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Our Forward Movement.

Half of the month of February has passed at the time we write, and during those two weeks the number of our subscribers has been substantially increased. But we need much more help if, as we hope, we are to be successful in securing

One Thousand New Subscribers during February.

When this issue of "The Church Record" reaches our readers there will still be one week of February remaining. Will you not each try to obtain at least one new subscriber during that week, and send name and address to our Manager, 64 Pitt Street, Sydney? It will be better still if you can get more than one. It is so easy to accomplish our enterprise if you all will help. In one Parish in Victoria the names of over 40 subscribers were sent in at one time. What can you do in your Parish? What can you do among your friends?

Current Topics.

Quinquagesima Sunday, as its name implies, is exactly the 50th day before Easter. The thought of the day is "Charity," which means Christian love in its widest sense, including love to God, as well as love to man. In the Gospel we have the Lord's words, "Behold we go up to Jerusalem," set before us as describing our observance of the coming Lent, culminating in the Holy City, and at the Cross of Calvary. We are invited to walk in spirit with the Lord, on His way of sorrow, and to bear our Cross in His company. But in the Epistle we are reminded that outward observance and sacrifices are useless without love in the heart. "Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing." This thought is gathered up in the Collect, "All our doings without charity are nothing worth." "Pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee." We deal with "The Observance of Lent" in our leading columns; we are reminded on Quinquagesima Sunday that the value of such observance depends on the motives from which it springs.

February 24 is the Festival of St. Matthias, Apostle and Martyr. It always falls in, or near St. Matthias' Lent, and brings valuable lessons to the candidates for ordination at the Lenten Ember season. The subject brought before us is an important one, "Faithful and True Pastors." The Epistle tells how St. Matthias was chosen in the place of the traitor Judas, and it is evident that the Church does not entertain the idea held by some, that this election was a mistake, and that Saul of Tarsus was the man chosen by God Himself, to be the twelfth Apostle. The Gospel contains the account of the Lord's thanksgiving for the revelation of the mysteries of the Gospel to the simple-hearted, and the Old Testament lessons give instances of unworthy officials who were replaced by faithful priests. The Collect sums up the lessons of the Festival in a prayer which we should all most earnestly offer to God "Grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord."

We desire to draw attention to the appeal of the Bishop of Nelson, which appears in our Correspondence Columns. In our issue of February 6 we published an Interview with the Bishop, in which the work of his Diocese was described. We drew attention to two pressing needs—a motor-boat for use on the coast, and a van, with horses and harness, for the work inland. For these the Bishop now personally appeals, and we trust there will be a ready response from his friends in Australia. Donations may be sent to Rev. A. R. Ebbs, C.M.A., Cathedral Buildings, Melbourne; or to the Editor, "Church Record," 64 Pitt Street, Sydney.

There is a special fitness in the election of Bishop Drutt as the first Bishop of Grafton. Not only is he fully equipped for the duties of a Diocesan Bishop by scholarship, tact, and organising power, but his own strenuous labors have created the position which he is now called upon to fill. For the last two years he has been "in journeyings oft" throughout the wide area of the Diocese of Grafton and Armidale, engaged in the difficult task of raising funds for the endowment of the new See. In this work he has been eminently successful, the Diocese of Grafton is satisfactorily equipped, and we

rejoice that Bishop Drutt, to whom, under God, this result is mainly due, has been chosen as its Chief Pastor.

His election will add a strong and cultured personality to the Bench of Bishops in Australia; he is a Churchman of liberal views, who will be fair to all schools of thought within the Church. He is a man of deep spirituality, devoted to the cause of Evangelical Truth, and as a missionary enthusiast he will do all in his power to extend the Kingdom of Christ throughout the world.

The "Sydney Daily Telegraph," in its issue of February 7, published a leading article, "The State as an Odds Layer." It is announced, we are told, that the State Cabinet is considering whether the totalisator should be legalised in New South Wales, the proposal being "that the Government shall allow someone else to conduct the totalisator business, and, as a sleeping partner, content itself with a modest share of the profits." This scheme the "Daily Telegraph" approves, mainly on the ground of the support which would be available for the charities, which would be maintained out of the Government share of the profits.

We trust that, if this step be really contemplated by the Government, there will be a strong movement to resist it. The experience of the totalisator in New Zealand, and also in South Australia, has been that it makes betting more respectable. Whether or not, it increases the actual amount of gambling may be questioned; but there is no doubt that it puts the temptation of betting within the reach of those who otherwise would not come in contact with it.

The raising of State revenue by this means is also highly objectionable, for, to Christian people, gambling in any form, to the smallest extent, is a sin, and many non-Christians, like the late Mr. Herbert Spencer, take the view that it is anti-social. For the State to become an active partner in a gambling enterprise, and thus to assist in demoralising its citizens, is to degrade the functions of government, and to leave a stain which cannot be white-washed by the process of supporting the charities out of the proceeds of an iniquitous traffic.

The news, received by cable last week, that the Archbishop of Canterbury had declined to permit the Bishops of Uganda and Mombasa to be tried for heresy is most satisfactory. It shows quite

clearly that there was really no heresy to be tried. The reference to the Consultative Committee of the Lambeth Conference may be useful, but it will not be conclusive, as the decisions of that body are binding on no one. But we are convinced that the actions of the two Bishops in East Africa will stand examination by any tribunal, and will be shown to be within the lawful limits of the Church of England.

The leaders of the World Student Federation have issued a call to the members of the Christian Societies of students in all nations, and to all others who have at heart the moral and spiritual welfare of students, to unite in the observance of next Sunday, February 22nd, as a day of universal prayer for students.

As a result of the growing volume of intercession in connection with this observance each year for nearly twenty years, the Christian Student Movement has continued to spread from land to land, until to-day it is recognised as the principal fact in the religious life of the universities and colleges of the world. The Federation now embraces Christian Associations or Unions in about 2,400 universities and other institutions of higher learning with a combined membership of fully 155,000 students and professors.

We earnestly commend this Call for Prayer to all our readers. One of the most Christ-like forms of work is that of intercession, for the Lord not only taught and commanded His followers to pray for others, but Himself likewise prayed for others, and ever liveth to make intercession.

