the day and night of Prayer and Watching at this terrible time of war and crisis.

### The E.C.U. and the Bishop of Manchester.

I must mention the dead set made last week by the E.C.U. on the Bishop

of Manchester, and what I can only describe as the impudent intrusion by that body into the Diocese of Manchester. The Bishop has taken up the legitimate position of declining to license curates to parishes where illegal vestments are worn, his lordship having no doubts on the subject, and determined to do his duty come what may. Of the many speakers only one belonged to the Diocese at all, a Mr. Broxap, who was told off to second one of the lesser resolutions at the end of the meeting. The intruders went for the Bishop right and left; it was "a grave abuse of episcopal authority," "a lording it over God's heritage," "the episcopal mail list," and the like. One of the speakers unable to contain himself, ended with a peroration abusing Bishops in general, Manchester in particular, and calling on the E.C.U. "to do something at once in this matter," "Persecution of Catholic Clergy," "Great Protest against the Bishop's Methods" are the headlines of the "Church Times" account of the meeting, a very long account, by the way, out of all proportion to the importance of the occasion. Seriously, it is a pitiful matter in such times for a body of Churchmen from other Dioceses to so violently attack so good a man as Dr. Knox. But it is of a piece with the policy of "frightfulness" started by the E.C.U. before the Kaiser had thought of it, which has been only too successful in many cases, but which I believe will utterly fail in Manchester.

### Value of Missionary Prayer Meetings.

Rev. Dr. Horton of Hampstead, the eminent Congregationalist Minister, speaking recently to a meeting of Student Volunteers, gave testimony as to the value of missionary prayer meetings which may be helpful in your direction. For some three years or so a small meeting for prayer has been held in his house, week by week, for Missions. "We have seen," he says, "often with amazement, prayers that we have offered for persons and for work far away, directly answered. The room in which the meeting is held, and the memories that have gathered about it, bring us rapidly into the attitude, and spirit of intercession, so that the work is carried on with great regularity and the facts become peculiarly distinct. It is not possible to attend that meeting for twelve months without becoming perfectly aware that a power is at work, which accomplishes things that are far beyond the reach of anyone, or of the whole company assembled in the room. This experiment I urge upon everyone to make. It is not irreverent thus to test God. He urges us to do so. 'Prove Me now herewith' is His command, and it is evidently His intention that we should be convinced of the power of prayer, not by abstract arguments, nor by particular revelations of inscrutable processes, but by experience of this kind."

Awake to effort while the day is shining,  
The time to labour will not always last;  
And no regret, repentance, or repining  
Can bring to us again the buried past.  
—S. F. Bolton.

### A STORY OF THREE NATIONS.

One of the most moving of the many incidents of the battlefield in Western Europe came within the experience of a well-known London Churchman and Member of Parliament, who has devoted himself to the terrible but noble work of rescuing the bodies of the fallen from the shallow trenches in which they have been hastily laid by comrades, perhaps under the stress of conflict, and giving them seemly and Christian burial. He with his band of assistants came one day to a lonely wood far from any habitation. There were abundant signs that here a fierce encounter had taken place. Around a large tree were significant mounds enclosed by a palisade on which were hanging laurel wreaths. On a part of the tree from which the bark had been stripped was a rude inscription: "Here lie the bodies of twenty English heroes." This was a German tribute to our countrymen, who had fought to the last against overwhelming odds. The enemy, moved by their bravery, had buried them and left this record. A company of French soldiers passing through the wood later on saw it. They stayed to erect the palisade to guard the graves, and upon it they hung twenty laurel wreaths.

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## Correspondence.

### The Anglican Catholic Movement.

(The Editor, "Church Record.")

Sir,—May I congratulate "The Church Record" on the very informative and thought provoking "Leader" in your issue last week! Truly the lengths it is going, are staggering to a degree. Your "Leader" is therefore all the more welcome and if the "Church Record" pursues its policy of enlightenment and exhortation with regard to the oft re-iterated intentions and frequent doings of the Romanists within our Church, it will do a work of incalculable benefit. It is sincerely hoped that your readers will ponder very seriously the Leader in question and pass on their copy to friends. The whole statement cannot have too much publicity. Indeed it the remarks could be put into leaflet form and scattered far and wide, I feel sure there would result a significant awakening to the perils besetting our Church.

I have been a most careful reader of the "Church Record" since its first issue, and have noted with much gratitude the fearless yet temperate tone with which it has dealt with vital issues concerning the Church. It seems to me that each issue places us Evangelicals, more than ever in its debt, and hence I hope that your issue of last week dealing as it did with "The New Six Points," will not only make us alive to the deadly dangers which threaten the Reformed position of the Church, but also fire us with an enthusiasm for increase of the circulation of the "Church Record."

A CONSTANT READER.

### Revival of Family Prayer.

(To the Editor, "Church Record.")

Sir,—I was glad to hear that as a "Memorial to Earl Roberts" it was proposed to inaugurate a movement for the revival of Family Prayer, and trust that a wide-spread and effective effort may be initiated. Many, in those strenuous days, find it difficult to appoint a time when the family can easily come together. In some houses the best time is just before breakfast; in others, at the close of that meal, while others again have their Family Prayer immediately after the evening meal, when no one is hurried.

As to books of Family Prayer, there is an excellent one published in the series of Anglican Church Manuals at one penny. As the prayers are often responsive, each member of the household should be provided with a copy. "Daily Family Prayer," by Bishop Walsham How, is also a good book, but too long, if all the prayers are used.

### Regarding Holy Communion.

The Editor, "Church Record."

Sir,—In reference to letters of the above subject in your recent issues, it seems to me best to invite positive testimonies as to the advantage or helpfulness of particular methods or customs and times of administering or communicating, etc. I was anxious to hear the advocates first, and to obtain bona-fide personal testimonies, in order to promote a practical and useful discussion. With the exception of one instance kindly furnished by your correspondent, "A Member of Synod," such testimonies have not yet been adduced. But criticism of various practices has been offered, tending to show the existence of diversities, and the doubt and dis-

comfort which some of these cause to at least some members of the Church. I am grateful for the leading thus given, but still I wait for statements in support of these or other customs. I note the one testimony as to the helpfulness of the words of administration spoken to each communicant, and propose to discuss this matter with others, that I still look for, and also the objections raised or doubts felt by your correspondents, but I wait for another week's letters.