THE CURATE IN PRISON.

Not long ago, in the North of England, the Curate of one of the town Churches was asked to take duty at the prison for the Chaplain, who was going away for his holidays. The prison was very full at the time, and there was a good muster of prisoners in the Chapel. The Curate, who was young and nervous, started his address to the prisoners by saying, "Brethren, it gives me great pleasure to see so many of you here to-day."

Helps for Quiet Moments.

The Sanctity of Will.

Though God be good, and free be Heaven,
No force divine can love compel;
And, though the song of sins forgiven
May sound through lowest Hell,

The sweet persuasion of His Voice
Respects thy sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still.

No word of doom may shut thee out—
No wind of wrath may downward whirl,
No swords of fire keep watch about
The open gates of pearl.

A tenderer light than moon or sun,
Than song of earth, a sweeter hymn
May shine and sound for ever on,
And thou be deaf and dim.

For ever round the Mercy-Seat
The guiding lights of Love shall burn,
But what if habit-bound, thy feet
Shall lack the will to turn?

What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail?
And thou a willing captive be,
Thyself thy own dark goal?

O doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of a soul!

From "The Answer" (Whittier).

Revelation and Vision.

The hill climber in holiday times is almost startled by the suddenness with which, upon a further ascent of a few yards, the view opens out to the distant horizon. Dr. Alexander McLaren has illustrated this finely in a sermon dealing with the words, "The pattern showed thee on the mount." He says, and the words claim the solemn consideration of those who are content to remain ever upon the lower levels of spiritual life:—

"The difference between Christian men's visions of duty depends very largely upon the difference in the heights they have climbed up the hill. The higher you go, the better you see the conformation of the land. Many a thing which a Christian man on the low levels thought to be perfectly in accordance with the pattern, when he gets up a bit farther he finds it to be hopelessly at variance with it. It is not just laying down a multitude of red-tape regulations as to what Christian morality requires from people in given instances. Go up the hill and you will see for yourself; the elevation determines the vision."

The universe looks jagged and broken only to those who are jagged and broken. Repair yourself!

The Church in the Home Lands

An Evangelical Hymnal.

Rev. J. P. Baker, of Charles Vicarage, Plymouth, writes to "The Record" asking if nothing can be done to produce a satisfactory Evangelical Hymn Book. He contends that "the Hymnal Companion in its present form is a doomed book" and that it is being given up in many Parishes in favour of Church Hymns, or Ancient and Modern. He asks: "Do we intend to be party to the adoption of Hymns Ancient and Modern as the universally recognised hymnal of our Church or not?"

A vigorous correspondence will doubtless follow.

The Danger of Scorn.

The Primate, in his annual sermon in Canterbury Cathedral, spoke solemnly on the danger of entertaining contemptuous feelings for those opposed to us. He recalled Lord Morley's observation that the man who balances opinions, and is essentially moderate, seldom gets things done. He who succeeds in making an impression on his time must believe firmly in the rightness of his side and must have a decided conviction. Moderation is too often another name for weak indecision. The man who fights for right must have a thorough-going hostility to what is wrong, but if he is to fight in a Christian spirit he must realise that truth is extraordinarily hard to find. When we have found it we are bound to contend earnestly for it, but must have no scorn for those who are opposed to our convictions. Contemptuousness is an attitude of the utmost peril to our soul. To-day on all sides men are framing ideals, and are doing their best to use them for the betterment of the world. The Church must avoid treating these efforts with contempt. The entire sermon, in its direct applications to the controversies of the day, has a message to all Christian men and women. We cannot rest in indecision. We must take sides deliberately and conscientiously, but when we have taken our stand we must be prepared to give others credit for honesty of purpose and desire to do right. The task is not easy, but no Christian duty is easily performed.

Layman's Missionary Movement in Canada.

The sixth annual meeting of the Canadian Layman's Missionary Movement has just been held. Six years ago the sum of £100,000 was agreed upon as the objective for the period of six years, and it is announced that this has been exceeded by over £12,000. Now another objective of £150,000 has been set. The annual statement showed that the Methodist Church leads all Churches in missionary giving, with the Presbyterian second, and the Church of England third. According to the figures the Methodists gave last year just over £35,000, the Presbyterians £33,000, and the Anglicans £18,000. There is no doubt whatever as to the real interest aroused in Missions by means of this movement.

(Continued on page 7.)

Visit to Uganda.

By Rev. B. G. O'RORKE,
Chaplain to the Forces, Bordon, Hants.
In "The Record."

In view of the prominence which East Africa and Uganda are receiving just now it may prove of interest to recall a visit paid to the latter country eight years ago, when it was my privilege to take part in the daily life of the Mission, and in particular to be brought into close touch with Bishop Willis.

It was at 9 a.m. on Sunday, August 20, 1905, that I caught a first glimpse of the Victoria Nyanza. Mackay, under similar circumstances, was reminded of Xenophon, and his cry was "Thalassa," "Thalassa." It was from a comfortable railway carriage at Kisumu that we looked out upon this goal of so many travellers. The prosaic mode of arrival banished nearly all romantic ecstasy from those who like myself, then saw the lake for the first time, especially when we sat down to a good English meal, well served in an up-to-date refreshment room only a few hundred yards away from a first-rate steamboat ready to take us across.

A First Meeting.

But before we sat down to that breakfast a tall, bearded young man in a suit of khaki drill had been busy going in and out among the passengers who had arrived in the train, telling them there was about to be service for Europeans at 10.30 in the Court House. "And you," he said, noticing me the solitary Clergyman of the party, "must preach the sermon!" This, however, I declined under the circumstances to do, though I gladly offered to assist by reading the prayers. There was nothing distinctly clerical in our friend's attire, for he had evidently arrived from a long journey. Everyone seemed to know who he was, and I was told he was the missionary in charge of the district, and his name was the Rev. J. J. Willis. Everyone apparently accepted the invitation, for at 10.30 when he reappeared in a clerical frock coat the Court House was quite full. It was a bright and hearty service, and in the sermon on 1 Cor. iv., 3, 4 we were asked to remember—Government officials and visitors—that we should one day stand before the great Judge, and that meanwhile we stood in a conspicuous position before the African native, and a verdict was being pronounced upon our manner of life.

The service over, Willis walked with me to the steamer and inquired what my plans were. I explained that I was on a two months' furlough from South Africa, and I was in the happy state of having no cut and dried plans beyond the determination to see the capital of Uganda. "Very well, come and spend a week with me in Kavirondo on your return." This with alacrity I promised to do, and we parted feeling that, although we had never heard of each other before, yet we were not strangers.

We weighed anchor at 1 p.m. and the following evening we reached Entebbe, where we landed. There was a fine broad road, with trees on either side, leading up to the town, which is situated on the slope of a hill overlooking the lake. The missionary in charge, the Rev. W. Chadwick, was away in the Sese Islands, so I made my way to the "hotel," a building with a thatched roof, externally quaint and tropical, inside lofty and modern. I dined alone with four boys to wait upon me. There were electric bells and a billiard room! The "hotel" stood in the centre of a quadrangle and contained a number of windowless bedrooms.

The next day I called on Lieut. Tulloh, Royal Army Medical Corps, who was studying sleeping sickness at the hospital. He showed me a specimen of an animal's blood infected with the germ. Under a microscope it looked exactly like a living miniature snake wriggling about. Dr. Moffat a grandson of the famous missionary, showed me round the well-appointed hospital, which contained several sleeping-sickness patients.

On Wednesday at 7 a.m. I started on foot for Mengo, about seventeen miles off, with two jolly porters. They set out singing with my luggage on their heads, and they kept up their songs and their spirits the whole of the journey. A party of about twenty natives bound for the same place attached themselves to us, but we soon left them behind. It is a long straight road with here and there a steep hill. We stopped three times on the road for a few minutes, and soon after mid-day we caught sight of the three thatched pinnacles of Mengo Cathedral. This put new vigour into one and sun and weariness were forgotten.

At Mengo.

Bishop Tucker was away, but he had kindly asked his chaplain, the Rev. E. Miller, to put me up. The latter's house was unique to me; it was composed entirely of reeds—walls, doors, and roof. No glass was needed for windows. Nothing could exceed the warmth of the welcome from my kind host. After tea we visited the graves of Hannington and Pilkington—plain plastered mounds in a double row of graves, exactly alike, hard by the Cathedral. As stated above, the Cathedral was surmounted by three woolly peaks of thatch, since those days, alas! burnt down. Around it clustered the work of the Mission, and the boys' and girls' schools, and a theological school was being erected. It stood on the hill of Namirembe ("Peace"), and commanded a grand view of the six surrounding hills, for, like Rome, Uganda's capital is built upon seven hills. Four of them bear names well known and historic—Mengo, Kampala, Rubaga, and Kasubi. The Katikiro's house stood out conspicuously just below, a two-storied building with a red iron roof, and not far away was the R.C. Mission. No better place could give a visitor a bird's-eye view of the country.

Next morning Mr. Millar took me on a round of visits. We began with Mr. C. W. Hattersley's High School for sons of chiefs. It was started only in the previous January, and already there were sixty pupils, including King Daudi's brother, the Katikiro's son, and Luba's son, and several young chiefs already reigning. The Baganda as a race are unmusical, but Mr. Hattersley had accomplished a feat—he had taught them to sing in tune! Their map-drawing and free-hand work were most creditable, but the greatest surprise was the musical drill. The school buildings were in the form of a square, with the class-room on one side and dormitories on the other three. The playground included a tennis court in the centre. At their games the lads wore smart blazers with blue and white stripes.

The next visit was to the Katikiro, Sir Apolo Kagwa. He had just been created a K.C.M.G., and the official documents regarding his investiture had arrived. He was glad to see Mr. Millar to get them interpreted and explained. A tall commanding figure, the Katikiro's most marked characteristic was his extreme modesty and courtesy. He was dressed in the costume of his country and there was no attempt to imitate European ideas, which is, in the matter of

* Mr. Tulloh shortly after my visit himself fell a victim to sleeping sickness, having contracted it in the course of his investigations.

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dress, so unattractive a feature of the South African native.

That evening I gave a lantern lecture at the High School on South Africa, the Katikiri presiding, Millar interpreting, and Hattersley operating. One of the pictures was the late Mr. Kruger. "Our king, our king," they cried with delight. But the chairman, who had seen the King of England with his own eyes, rose indignantly to protest, and when the next slide showed them King Edward VII. their delight knew no bounds, and they rose at their own instigation to sing the National Anthem in English.

The day after our visit to the Katikiri my host received a letter from him, of which the following is a translation:

"Dear Friend, I beg you of your kindness to entreat the visitor who came to see me. I want to have dinner with him tomorrow evening at five, and I shall be very pleased if you will come and dine with me."

"(Signed) Apolo Kagwa."

"Mengo, August 25, 1905."

The Katikiri's Dinner Party.

How clearly that delightful dinner party stands out in the memory! There were present the Rev. J. Roscoe, Rev. E. Millar, Dr. A. R. Cook, Mr. (now Rev.) H. E. Maddox, Mr. and Mrs. Hattersley, and Misses Furley and Bird. Then there were also the late Rev. Henry Wright Duta (Hannington's tent boy in 1882 and Pilkington's assistant at translation work, the Kago, the Kibale, the Musalalo (the king's guardian), and Suna (the king's little brother). It was soon clear why the early hour of five had been fixed—there were no less than thirteen courses of tasty native dishes. The Katikiri made a gracious little speech afterwards which was translated by Mr. Millar. Two other chiefs also spoke. Truly the Baganda are a warm-hearted race.

Earlier in the day we visited the king, whom we found engaged in a game of football with some of the lads among his retainers. His house was neatly kept, and a visitors' book showed that it was up to date. There were mosquito curtains over his bed, and among his treasures we were shown a present he received from Lady Buxton.