PRESBYTER ANGLICANUS.

### TO CORRESPONDENTS.

Anglo-Catholic.—We never publish any letter in the "Church Record" unless it is accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. If you will kindly forward your name and address we will publish your letter.

## Notes on Books.

Papers for War Time, under the General Editorship of the Rev. William Temple, and published by the Oxford University Press.

Six of these Papers by representatives of the Protestant Churches have reached Australia. They are as follows:—"Christianity and War," by William Temple; "Are We Worth Fighting For?" by Richard Roberts; "The Woman's Part," by Mrs. Luke Paget; "Brothers All," by E. Bevan; "The Decisive Hour, is it lost?" by I. H. Oldham; "Active Service," by W. R. Maltby. While we cannot agree with all that is said in these tersely written and up-to-date papers, we cannot help but feel that not only are they stimulating and thought provoking to a degree, but they will serve a most necessary purpose. They take us away from the conventional statements and current ideas which meet us on every side. They lift us out of the shallowness of the day, and we are brought face to face with the many vital questions with which the thinking man is faced as he ponders over the war.

Mr. Temple's paper is, as usual, marked with all his characteristic honesty, but he certainly leaves the reader puzzled as he concludes his argument by a long-drawn sigh for a Catholic Church. He certainly goes very near advocating the rigid cast-iron organisation of the Papacy. Mr. Bevan discusses the Race Problem, and raises some very pertinent questions; while Mr. Richard Roberts, in a paper virile and impressive, shows that with all our national sins the British are a race which has great and lofty ideals. The other papers are worthy of the most careful consideration, and especially that by Mrs. Paget. She shows in beautiful and touching language what part woman can and ought to take in the awful struggle now being waged. Certainly it is a pamphlet all women should read. We shall await with much interest further issues of these war papers. In the meantime we recommend our readers to get copies of those that have come, and to "read, mark, learn, and digest them."

### TOTAL ABSTINENCE IN RUSSIA.

A correspondent writes from Simbrisk to the Manchester "Guardian":—"Temperance has done a great piece of work in the villages. It has introduced peace and tranquillity into public life, brought joy into the families, has raised the material condition of the peasants, and has rendered them purer, better, more moral. May this holy long-desired temperance for ever remain in the life of the village!"

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## EDITORIAL NOTICES

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

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

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

## BUSINESS NOTICES

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## The Church Record.

JANUARY 29, 1915.

## ANNIVERSARY SUNDAY.

The recurrence of Anniversary Day recalls to our minds the memorable event of the arrival in Australia of the First Fleet, consisting of 11 ships (conveying in all 1030 souls), in Sydney Cove, near what is now the Circular Quay, on Saturday evening, January 26th, 1788. Captain Tench in his book says: "On the first Sunday after our landing, Divine Service was performed under a great tree, by the Rev. Richard Johnson, Chaplain of the Settlement, in the presence of the troops and convicts, whose behaviour was equally regular and attentive." This statement has been generally received as meaning that the Service was held on the Sunday immediately following the day of arrival (i.e. Sunday January 27). By recent discovery of documentary evidence this has been found to be incorrect. A resolution was consequently passed in the last Sydney Synod to the following effect:—

"That whereas in the First Session of the Thirteenth Synod of the Diocese of Sydney it was resolved:—'That with the view of remembering the first Divine Service in Australia, which was held in 1788 "On the Sunday after the landing . . . . . under a great tree" at Sydney Cove, and for the purpose of emphasising the priority and history of our Church here, it is desirable that in every Parish yearly, on the Sunday after Anniversary Day, which would be the anniversary of the beginning of our Church in this Continent, there should be some suitable notice of commemoration of so important and interesting an event; and whereas the manuscript diary exhibited in March last at the rooms of the Australian Historical Society, in Sydney, of Dr. Arthur Bowes, Surgeon of the "Lady Penryn," one of the vessels of the "First Fleet" which entered Port Jackson on 26th January, 1788, states definitely under date 3rd February, 1788, "On this day the Rev. Mr. Johnson preached on shore for the first time; this Synod recommends that in the parishes of the Diocese the event be commemorated yearly on the first Sunday in February, and that His Grace the Archbishop be respectfully requested to arrange also for a commemorative open-air service to be held in Macquarie Place, Sydney, on the same day. That a copy of this resolution be sent to every Minister in charge of a Parish or District in the Diocese."

The commemoration this year will therefore be held on Sunday, February 7. This most interesting Anniversary Service is one which suggests many thoughts in connection with the history of the Church of England in Australia; for it must ever be remembered that

this celebration is not of merely local interest, but should be one of national observance and importance, and should be remembered throughout the whole Australian Commonwealth. We cannot but be thankful that the first religious Service was held by the Church of England, and conducted by so excellent a clergyman as the Rev. Richard Johnson, who was a man evidently chosen of God for the important position which he held. He was a distinguished graduate of Magdalen College, Cambridge, proposed for the office by the celebrated William Wilberforce to the then Prime Minister, William Pitt.

Rev. John Newton, of Olney, addressed these lines to his friend Richard Johnson on his departure for Botany Bay:—

"Go, bear the Saviour's name to lands unknown,

Tell to the southern world His wondrous grace;

All energy Divine thy words shall own.

And draw their untaught hearts to seek His face."

Never did a man more faithfully discharge his duties as Chaplain to the fleet, and preach the Gospel with more intense fervour, than did Richard Johnson; laying the foundation of the Australian Church on the pure Evangelical doctrines of the New Testament, as is witnessed in his booklet of addresses preached to the congregations in Sydney. We cannot dwell upon his work of building the first Church in Sydney, which was destroyed by fire in 1798, but which has been practically continued in the first and second Churches of St. Philip, Church Hill. The names of Marsden, Cowper, Hassall, Cartwright, and a host of others are embalmed in the history of our Church, in the days of early struggle and effort for its firm establishment. We by no means would forget the faithful work of other denominations in their laudable and successful endeavours to advance the cause of Christianity, and to oppose the evils of immorality, which have unfortunately been such a reproach to our nation. The expansion of our own Church has been commensurate with the growth of Australia. With gratitude to Almighty God we are thankful that He has blessed our efforts in the establishment of Churches and Schools throughout the vast domain of our great Island Continent.

The infant Church whose inception we commemorate at this time has grown into a vast community. There are in New South Wales some old Churches, such as those known as the Macquarie Churches, which bear antiquity upon their face, and are most interesting as recalling the past, and in comparison with them we are proud and thankful for our Cathedrals and other Churches, which are evidences of the faithful and generous labours and contributions of the members of the Anglican Communion. Instead of one Bishop of Calcutta, under whom our first Bishop Broughton was Archdeacon of New South Wales and Van Dieman's Land, the number of Dioceses has increased to 23, and shortly will be 24, there being now four Archbishops in Australia. Of course the great expansion of our Church has been mainly due to the growth of the population, and our superior percentage has been well maintained, the total number of members of the Church of England in the Commonwealth being over one million seven hundred thousand (1,710,443 ac-

ording to returns for 1911), with some 1500 or more clergy.

In a retrospective view of the Church's history we are tempted to mention the names of such faithful Bishops as Broughton, Barker, Barry, Saumarez Smith, Tyrrell, Short, Perry, Nixon and others. In October 1850 a most memorable meeting of six Bishops was held in Sydney, their names being Broughton (Sydney), Nixon (Tasmania) Perry (Melbourne), Selwyn (New Zealand), Short (Adelaide), and Tyrrell (Newcastle). These names are carved on six pillars in St. Andrew's Cathedral, Sydney. The Bishops consulted on the future Synods, and Conventions of the Church and various others important subjects, and the result of their deliberations is seen in the present efficient organisation of the Church. We may well thank God for the blessings which He has bestowed on our Communion, and take courage for the future. Our work as a Church is the preaching of the pure Gospel of which the great Apostle of the Gentiles was so proud, as being "the power of God unto salvation to every one that believeth." May the future history of our Church be as abundantly blessed, and even more so, than in the past!

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Farewell to Missionaries.

A Valedictory Meeting under the auspices of the Church Missionary Association was held at St. Philip's School Hall, on Thursday evening, January 21, to bid farewell to the following out-going missionaries; Rev. J. W. Ferrer and Mrs. Ferrer (Ceylon), Miss Newton and Miss Montgomery (China). The Bishop of Gippsland presided, and there was a large attendance. The instructions to the missionaries were read by the Rev. P. J. Bazely, Secretary of C.M.A., after which the Rev. J. Ferrer, and the Misses Newton and Montgomery each delivered a short address. An adjournment was then made to St. Philip's Church where the Holy Communion was administered to 120 communicants. Canon Bellingham, assisted by several other clergy, conducted the service. The organist and choir of St. Philip's Church were present, and also the Churchwardens and members of the Parochial Council, showing the keen interest taken by the Church workers of St. Philip's in the great missionary enterprise.

## Belmore.

The district of Belmore is growing so rapidly, and the work of the Church has increased so greatly, that one clergyman is not sufficient for the needs of the parish. It is hoped that before long a clergyman may be obtained for Lakemba. The Rector, Rev. A. R. Shaw, asks for prayer, and also for financial help towards this end.

## The Drink Evil.

On a vacant allotment adjoining the School of Arts in Pitt Street, a large crowd assembled to hold a Temperance Meeting on Tuesday, January 10. The Meeting was organised by the Rev. R. B. S. Hammond, and Mr. James Marion, Secretary of the N.S.W. Alliance. Mr. Hammond explained that the chief object of the gathering was to arouse public feeling against the sale of spirituous liquors to the troops. No fewer than 500 men, he believed, had been expelled from the army through drink during the last four months in New South Wales alone. In England the average was, as stated in the House of Commons by Mr. Asquith, between 10 and 15 per cent. of the men enlisted. France and Russia had both taken decisive action in this matter, and the slackness of the Empire in not doing so undermined the efficiency of her men and placed her at a serious disadvantage. Drink,

## GOULBURN.

(From a Correspondent.)

## Cathedral Parish.

The Cathedral is governed by an Ordinance embodying the Goulburn Cathedral Validation Act, 1864. Under its provisions the Cathedral Council consists of twelve laymen, six of whom are appointed by the Synod, three by the parishioners, one by the Bishop, one by the Chapter, and one by the Incumbent. Under the Provisions of the same Act of Parliament the Annual Meeting of Parishioners takes place not at Easter, but during the month of January. The Chapter is a body of spiritual persons, the legitimate advisers of the Bishop in things spiritual. They are not concerned with the financial side of the Cathedral at all. The Annual Meeting of the above-mentioned wardens and the presentation of accounts takes place on Thursday, 28th January.

## Barnedman.

The Bishop, with whom the presentation lies, has appointed the Rev. William Parkes, Rector of Barnedman. Mr. Parkes has been acting in that capacity for some time past.

## Synod.

Mandates have been issued for the election of Synod lay-representatives in parishes and parochial districts formed during 1914, and in those parishes where vacancies have occurred. The next Synod will be the Second Session of the Fourteenth Synod and as such will not require a general election.

## Cooma.

St. Paul's Church, Cooma, kept its Patronal Festival on January 25th. At the First Evensong of the Festival on Sunday, 24th, the special Preacher was the Rev. H. K. Gordon, Precentor of St. Saviour's Cathedral. The congregation of St. Paul's are still engaged in beautifying that edifice, and during 1915 further improvements are contemplated.

## New Buildings, etc.

All Saints' Church, Berridale, is now out of debt, and it is proposed to consecrate the same very shortly. St. Saviour's Cathedral new Rectory is rapidly approaching completion. It is hoped that the Bishop may open it on St. Matthias' Day. Rossmore Church in the Parish of North Goulburn, is to be re-built this year. Permission will be sought shortly to move St. Edward's Church, Pine Gully, in the Parish of Wagga, to a new site nearer the centre of the population. The Church at Cowra Creek, in the parochial district of Michelago, is to be removed, and re-erected in a more convenient site at Williamsdale, within the Federal Capital Territory. Despite the war and the drought congregations throughout the Diocese are showing a commendable activity in the matter of Church buildings.

## GRAFTON.

## The Bishop.

The Bishop of Grafton is taking a well-earned holiday in the mountains at Went-

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he declared emphatically, was the Empire's declared enemy, and the present time afforded a magnificent opportunity to fight against it. Mr. Hammond referred to the appeal known as "Kitchener's Pledge," and issued by Lord Kitchener's sister:—"Help my brother by becoming total abstainers during the war."