But the best day I spent in Mengo was the Sunday, when I had the privilege of preaching at the Cathedral, Mr. Millar interpreting. The service was at 8 a.m., and there was a congregation of about 2,000. (Of these about 230 stayed behind for the Holy Communion). Mr. Hattersley did his best at the organ, but the congregation sang their own tunes to the hymns, and what they lacked in ear they made up in heartiness. Nothing could exceed the reverence with which the Rev. Henry Wright Duta celebrated at the service which followed.

After an address to the boys of the High School they escorted me in a body, according to their polite custom, half the way home. When the happy day's work was finished the whole staff met together for prayer and hymn-singing.

UNCONSCIOUS HUMOUR.

Some amusing examples of unconscious clerical humour are given by the "Glasgow Herald." One is the story of an old-time probationer who prayed for "the two unfortunate men under sentence of death, the King, and the minister of this Parish." Then there was the Fifeshire divine who advertised for a "horse to do the work of a Parish Minister."

Very positive men have a great need of being very right, otherwise they may be very wrong.

The Evangelical Movement.

VI.

The Methodists.

"In November, 1729," wrote John Wesley in his "Short History of Methodism," "four young gentlemen of Oxford, Mr. John Wesley, Fellow of Lincoln, Mr. Charles Wesley, Student of Christ Church, Mr. Morgan, Commoner of Christ Church, and Mr. Kirkham, of Merton College, began to spend some evenings in a week together in reading chiefly the Greek Testament."

So far as a date can ever be assigned to the beginning of any movement, this was the birthday of Methodism, and also of the Evangelical Revival. The two things are closely connected by more than one link. It might be said that the Evangelicals were Methodists who stayed in the Church, or, rather, who were not driven out of it. John Wesley was the pioneer of the Evangelical Movement, and was regarded with great affection by such men as Henry Venn and Grimshaw. John Wesley, moreover, was a man of academic distinction in the University of Oxford, a man who had the keenest and fullest appreciation of his position and functions, as a regularly ordained minister of the Gospel. George Whitefield was also in priest's orders though he did not show quite the same keen attachment to the Church of England as did John Wesley.

Obedience to Law.

Methodism in its early stages, before it was driven outside the Church, may be regarded as the immediate origin of the Evangelical Movement and as such it must claim our attention.

The formation of the Methodist Club at Oxford aroused a bitter opposition which illustrates very clearly the low spiritual state of the Church. But in its early stages it did not show the characteristic features of Evangelicalism. In fact there is a remarkable parallelism between the spiritual development of John Wesley and that of St. Paul. There was a preliminary legalistic stage in which the chief problem that occupied his mind was "By what rules ought a Christian to regulate his life?" The righteousness to which they sought to attain, consisted in the regular and conscientious discharge of a carefully arranged timetable of daily duties, in the observance of every rule of the Church and every statute both of the University and of their respective Colleges. They were zealous of good works, and performed a marvellous amount of really useful philanthropy in the prisons and poor-house, without neglecting their secular studies. They were also caught by the romance of the past and modelled

their devotional practices on the lives of the ancient North African Church. They observed fasts and practised various methods of bodily discipline. Yet, in spite of their lofty aspirations, and strenuous self denials, and practical zeal for righteousness, there was lacking the one thing needful to transform their "Methodism" into true Evangelicalism. As Wesley himself said in his Journal, "their's may have been the faith of servants," but it was very far removed from the faith of Sons."

Salvation by Grace.

Before the change came, Wesley had passed through severe trials, which forced upon him the conviction of failure. His experiences during his disastrous mission to Georgia made him feel that he had not yet discovered the true Gospel. Something more than discipline, however severe and regular, was needed to cure his soul's disease, and zeal for rubrics had not brought him the peace that passeth understanding. He had not yet realised the saving power of a personal trust in God. Faith to him was mainly an intellectual process. He had not realised it as a simple reliance on the finished work of Christ. Whitefield had found it in 1735, and Charles Wesley, on Whitsunday, 1738, had received that assurance of Divine pardon and favour, which was the keystone of the Evangelical position.

On May 24, 1739, John Wesley went to a little semi-Moravian meeting in London. Here, as he listened to someone who was reading Luther's Preface to the Epistle to the Romans, the light came to him. He says in his Journal, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." Hitherto he had been trying to save himself, now he saw that the centre of all things was Christ, and that Christ alone could save him, and in fact had already saved him, and there was nothing for him to do but to take God's own free gift, and appropriate to himself what Christ had done for him.

This is the turning point of the Methodist Movement which makes it the real parent of the Evangelical Revival. This was the vital difference between early Methodism and true Evangelicalism. It was the truth for which thousands of hungry souls were eagerly seeking. John Wesley's conversion was in many ways the most important event in the eighteenth century.

Get rid of your regrets. You are what you are from what you have experienced. And rightly understood and accepted, all experiences are good, and the bitter ones best of all.

Personal.

Bishop Cecil Henry Druitt, M.A., D.D., Bishop Coadjutor of Grafton and Armidale, was last week elected to be the first Bishop of the new Diocese of Grafton. He took his B.A. degree at Cambridge in 1897, obtaining a First Class in the Theological Tripos, M.A. in 1901, B.D. 1908, D.D. 1911. After residence at Ridley Hall, Cambridge, he was ordained Deacon in 1898, Priest in 1899, in the Diocese of Exeter. He became Curate of Torquay in 1898; Theological and Hebrew Lecturer at the C.M. College, Islington, in 1900; Rector of St. Bride's, Stretford, Isle of Man, in 1902; Vicar of Overchurch-in-Upton, 1910, and also Lecturer at St. Aidan's College, Birkenhead. On August 6, 1911, he was consecrated Bishop in St. Andrew's Cathedral, Sydney, by the Archbishop, assisted by the Bishops of Grafton and Armidale, Newcastle and Goulburn. Since then he has been Archdeacon of Tamworth, Lismore, and Grafton, and Coadjutor to the Bishop of Grafton and Armidale.

Mrs. Pain, wife of the Bishop of Gippsland, proposes leaving for a trip to England with her sister, Mrs. Young, on April 24. Before her departure her daughter, Miss Ethelwynne Pain, is to be married, on March 4, to the Rev. L. G. H. Hall, who is at present Acting-Registrar of the Gippsland Diocese, in place of Rev. F. R. Johnson, who is ill. We are glad to learn that Mr. Johnson is improving under medical treatment.