## St. Clement's, Marrickville.

The St. Clement's, Marrickville, Branch of the C.E.M.S. held their first meeting of the year on Monday evening, January 18. The President, Canon Martin, occupied the chair, and there was a good attendance of members. The subject for discussion was, "putting off the old man, and putting on the new." Several members spoke, and the meeting was much appreciated. Each member returning to his home realising that he had received some spiritual help. The Society is to be congratulated upon having such a strong and live branch as exists at St. Clement's. A deep spiritual life is distinctly manifest.

## Springwood and Glenbrook.

A splendid site has been purchased at Valley Heights, and it is intended to erect at once upon it a Church Hall, suitable both for Divine Service and other needful objects.

## Darlinghurst Mission Hall.

The first meeting of the recently formed Bible Study Circle at St. John's Mission Hall, Darlinghurst, was held at the hall on Monday evening, January 18, with an attendance of upwards of 30 men, who all took a keen interest in the proceedings. Mr. P. J. Caldecott read an interesting and helpful paper on the "Life of St. Peter." It was decided to meet in the future on the second Wednesday in each month at 7.45 p.m. The men's services, which have been well attended in the past, are held on the second Sunday in each month at 4 p.m., when all men are welcome. The preacher at the next service on February 14 will be the Rev. S. H. Denman.

## St. Ann's, Ryde.

At St. Ann's, Ryde, on Sunday, February 7, will be commemorated, not only the First Service held in Australia, but also the first services held in St. Ann's, by the Rev. Richard Johnson, on August 26, 1798.

## St. Hilda's, Katoomba.

The new Church at Katoomba, which was dedicated by the Archbishop on Sunday, January 10, is much appreciated. At the dedication service the Archbishop said that the day was one of thanksgiving. The Church beckoned men and women to enter in and bring their hopes, joys, sorrows, and repentances. Men and women were growing older and passing away, but this House would stand long after those who were kneeling in it during the first service had gone to their rest. Many who had already gone had looked forward to a building more worthy of our Church. When staying in Katoomba five years before, he had learnt how inadequate and unsuitable the old Church was; it gave a wrong impression. One serious drawback to the present building was its large debt. It would not be fair to leave the burden of it to the Katoomba people. He hoped the visitors would all help and give definite sums for the Church Building Fund before leaving the town.

## St. David's, Arncliffe.

The new Church at Arncliffe was dedicated by the Archbishop on Monday evening, January 25, in the presence of several clergy and a large congregation. The service was very bright and impressive, and the Archbishop preached from Exodus iii., 5, "The place whereon thou standest is holy ground." The collection amounted to £61, and many special gifts have been presented to the Church as follows:—Holy Table, given by Mr. Haynes; Eagle Lectern, by the parishioners in memory of the late Rev. C. Byng; Sanctuary Chairs, by Mr. and Mrs. F. C. Gurney; Alms Dishes, by Mrs. Martin in memory of the late Rev. W. M. Martin; Brass Book Rest, by the C.E.M.S.; Book-Markers, by the Boys' and Girls' Clubs; Brass Vases, by Mr. and Mrs. Phipps in memory of the late Rev. W. M. Martin; Seat for Reading Desk, by Messrs. Rickett and Thorp; Credence Table, by Mrs. Ashbury; Silver Paten, by Mr. and Mrs. Probyn; Entrance Steps, by Mr. Fenelly; Entrance Gate, by Mr. Hardman; Prayer Book by Mr. and Mrs. E. E. Earl; Choir Seat by Mr. W. Hornby.

worth Falls. He suggests in his letter, published in the "Diocesan Chronicle," that Self-Denial Offerings during Lent should be given to the new work of the A.B.M. in the Torres Island towards obtaining a new Mission Ship.

## The Brotherhood.

The new Brotherhood is to begin operations on February 1, under the title of "The Brotherhood of Our Saviour." It will include the districts of Kyoyle, Liston, and Drake. Rev. A. S. Greville, who has been

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temporarily in charge of Casino, will serve as "Itinerant Priest of the Brotherhood area," and will organise the work in each centre. Mr. Greville will be assisted by one clergyman and three lay-brothers.

#### Confirmations.

Interesting figures referring to Confirmations in the Diocese are published in the "Diocesan Chronicle." The Bishop, commenting upon them, says that the men and elder lads are not being reached in sufficient numbers, and suggests that the C.E.M. might well look after lads who have been recently confirmed. He also approves of voluntary Confirmation Thank Offerings from the Confirmees, for the Church Extension Fund, and for the clergy who prepare them for the Rite.

### VICTORIA.

#### MELBOURNE.

(From Our Own Correspondent.)

#### The Late Mr. J. P. Holmes.

By the death of Mr. J. P. Holmes the Church in Victoria has lost a devoted and attached member. He joined the congregation of St. Matthew's, Prahran, during the incumbency of the late Rev. H. A. Langley, afterwards Bishop of Bendigo, and for many years took a most active part in the affairs of the Church as Vestryman, Churchwarden, Parochial Nominator, and Representative in Synod. Nor was his interest merely in the external affairs of the Church, but he was most anxious for the spiritual welfare of the parish, and was zealous in every good work. His interests were not by any means confined to the parish in which he lived. He had regard for the needs of the whole world. For many years he took an active part in the affairs of the Church Missionary Association of which he was a member of Committee and a trustee. His eldest son, the Rev. H. R. Holmes, M.A., is representative of the Association in Santalia, North India. Never very robust, of late years failing health prevented Mr. Holmes from doing as much as he desired to do for the welfare of others at home and abroad, but his interest in God's work never flagged, nor did he cease to pray for the extension of the Kingdom of our Lord Jesus Christ. Besides the Rev. H. R. Holmes he leaves several sons, one of whom is Dr. Mervyn Holmes, of the Northern Territory, and one daughter, Mrs. A. L. Wade, wife of the Rector of Hornsby, N.S.W.

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

The Hostel of the C.E.M.S., East Melbourne, has vacancies for three men to fill the places of those who have gone to the war. A comfortable home for young men is provided at a moderate rate. Inmates of the Hostel are expected to give a portion of their time to C.E.M.S. work, under the direction of the Warden, the Rev. A. B. Tress.

#### C.M.A. Missionaries.

Recent mails have brought letters from many of the C.M.A. Missionaries in different parts of the Mission field, but no news has yet come to hand from any of those working in German East Africa. The latest news from Miss Martin, of Mosul, in Turkish Arabia, was written in October, before war was declared. Everything was at that time in a greatly disturbed state, though Mission work was going on as usual. Miss Crossley reached Bombay on December 9, and was at work at Patpara in the Central Provinces, a few days later; Miss Dixon reports good progress in British East Africa, but says a first-class trained teacher is sorely needed to train native teachers for elementary school work. The Rev. P. W. Stephenson, M.A., who represents Bendigo Diocese at Peshawar in the Punjab, was admitted to priest's orders in Lahore Cathedral on Sunday, December 20. The Cathedral was well filled with Indian and English Christians. The sermon was preached by the Indian Archdeacon of Delhi; from the words, "Take heed to thyself and to the doctrine." He appealed most

earnestly for consistency of life among both clergy and laity. Mr. Stephenson has passed his first language examination.

#### C.M.A. Commonwealth Council.

The Church Missionary Association's Commonwealth Council is to meet in Melbourne, under the presidency of the Primate, on March 16. New South Wales will be represented by the Rev. E. B. Claydon and Messrs. J. Kent and C. R. Walsh, and Victoria by the Revs. W. T. C. Storrs and A. C. Kellaway and Mr. T. Woodward. The Bishops of Bendigo and Gippsland and Revs. A. R. Ebbs and P. J. Bazeley will also be present. It is proposed to hold the Annual Meeting of the Victorian Association on the evening of that day. Several matters of considerable interest to the Associations will be discussed.

#### Girls' Grammar School.

Adamsdown School for Girls, for many years conducted by the Misses Bruford, in Alma-road, Caulfield, as a private undertaking, has now been acquired by a company representative of the Church of England, and will be re-opened on February 10 as a Church of England Grammar School for Girls. The directors have appointed the Misses Bruford as principals, and Miss M. I. Hunt, B.A., late acting head mistress of the Melbourne Church of England Girls' Grammar School, as head mistress.

#### Acts and Standing Orders of Synod.

The new edition of the Acts and Standing Orders of the Church Synod (Diocese of Melbourne), to which are prefixed The Church Constitution Acts, The Trusts Corporation Acts, The Constitution and Determinations of the General Synod and the Constitution and Ordinances of the Provincial Synod of Victoria, etc., is now available at the Diocesan Registry. The Council of the Diocese has authorised the sale of this valuable book at a cost of five shillings a copy, postage twopenny extra.

#### Church Missionary Association.

Miss C. M. Hill, of the Roper River Mission, recently arrived a holiday at her home in West Australia, is again in Melbourne. Miss Hill is addressing meetings in various centres prior to returning to the Mission.

Rev. H. E. Warren, Superintendent of the Mission, recently arrived in Melbourne, and after speaking at the C.M.A. Schools at Geelong, Victoria, and at Austinmer, New South Wales, has gone to the Blue Mountains to recuperate. Mr. Warren has come to Melbourne to consult with the C.M.A. Committee respecting the work of the Mission.

Miss Mary Armfield, of Szechwan, West China, and Miss A. B. Nisbet, of the Birds' Nest, Kucheng, Foochow, China, missionaries of the Victorian C.M.A., are about to engage in deputation work in the Diocese of Gippsland. Arrangements are being made by the Rev. H. J. Harvey, of Leongatha.

#### Y.W.C.A. Conference.

The conference just concluded at Upwey is the fourth annual Australian Y.W.C.A. Conference held under the auspices of the National Board, and under the leadership of the national secretary, Miss Helen F. Barnes. It has been most successful in its purpose, which is to inspire and educate association workers, to unify and strengthen association standards and ideals for all Australia, and to evolve plans that will advance the spiritual, intellectual, social, and physical life of our girlhood. At Upwey were gathered together delegates from Brisbane, Sydney, Melbourne, Ballarat, Bendigo, Geelong, and Adelaide, and much earnest thought has been put into the plans made for future work. In addition a fine programme of Bible and mission study, and inspirational addresses has been maintained. The speakers were the Rev. J. Patton, of Moore College, the Rev. David Ross, Melbourne, Canon Watson, of Bendigo, and others, with the one object in view, the basis of all the association's work, that of presenting Jesus Christ and His standard of living to the young womanhood of the world.

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### QUEENSLAND.

#### BRISBANE.

(From Our Own Correspondent.)

#### Yarrabah.

The Yarrabah Mission has appointed Miss Connors to the position of matron of the girls' department. Owing to the large amount of development which has taken place in connection with the work among the girls the committee has, for some time, been seeking the help of some competent and suitable person. Miss Connors, who has been well known for her excellent work at St. Margaret's High School, has been led to volunteer out of devotion to the Church and love of missionary work. In the view of the work being now accomplished by Nurse Pack, as nurse in charge, and Miss Broom, as teacher, the missionary staff should be considerably strengthened by Miss Connors' appointment.

#### St. Andrew's, South Brisbane.

Canon Hay has returned to Queensland after his holiday visit to England. Parish welcomes are being organised. Rev. E. Rooke, who was temporarily in charge of St. Andrew's, has been appointed locum tenens of the parish of Sherwood.

#### Nanango.

Rev. Percy Solly Wigram, M.A., Rector of St. Anne's, Nanango, has notified his parishioners that he is resigning his parish after Easter next. Mr. Wigram has given most devoted service to the parish for some years past.

#### Retreat for Men.

A retreat for men, to which all men of the Church are invited, will be held in St. Francis' College, Nundah, from Saturday evening, February 6, to Monday morning, February 8. The conductor will be Rev. W. H. W. Stevenson, M.A. Sleeping accommodation and meals will be provided. The purpose of a retreat is to strengthen the spiritual life.

#### ROCKHAMPTON.

#### Hostel for Girls.

St. Paul's Hostel for Girls at Rockhampton was established by the Bishop in response to requests made to him in the country for a place where children could board under Church influence. At first provision was made for twelve girls—an additional wing has been added for eleven boarders, each with a separate room. The Hostel is part of the Church's plan of giving religious instruction and training to the future mothers of Queensland.

#### NEW GUINEA.

Help for Lutheran Missionaries.

The Lutheran Pastor in Brisbane recently approached the Archbishop of Brisbane on behalf of the Lutheran Missionaries in German New Guinea, who were destitute. He asked that through the Rev. Copland King, at Ambasi, help in the shape of provisions might be advanced to the German Missionaries beyond the present boundaries of the Anglican Mission, which the Lutheran Church would refund. The Archbishop communicated with the General Secretary of the A.B.M. Missions, and help has been promptly sent through the New Guinea Committee of the A.B.M., with the assurance that further needs will be met.