Rev. W. L. Langley, Rector of St. Stephen's, Newtown, Sydney, who is at present working in England under the auspices of the Colonial and Continental Church Society expects to leave England at the end of May, and to reach Sydney on July 2.

The Archbishop of Melbourne and the Bishop of Ballarat have accepted the invitation of Rev. C. A. Grant, Vicar of Inglewood (Vic.) to take part in the Jubilee Celebrations of St. Augustine's Church in June next, when a memorial will be unveiled to the memory of the late Bishop Chalmers, who was the first Vicar.

At Bishopscourt, Sydney, on Feb. 6, a presentation was made to Miss Wilkinson, who has been for the past 22 years Hon. Treasurer of the Girls' Friendly Society, but who has now resigned for health reasons, and on account of her departure for England. The Council of the G.F.S. presented to her a Farewell Gift in the form of an illuminated letter and a watch bracelet. Mrs. W. G. Armstrong has been elected as Hon. Treasurer in the place of Miss Wilkinson.

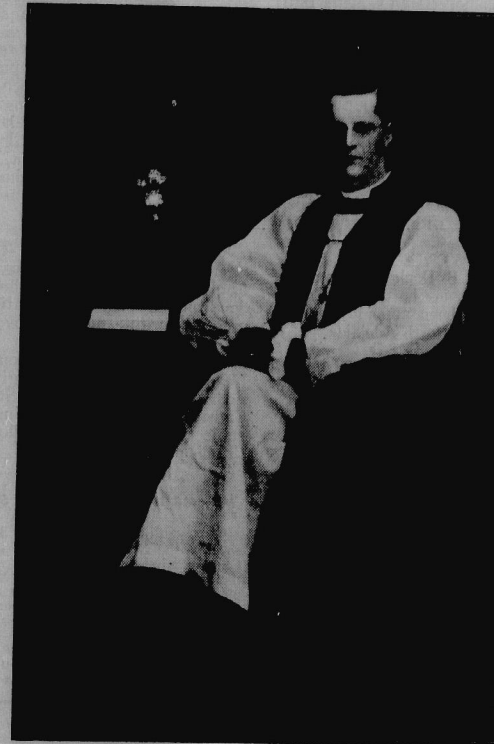
Miss Helen Barnes, national secretary of the Young Women's Christian Associations, has left for New Zealand, where she will conduct the annual conference of the Associations for the Dominion. She will then proceed to Sweden, where she will represent Australia at the World's Conference. She will spend a few weeks in America en route.

Rev. J. A. Rowell, Rector of Tatura, Victoria, has had a nervous breakdown, and has been ordered three months' complete rest.

Easter. Miss Mackenzie is an ex-student of the Sydney Kindergarten Training College, and has had considerable experience in free and private Kindergartens.

The Rev. A. B. Tress is visiting the C.E.M.S. branches in Hobart and Northern Tasmania this week.

Rev. O. F. Snell, Vicar of Holy Trinity Church, Kingston (Vic.), for the past seven and a half years, and Miss Snell were entertained by the residents on Feb. 10, and presented



The Right Reverend CECIL HENRY DRUITT, M.A., D.D.
Bishop-Coadjutor of Grafton and Armidale.
Bishop-Elect of Grafton.

Mr. F. Hugh Hordern, L.Th. Durham, has returned to Sydney after 18 months stay in England, and has been offered the Curacy of Holy Trinity, Dulwich Hill. Mr. Hordern's ordination has been fixed by the Archbishop of Sydney to take place in Holy Trinity Church on the first Sunday after Easter.

Miss Hilda Mackenzie has been appointed Director of Kindergarten in connection with a new Kindergarten Day School at St. Stephen's Church, Hurlstone Park, N.S.W., to open after

with a purse of sovereigns prior to their departure for Brown Hill, Ballarat. Rev. J. Hill, of Boort, succeeds Mr. Snell at Kingston.

After having been associated with the Parish of Brown Hill, Ballarat (Vic.), for over 50 years Archdeacon Allanby retired from active service last Saturday. On the previous evening he was presented with a purse of sovereigns by his parishioners. Bishop Green made appreciative reference to the great services rendered to the Church by the Archdeacon during the past 52 years.

Rev. H. S. Hollow was inducted on February 10th to Christ Church, Geelong, Vic. The Rev. Wm. McKie was inducted on February 12th to Holy Trinity, Port Melbourne.

Archdeacon Boyce, President of the N.S.W. Alliance, will be given a send-off to-day, on the eve of his departure for England. He has been President of the Alliance for the past 22 years. Rev. R. B. S. Hammond has been appointed Acting-President.

The Call of the World!

The Victorian Church Missionary Association is helping the Australian Church to respond to this call through the 50 Missionaries which it supports. It wants your interest, your prayers, and your gifts to maintain and increase its work.

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Visitors are invited to call and inspect the Homes any Wednesday afternoon.

Dean McCullagh has returned to Bendigo, after having spent five weeks at the Gippsland Lakes. He stated that he felt greatly benefited by the trip.

Archdeacon Boyce was tendered a farewell at a Social held in St. Paul's Schoolroom, Redfern, last week, by Unity Lodge of Good Templars and was presented with a pair of binoculars.

The formation of Kalgoolie into an independent See, and the appointment of the first Bishop (Dean Golding-Bird) will probably be followed by the creation of a Province in West Australia. Bishop Riley will then become Archbishop of Perth.

Rev. D. R. Hewton and Mrs. Hewton were welcomed home at St. Luke's, South Melbourne, on Feb. 5. The parishioners also bade farewell to Rev. H. F. Goss (who has acted as Locum Tenens at St. Luke's) and Mrs. Goss, presenting them with a silver tea and coffee service.

Rev. Wilfrid B. Docker (formerly of Sydney), Priest-in-Charge of Angaston, S.A., has been appointed Rector of St. Cyprians, North Adelaide.

The twin brothers, Rev. R. V. and H. V. Hodson, have arrived from England, and joined the Bush Brotherhood of St. Barnabas in Queensland.