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### SOUTH AUSTRALIA.

#### ADELAIDE.

(From Our Own Correspondent.)

#### Early Closing of Liquor Bars.

Strenuous efforts are now being made in South Australia in connection with the early closing of the hotel bars. A campaign for the closing of hotels at 6 o'clock has begun, and promises to be well supported, and there is every prospect of the reformers winning the day. The Labour Party have included the earlier closing of liquor bars in their platform, and the public are being enlightened as to the evils of the liquor traffic. Then, too, as the butcher, baker, and grocer, those who sell the necessities of life are compelled to close early, why should not those who sell luxuries close at the same time. Public meetings are to be held throughout the State, and Mr. J. Marion, Secretary of N.S. Wales Alliance has arrived in Adelaide to help in organising the campaign. At least 50 speakers will be in the field and among them are noted temperance orators.

#### Missionary Meeting.

The Bishop of Carpentaria addressed a meeting at Holy Trinity Hall, Adelaide, on Wednesday evening, January 27th. He spoke on the new A.B.M. work in Torres Straits. The Bishop of Adelaide presided.

### NEW ZEALAND.

#### WELLINGTON.

#### Marriage of the Clergy.

The following notice is published in the "Church Chronicle":—It is the desire of the Bishops of the Province that no clergyman be married within three years of his ordination to the diaconate.

#### C.E.M.S. and Missions.

The scheme recommended by the Master-ton Conference, i.e., that each C.E.M.S. member should contribute at least a penny per week towards the support of a native clergyman or clergymen in the mission field, has been taken up by a considerable number of branches, with the gratifying result that it was possible to undertake to support a native Chinese clergyman in Shantung (the Rev. Benjamin Feng) and a native clergyman in the Diocese of Madras, India. The first instalments were forwarded to the respective Bishops some time back, and it is hoped before the year closes that the full amounts required for the first year (£20 and £30 respectively) will have been sent forward.

#### Prayer for those Engaged in the War.

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

### THE CRITIC.

The Critic grieves at virtue's loss,  
And rails at Evil's stride,  
But Love still holds aloft the Cross,  
And shows the Crucified.

One, safe in a secure retreat,  
Disdains the maddened throng;  
The other braves the seething street,  
And strives to right the wrong.

Self shudders at the angry waves,  
And dreams of what should be,  
But Love the sinking sinner saves,  
And stills the stormy sea.

—John J. Stoddard (Our Dumb Animals).

#### NO NIGHT THERE.

What do you suppose "no night" means?  
It means that there shall be no interruption  
of the joy—no darkness of doubt, nor of  
sorrow, nor of sin. No eyes shall fail for  
the morning, no hearts tremble at the ap-  
proaching gloom.—A. Warner.

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Young People's Corner.

A Point of Honour.

By Doris A. Pocock, in "Our Empire."

"It isn't because I won't—you know that, don't you? It's just that I can't."

David Pritchard spoke appealingly the colour flushing up into his sunburnt, blunt-featured face, and the soft country "burr" in his voice being more marked than usual. Turning away from the group of boys, who were collecting subscriptions for the testimonial to a favourite master, he wandered down the big playing-field and stood by himself, staring dreamily over the hedge and almost wondering whether the scholarship that had brought him to St. Eric's had been quite worth getting.

With his shabby clothes and contrived ways, he had always felt more or less "a fish out of water" there, but just now what worried him was not the marked difference between himself and his companions, but that which set him still further apart from them—sheer lack of funds.

The son of a struggling blacksmith, he was perpetually finding himself left out of things simply because he could not afford them; he could not take any "extras" like music or carpentering, nor join any of the clubs, nor enlist in the corps, nor treat his friends at the "tuck-shop"; his scholarship, by providing him with absolute necessities, enabled him to be in the school, but not of it; his recent forced refusal to subscribe to the testimonial had been the sort of thing which often happened and had always distressed him.

Suddenly his gloomy meditations were interrupted by a junior who came up and held out a letter to him, saying, good-naturedly:—"Here, Pritchard, the post has just been."

David's wistful eyes brightened as he took the queer, ill-addressed, badly-sealed missive, for the postmark was that of his home village. He knew who his correspondent was—old Timothy Wellyn, cobbler and wisacre of Little Drumfield, his own godfather. Inside the creased envelope was another, blank but bulky, and wrapped round it a piece of paper, covered with splotchy, scrawly writing to which David turned first. He read:

"Dear Lad.—This comes hoping you are well as it leaves me at present, though my rheumatics are pretty bad.

"All your folks are hearty. I was seeing your mother last night, and she said as how it was your birthday, so I be sending you the foreign stamps as I had when I was a youngster, for I mind you said you liked them. We've had a bitter cold spell here lately. Times is cool hard, too, just now, and I don't rightly know how to get along, but I musn't be worrying a lad like you with an old man's troubles, so I'll end up.

"Your affectionate godfather, "Timothy Wellyn."

David turned to the enclosure with pleased interest, for he was so seldom able to add to his stamp-collection that fresh contributions were especially welcome; he sifted them out into his hand, but found inspection disappointing—the commonest German, some ordinary French, a very few Japanese—no, there was nothing at all promising, unless among two or three that had stuck together; he separated these delicately, then suddenly his eyes sparkled and he caught his breath sharply.

A minute later he was accosting his form-master, who was, he knew, a keen stamp-collector.

"Please, sir," he panted, excitedly, "I don't want to bother you, but—I've found a stamp that I think may be good, and I thought perhaps you'd just tell me."

Mr. Stephens took the stamp and examined it closely.

"You're in luck, Pritchard!" he exclaimed. "It's a wood-block Triangular Cape—very valuable—and, oddly enough, it's the one specimen wanting to complete my set; so, if

you cared to sell it, I'd willingly give you five pounds for it."

David's eyes gleamed; true, he would much have liked to add the precious stamp to his own collection—but five pounds seemed to him wealth more than he had ever dreamed of possessing.

The stamp passed out of his keeping, and he found himself with a crisp, crackling bank-note, and feeling as though he trod upon air. Now, at last, he could be "in things." He would subscribe lavishly to the testimonial—he would give a grand "spread" to his friends—he would join the tennis and fives clubs—he would buy a banjo—he would take in the School Magazine; there seemed to him practically no limit to the power of his five pounds.

Little had Timothy Wellyn guessed what his present would do! Then with the thought of Timothy Wellyn, a passage in the old man's letter recurred to David with a sudden shock—"Times is cool hard, too, and I don't rightly know how to get along."

It was as if a mist of doubt had come between the boy and his visions of freedom, but he fought impatiently with the insistent question as to whether the note in his pocket were honestly his own. The stamp had been given to him, and, of course, old Wellyn would be only too pleased at its turning out so valuable. Yet, if "hard times" had indeed come upon the shoemaker, it was certain that he could not have afforded to give a present worth five pounds; he could not have known its value, and therefore—

Oh, the answer—the point of honour—was plain enough, but cruelly hard to accept, and it was with a grim, set face that, late that afternoon (having obtained leave for the sudden excursion), David walked into his native village.

He passed his own home and kept straight on, feeling that what he had come to do could only be done without delay. The cobbler's shop stood at the end of the village street; he fancied as he neared it that it had an air of desolation and forlornness, and entering hastily, he saw the old shoemaker sitting idle, his head bowed on his hands. He looked up at the boy's step, and David saw how worn and haggard the kind old face had grown.

"Godfather, what is it?" he cried, anxiously. "Why do you look so ill and wretched, and why is the shop shut up? There's something wrong."

"True enough, lad," answered Timothy Wellyn, heavily. "Things has got worse and worse; it's all I can do to get a bite and sup, and now the rent's due, and overdue, and the landlord won't wait no longer."

David felt the bank-note burn in his pocket.

"How—how much?" he demanded, breathlessly.

"Four pun ten," the cobbler answered, dully, "and I'll have to turn out, for there ain't no way to get it."

"Yes, there is, though," David almost shouted. "See! Here's your rent, and more—five pounds—and it's your own; one of your stamps was worth all that, so it's all right—it's all right!"

As, later, he left the shop, David thought with horror of what might have happened had he treated the "lucky find" as his own. Ah, but he had not done so! It was "all right," as he had told Timothy Wellyn—everything in the world seemed splendidly right—and he raced home feeling as though the school irritations which had made him so miserable that same morning had ceased to count at all. An hour later his mother was bidding him good-bye at her cottage door.

"Eh, David, lad, I'm terrible proud of ye," she murmured, softly; and David, tramping gaily back, with clean honour and empty pockets, to the school-life from which he was as much cut off as ever, felt as though he realised how much, and yet in another way how wonderfully little, money really matters.

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Difficulties.

A weary bicyclist was struggling to reach a distant town before night. The day was warm, and the way was not sheltered by trees. To make matters worse, the road was yielding sand, into which the wheel sank several inches, and there was a steady up-grade. How he longed for a hard road, like that of yesterday! What a relief it would have been to rest under a tree, on the grassy bank of a stream. Oh! for just one short down-grade stretch to break the monotony! But there was nothing to do but push on, in the hope that the road would improve. Mile after mile was put behind him, and still there was nothing but sand and heat, an upward climb, and utter weariness.

He was almost exhausted when the road turned and a few trees appeared. The surface became hard and firm as he could ask. The trees multiplied. Now he was passing through a pine forest. How cool it was! Why, the wheel was turning almost without effort! He began the descent of a slight slope. Still the trees. And the

slope became more pronounced, until the wheel was moving with exhilarating rapidity. For half a mile this continued, then a mile of the forest slope was left behind. Surely the end must be near! But another mile followed and another; it was proving one of the most delightful rides he had ever taken. And just a little while before he had thought this day was to be the one dark chapter in his vacation experience! Now he was glad of the warm sun, and the treeless waste, and the sandy road, and the climb up-grade—for these had prepared him for the full enjoyment of the shady slope. If he had encountered the slope that morning before the struggle with trying conditions, he would not have known how to appreciate it.

Years have passed since that vacation trip. The experiences of other days have been forgotten; but the memory of how the warm, sandy ride was followed by the cool six-mile coast to the village in the valley is not forgotten. The sand-hill is remembered, not because it made the riding so hard, but because of the satisfaction of conquering it, and because its conquest

put the rider in the best condition to appreciate the joy to follow.

And the day is remembered for another reason. The entire experience—the contrast of comfort with tribulation, the satisfaction of conquering difficulties, the greater enjoyment following what, for a time, seemed so bitter—is a picture of life. Sometimes there seems to be nothing but difficulty in our day. Our attempts to steer our way through are futile, and we are discouraged. Then difficulty is succeeded by hours and days when all goes well, when we rejoice that life is ours, and that we have an opportunity to take part in the activities of the world. And we know that our happiness is all the greater because it has come after difficulty has been surmounted; we look back on the experiences that seemed so trying, as only a necessary preparation for our greater joy. The joy has come through tribulation. The light affliction, which was but for a moment, has worked for us a far more exceeding and eternal weight of glory than we could have had under any other circumstances.

Another day, the wheelman rode toward London. He passed Windsor and Eton, and the green fields beyond. He left behind him straggling villages, which by degrees became one continuous town. At last he was within ten miles of the great city's heart. Soon he must dismount, he thought, and take other means of transportation; he could not think of riding into the crowded streets of which he had heard. But he decided that he could in comfort ride yet a little while. Soon there was more traffic in the street. Yet he determined to go a little farther. It was not long till the crowds became dense, and he needed to keep his eyes open; but he was becoming accustomed to the bustle and confusion.

So he rode on, and on. As he surmounted difficulties in his way, he had more courage to face yet greater difficulties. Thus he was still riding when he came to Trafalgar Square and the Strand. There he found himself hemmed in by cabs and omnibuses and waggons. An hour before he would not have had courage to attempt to thread his way through the maze. Now, however, he was able to push on, slowly but surely. Sometimes it was necessary to dismount for an instant, where traffic was blocked. But, by taking his time, he was able to continue his way, though the street from curb to curb looked like one solid mass of vehicles. And at last, triumphant, he stood on the steps of the Post Office, and looked back on the surging throngs through which he had come. "Isn't it a good thing I didn't encounter the congested street at the outset!" he thought.