Rev. D. J. Davies, Principal of Moore College, Sydney, will return from his holiday in Tasmania on the 23rd inst. He has been preaching a course of sermons at St. George's, Hobart, on the Epistle to the Ephesians.

Rev. G. H. Dunbar died at Ipswich (Q.) on Feb. 7, after a long illness. He was trained at the Brisbane Theological College, and has since his ordination, in 1907, worked in the Brisbane Diocese.

The Bishop of Tasmania will leave Hobart for England on Saturday, March 14. He will preach for the last time in Tasmania in St. David's Cathedral, on March 8.

Rev. Horace Crotty, Rector of St. Thomas', North Sydney, will conduct the Three Hours' Service in St. Andrew's Cathedral, Sydney, on Good Friday.

Mr. R. G. Jennings, a master of the Church of England Grammar School, Melbourne, has accepted a post at the Geelong Grammar School. His book, "Told in the Dormitory," a series of Australian stories, has had a remarkable sale, and the proprietors of the "Windsor Magazine" are publishing Australian stories from his pen.

Ex-Sergeant Steele, who helped to capture the Kelly Gang at Glenrowan, died at Wangaratta, Victoria, on Feb. 9th. He was a prominent churchman, and most generously helped in building the Wangaratta Cathedral.

Rev. F. E. Lewin, Vicar of St. John's, Egerton, Victoria, who has just left for England, was entertained before his departure by his congregation, and presented with a purse of sovereigns.

The Archbishop of Melbourne and Dean Stephen, will each give three addresses during Lent in St. Paul's Cathedral, on Sunday evenings. The subject will be "The Hallowing of Criticism."

MR. MORRISON AND THE SKIPPER.

"So you really expect, Mr. Morrison," sneered the New York skipper to the first Chinese missionary, "that you will convert the great Chinese Empire?" "No," he replied, "I expect nothing of the sort, but I know that God will." Our confidence is still the same.

Get your happiness out of your work, or you'll never know what happiness is.

Correspondence.

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

Appeal from the Bishop of Nelson.

To All My Dear Friends—

The work for God and His Church in certain portions of the Diocese of Nelson is amongst the most difficult in any part of Australasia. There are few railways, in many places no roads. Access to our people can in many cases only be obtained by sea or on horseback. We have no endowments or reserve funds of any kind. There are at present 6000 Church of England people who are not known to our Clergy and Readers. These are found in remote places along 100 miles of devious coasts in the north, and in the hills and valleys far away from our parochial centres. I can depend on our own devoted people for the support of the living agent; but there are two crying needs which I cannot expect them to supply without some help, unless we go into debt which will impede our usefulness for years to come. These are:—

1. A strong motor boat which can be used in the open sea. It must also be used as the residence of the Evangelists, and must be capable of use as a Church. Its immediate object is to seek out and minister to 1000 people, mostly small struggling farmers and fishermen, including 300 children between the ages of 4 and 16. At present comparatively nothing is being done for them beyond the itinerations of a young Clergyman who during the past three months has walked 900 miles spending many nights in the woods in all weathers, in order to minister and give instruction to these men, women and children. It will take him another six months to cover the ground. I am specially anxious to get the boat as soon as possible for the sake not only of these, but of the lighthouse keepers and their families along the coast.

2. A van with two medium horses which can be used in saddle work to travel over the mountain tracks in order to reach the 5000 lonely settlers in far back places. The boat will be called "The Selwyn," after the great, and only Bishop of New Zealand, who landed 73 years ago, and the van will be called "The Samuel Marsden," after the Apostle of the Maoris, who preached the first sermon in New Zealand on Christmas Day, 1814—nearly 100 years ago. Both conveyances will be stocked with Bibles, Prayer Books, Hymn Books, Tracts, and children's books.

The Church in New Zealand is now engaged in a tremendous effort to re-Christianise the State Schools, and is raising a fund in memory of Samuel Marsden for this purpose. The Diocese of Nelson is the poorest in New Zealand. It needs the Gospel of our Lord Jesus Christ in all its purity. I am therefore appealing to my Australian friends for His sake to help me in this great work to which God has called me.

It will be a great help to me if you can send a contribution to the Rev. A. R. Ebbs, Church Missionary Association, Cathedral Buildings, Melbourne; or to the Editor "Church Record," 64 Pitt Street, Sydney.

Yours faithfully,

W. C. SADLER, Bishop of Nelson.

Church Secondary Schools.

To the Editor of "The Church Record."

Dear Sir,
Your issue of the 6th instant contained a much-needed and excellent article on "The Church and Education." There can be no doubt that Churchmen generally, especially those who have the stewardship of wealth, are not realising the position, and consequently our Church is not so much to the front as it ought to be. There are, however, a fair number of Church Secondary Schools scattered throughout the Commonwealth, and it would be interesting, and probably stimulating, if you could give your readers some idea of the practical advantages the Church derives from these schools, especially in the way of the supply of candidates for Holy Orders.

SIGMA.

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

HOW TO CURE ATHEISM.

Preaching at Warrington, the Bishop of Liverpool related a story on the cure of an atheist. He said that some years ago, in a colliery not far from Warrington, there worked a man who professed to be an atheist. He was working one day with his mates, when a great piece of coal fell from the roof within a few yards of him; the fear was that the whole roof would fall in and crush the men. In a moment that man was on his knees crying to God to have mercy upon him. One of his fellow-workmen dryly remarked that there was nothing like a good cob of coal for driving infidel notions out of a man's head.

A HEBREW RENAISSANCE.

Perhaps the most striking result of the Zionist Congress, says "The Bible in the World" (the official organ of the B. and F. Bible Society), which met in Vienna at the beginning of September, is the decision to establish a Jewish University in Jerusalem. The ancient Hebrew tongue, which only a few decades ago appeared to be as dead a language as Latin, has recently experienced a kind of resurrection. Among many Jews in Palestine, Hebrew is becoming the speech of daily intercourse, and in Jewish schools there, the phrases of Isaiah are applied to scientific and technical purposes. This revival of their sacred language forms a remarkable feature in the general activity of the Jews in their historic country. Besides elementary and secondary schools, where the medium of instruction is Hebrew, an important technical college is now being erected, at Haifa, at the foot of Mount Carmel, which will have Hebrew as its official language.