And now this experience, too, is a picture to him of some of life's experiences. God permits temptations to come to us, but only as we are able to bear them. We are not confronted with temptations so overwhelming that we cannot resist. "God is faithful, who will not suffer you to be tempted above that ye are able to bear," is a promise that has never been broken. Smaller temptations come first. If we yield to them, alas for us when the greater temptations come! But if we resist the small ones we gain strength for those which are greater. And when, after the conquest of some great temptation, we look back on the way God has led us, we can praise Him for

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the little temptations, and the preparation gained through them for later conflicts; and we shall have more courage for anything that may follow.

Vacation days were past. The wheelman was threading his way down the busy streets to his office. Again teamsters were in the way, and street cars were passing in almost endless procession. Often he had been hindered by congestion; this morning, however, he hoped to be able to reach his desk without delay. At times, as he saw waggons and cabs ahead of him, he thought he would be compelled to dismount. But always, just when he was about to bring his wheel to a stand, the threatening obstruction was gone! a cab paused at the curb, a motor approaching on the wrong side of the street, swerved quickly into an alley.

He was breathing more freely when he came to a real blockade. Car, cabs and waggons, were in a tangle. Stepping to the pavement, he waited impatiently. In a moment the way seemed to open, and he prepared to mount. But again the traffic closed. He looked at his watch; he was due at his desk. He made another futile effort to start. As he looked ahead to see how far he had yet to go, the buildings seemed familiar. In surprise he looked to one side,—to find that all the time he had been standing in front of his own office! His way had not been blocked until he had reached his destination.

A moment later, seated at his desk, he thought how much his needless wait at the office door is like the attitude that we, who have put our lives in God's hands, so often take toward Him. We fret and worry and complain because of difficulties we think are in our path—only to find that our path is not blocked at all. We try to cross bridges before we come to them—and we do not come to them; we never come to them. Our eyes are fixed on trouble and disaster—and the trouble and disaster are not for us. With Jacob we make complaint, "All these things are against me," at the very moment when everything is in our favour. With the Psalmist we cry, "Hath God forgotten to be gracious?" just when our lives reveal that His goodness and mercy are following us, and that the everlasting arms are underneath us.

When I don't sleep I just count my blessings. That's a splendid thing to do, because you fall asleep before you get to the end of them.—M. Deland.

### Helps for Quiet Moments.

#### Faith.

O Faith, thou workest miracles  
Upon the hearts of men,  
Choosing thy home in those same hearts  
We know not how or when.

To one thy grave unearthly truths  
A heavenly vision seem;  
While to another's eye they are  
A superstitious dream.

To one the deepest doctrines look  
So naturally true,  
That when he learns the lesson first  
He hardly thinks it new.

To other hearts the self-same truths  
No light or heart can bring;  
They are but puzzling phrases strung  
Like beads upon a string.

O gift of gifts, O grace of faith,  
My God, how can it be  
That Thou, Who hast discerning love,  
Should give that gift to me?

How many hearts Thou might'st have had  
More innocent than mine!  
How many souls more worthy far  
Of that sweet touch of Thine!

Ah Grace! into unlikeliest hearts  
It is thy boast to come,  
The glory of thy light to find  
In darkest spots a home.

How will they live, how will they die,  
How bear the cross of grief,  
Who have not got the light of faith,  
The courage of belief?

The crowd of cares, the weightiest cross,  
Seem trifles less than light,  
Earth looks so little and so low,  
When faith shines full and bright.

—Faber.

### An Australian "Swanwick."

For a number of years, says the "Southern Cross," a few individuals connected with various religious bodies in Australia have cherished the dream that the day would come when a small estate, with suitable buildings, would be permanently at the disposal of those various Christian organisations which from time to time find it necessary to go apart into the country and hold conferences for the deepening of spiritual life, or the discovery of the will of God touching some problem which is facing them. Bodies such as the Student Christian Movement, the Church Missionary Association, the Presbyterian Bible-Class Movement, as well as others, have held such conferences for years.

A small committee of Student Movement members recently met to talk over the matter and see how the many difficulties that stood in the way might be overcome and to investigate about land, terms, etc. In the very midst of these considerations came the news that Mr. L. A. Chambers, of Upwey, Victoria, had under consideration the question of devoting a part of his property, beauti-

fully situated in the hills, to the very purpose for which the committee had been formed. So negotiations were entered upon, and just before Christmas there came to the committee the splendid offer from Mr. Chambers of forty acres of land, together with the house and other buildings standing upon it, as a conference estate.

Such an offer can only be regarded as a magnificent Christmas gift to the interdenominational religious life of Australia, as it is expressed in the various bodies which will use the estate. There is little doubt that the "Chambers Conference Estate" will contribute largely to that deepening of the religious convictions which the leaders of the Church look for in these times of stress and strain, and which, above all things, is most needed in our young people.

Although by its position and general adaptability the property is admirably suited for conference purposes, a good deal will have to be done before it can be thrown open to those wishing to use it. Several thousands of pounds will be required for the erection of dormitories, meeting and dining halls, etc., for the accommodation of at least 250 people. A trust is being formed to hold the property and to secure and administer such funds as are necessary for its development. The trust will issue a statement shortly in regard to its proposals.

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## REDUCED RATE FOR THE "CHURCH RECORD."

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

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

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

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

## Current Topics.

The Gospel for Sexagesima Sunday (St. Luke viii. 4-15), explains clearly why the preaching of the Word of God is not always successful. It consists of the Parable of the Sower, together with our Lord's explanation of it. When a sower sows good seed, the result, under normal conditions, depends upon the soil on which it falls. So is it with regard to the Christian worker. If the seed sown is indeed "the Word of God," and if it is sown faithfully in dependence on the Holy Spirit, the result will depend upon the soil, which is the human heart. The different types of hearers are very familiar to us; "Those by the wayside," hardened by contact with the world, into whose hearts the seed does not penetrate; "They on the rock," with its shallow covering of soil, leading to a rapid growth, and a speedy fading away; "That which fell among thorns," which choke with the cares and pleasures of life the seed that has begun to grow; and always "the good ground," on which the seed sown brings forth fruit, thirty, sixty, or a hundred fold.

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

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

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

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

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

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

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

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

No effort is being spared to make the commemoration of the First Christian Service in Australia worthy of so important an event in the annals of our Church and Commonwealth. In Macquarie Place, Sydney, on Sunday, February 7, a Service will be held, as nearly as possible on the very spot where Rev. Richard Johnson conducted Divine Worship on the first Sunday in February, 1788.

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

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