The proposed Jewish university in Jerusalem is to be the coping-stone of the edifice to house the new Jewish learning and art which have received their impetus from the Zionist movement. It will also form a refuge for those numerous Jewish students and teachers who are still denied admission or welcome in many of the universities of Europe.

The Church in the Home Lands (cont.)

The Bishop of Zanzibar.

Just as we go to press, we learn by cable, through the daily press, that Bishop Weston, of Zanzibar, has, in a letter of great length to the Archbishop of Canterbury, dissented from the Primate's decision to refer the charges against the Bishops of Uganda and Mombasa to the Consultative Committee. In his letter he dissents from the Primate's description of Non-Conformist bodies as "branches of the Church of Christ," holding that this acknowledges the validity of their ministry.

If this report is correct, we are sorry that a man of the undoubted earnestness of the Bishop of Zanzibar can be so blind to the working of the Holy Spirit, and can take such a position of narrow bigotry. Apparently he looks with a friendly eye to the Church of Rome, which denies the validity of his own orders, and to the Greek Church, which, like the Roman, is steeped in superstition, while the great Protestant Churches, which are at one with us in all fundamental beliefs, and through which God is doing a mighty spiritual work in the world, are outside the pale, and may only look for God's unenvailed mercies. Such a position will be regarded by the rank and file of our Church people as quite untenable, not to say un-Christian.

Islington.

The Islington Conference held at Midway in January was worthy of its great traditions. The attendance was larger than ever. The papers were able and powerful, and some of them reached a degree of brilliancy, which has rarely been equalled, and never excelled at Islington. "The Record" says: "We cannot but be profoundly thankful for the meeting. It was a witness to the vitality and strength of Evangelical principles, and showed that Evangelical Churchmanship has a message for this age, as deep, as true, as pointed, as at any period of our past history." "The tremendous outburst of cheering which greeted Mr. Proctor's reference to Kikuyu afforded sufficient indication of the absolute unanimity with which Evangelical Clergy desire to support the action of the Bishops of Uganda and Mombasa."

LET THE GARDEN DECIDE.

Coleridge and an English statesman were discussing the question of how far a parent ought to interfere with his child's religion. The statesman was arguing that the only wise and right thing to do was to wait till your boy was old enough, and then let him decide for himself. Leading his friend into the garden, Coleridge said to him, "I have decided not to put out any vegetables this spring, but to wait until the summer, and let the garden decide for itself whether it prefers weeds or strawberries."

It is quite absurd to say that a man is good or bad—he is good and bad.

Bible and Prayer Union.

This Union, founded in 1876, by the late Rev. Thomas Richardson, exists in order to promote daily Bible reading and study of the whole Word of God.

Members agree:

1. To read in consecutive order one chapter daily, asking God's blessing on the portion read.
2. To pray every Sunday for all fellow members.

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Send one penny stamp with NAME (state whether Rev., Mr., Mrs., Miss, etc.) and ADDRESS to: Miss RICHARDSON, Secretary, Bible and Prayer Union, c/o C.M.A. Cathedral Buildings, Melbourne, and you will receive a Card of Membership containing the Calendar Chapters for the Year.

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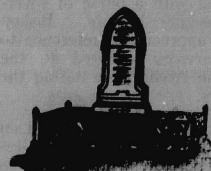
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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents.

BUSINESS NOTICES.

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The Church Record.

FEBRUARY 20, 1914.

A MESSAGE FOR LENT, 1914.

"Life More Abundantly."

Here is a motive and a goal on which to concentrate this Lent. It is only a seeking, after all, of that which every day of every year our God is waiting to bestow. But surely we know sufficient of ourselves amidst the stress and rush of modern life to realise the need and value of these recurring seasons. Each year the necessity of Lent grows more imperative. How clamant and absorbing are the demands of life—our daily life! Necessary and lawful as they are, is it not well that we should sometimes look them in the face and say, "Stand back, and let my soul enjoy its silence unto God! I will make time for Him. He shall not be shut out! Resolutely will I open the windows of my soul heavenwards—if only for a space!"

Hence the intention of the Lenten season is beneficent. Rightly used, it assuredly will bring some mighty reinforcement of God's Presence to our souls—some inrush of fresh grace from the inexhaustible supply of Heaven. Would we not fain return, as our Master did, from His great forty days of Fast—"in the power of the Spirit." (St. Luke, 4, 14)?

At this point we venture to enquire—

Is Lent Really Welcome?

Who will sing with George Herbert—"Welcome, dear feast of Lent! who loves not thee
He loves not Temperance, nor Authority,
But is composed of passion."

For our easy-going days Lent's aspect is too sombre! Does it not spell "restriction"? If not from derivation, yet from association, is there not a joyless ring about the word? These forty days—in spite of intermittent relaxation—are austere and hard. Pleasure must be curtailed, we are told, if not suppressed, and that is galling! These days break in upon our pleasant ways with calls to self abasement and self

*The suggestion is taken from Lenten Readings entitled "The Life More Abundant," compiled from the writings of Bishop Phillips Brooks (Macmillan and Co.) These readings are heartily recommended.

examination; and these are mediaeval, "out of date!" Suggestions, too, are made that we must give up this or that—at any rate, for a time! And these demands are vexing! "Thou shalt NOT!" is Lent's dominating unappetising note! Lent is an infringement of our liberties!

In short, the Lenten season is NOT welcomed by the modern world. Why not? Can we supply an answer?

Wrong Views of Self-Denial.

If we are not mistaken, a totally inadequate conception of the Christian's call to self-denial underlies the modern estimate of Lent. From Ash Wednesday onwards, over and over again, these great essential words "SELF-DENIAL," "SELF-MASTERY," "SELF-SACRIFICE," will ring in our ears. And it is well they should! But have we not too much allowed ourselves to treat them as the property of Lent? Not so our Lord! He meant them not alone for Lent: He has given them us for LIFE! "If any man would come after Me, let him deny himself, and take up his cross DAILY and follow Me." (St. Luke, 9, 23.) This self-sacrifice of which we speak so glibly, and how little after all it comes to, is not the Lord's ideal. It is a far larger thing than the spasmodic giving up of some trifling luxury, to be enjoyed once more when the season of restriction has gone by and Easter has restored our freedom! No! surely His purpose is that we should add some permanent contribution to the building of our characters in likeness to Himself! That we should find escape, emancipation, from things that bind us down to earth, and blind our eyes to things eternal, and find our Easter freedom by leaving our fetters in His grave—that is His persuasive call. He calls us to a larger life—"life more abundant." Should His ideal possess us, like George Herbert, we shall call Lent's Fast, a Feast! The "compulsory" idea of Lent robs it of its spiritual value. It spoils it, just as we feel a gift is spoiled if it be offered in a grudging spirit, ungraciously. Self-discipline is the Church's rule, but it must be the soul's delight as well.

The Notes of Self-Denial.

We should do well to study the two greatest passages on the spirit of true fasting, that the Word of God affords: the rhythmical passage of the great Evangelical prophet (Isaiah 58), and the Lord's own declarations on a practice, which he takes for granted, as befitting the subjects of His Kingdom (St. Matt. 6, 16-18). Placing these side by side, they give us what we might term "the notes of a true Fast."

I. **Cheerfulness.** "Is such the fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a rush and to spread sack cloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord?" cries the prophet. "The hypocrites . . . disfigure their faces . . . But thou, when thou fastest, anoint thy head and wash thy face," our Lord directs.

II. **Secrecy.** "That thou be not seen of men to fast, but of the Father, which is in secret." "Let not thy left hand know what thy right hand doeth."

III. **Practicality.** "Bestow on the hungry that which thy soul desireth." (Is. 58, 10, R. V. M.)

The "compulsory" ideal in these passages gives way to a better—the "constructive." We pass out of the region of mere negatives into the larger life of the positive, away from the thought of mere restriction to that of the realisation of the character which God approves. The soul finds freedom of outlet. Let us develop our discipline along these lines. Let it issue from a willing spirit. Let it spring from, and aspire to, a sweeter intimacy with the Father in secret. Let it result in some real and definite oblation for God and man.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Missionary Sunday.

The Archbishop has written to the Clergy of the Diocese reminding them of the following resolution passed at the Synod of 1903:—"This Synod, recognising that the evangelisation of the World is the paramount work of the Church on earth, strongly recommends that the Third Sunday in Lent in each year be set apart throughout the Diocese as 'Missionary Sunday,' on which day information should be given by the Clergy, and appeals for help made for the furtherance of the Redeemer's Kingdom amongst non-Christian races."

The Archbishop expresses an earnest hope that the Clergy may be able to act in accordance with the recommendation made.

Prayer for Rain.

The Archbishop has also written to the Clergy on the subject of Prayer for Rain. He says:

"Many parts of the State are suffering severely from the long continued drought, and I desire to draw the attention of the Clergy to the desirableness of using in the Public Services of the Church, the Prayer for Rain."

C.M.A. Day of Prayer.

A Day of Prayer, in connection with the N.S.W. Church Missionary Association was held at the Y.W.C.A. Hall on February 10. Rev. P. J. Bazeley, Organising Secretary, presided at all the meetings. The attendance was good (especially in the afternoon), and prayer was offered for all the details of Home and Foreign work. Rev. R. Noake, in the unavoidable absence of Rev. Stephen Taylor, gave an address in the afternoon, and Rev. S. E. Langford Smith in the evening.

St. Peter's, Sydney.

The teachers of St. Peter's Sunday School, Woolloomooloo, said farewell on Sunday last to Miss Gould, who is relinquishing her work as a teacher after some 40 years of unbroken service. Miss Gould is now removing to one of the suburbs—owing to her brother-in-law, Dr. W. H. Crago, leaving for England for an extended holiday. The Rector, Rev. S. H. Denman, on behalf of the teachers, presented Miss Gould with a handsome Prayer Book.

Universal Day of Prayer for Students.

In connection with the Day of Prayer, the Council of the Sydney University Christian Union has decided that a meeting for intercession be held at the University, in the Lecture Hall of the Geology Building, commencing at 3.30 on Sunday afternoon next, to which all are cordially invited. As an introduction, Dr. F. W. Robinson, M.A. (Syd.), Ph.D. (Jena), will give a brief sketch of the work of the World's Student Christian Federation. Bible reading and Intercessions will follow.

We appeal to all, non-students as well as students, who realise the possibilities of prayer and feel the importance and unbounded scope of the work amongst students, to help forward the movement by being present at the meeting.

St. Philip's, Auburn.

The Fund for the New Church continues to grow, and has reached £413. An additional sum of £187 is needed by Easter to claim the £100 which has been promised. Mr. C.

A. Wilson, the Catechist of St. Philip's, has been cordially welcomed to the Parish.

Pew Rents.

There is a growing objection to pew rents in churches, as being contrary to the free spirit of Christianity. The matter has been taken up in several parishes by the Church of England Men's Society, and at the last meeting of the All Soul's, Leichhardt, Branch an interesting discussion on the subject took place. Delegates were present from St. Aidan's, Annandale—a Church where everything is free, including free pews, free will offerings, and freedom from debt—from St. Clement's, Marrickville, and other places. The organising secretary of the C.E.M.S. (Mr. F. H. Molesworth) addressed the meeting on the principles involved, and the spiritual and financial advantages to be expected.

Church of the Good Shepherd, Kangaroo Valley.

The Archbishop paid a visit to Kangaroo Valley on February 10 and preached at a special service in the evening. The Church, which is now perhaps one of the best lighted of its size, was packed to the doors, many having to stand in the porch. The Archbishop, who kindly distributed the Sunday School prizes and S.R.I. diplomas, gave a very able and helpful address. The service was preceded by an organ recital, given by Mr. A. C. Lenton, of All Saints', Petersham. The choir rendered two anthems. The Rector, Rev. R. H. Pitt Owen, assisted at the service.

Bexley.

At the Parish Hall, Bexley, on Sunday evening, February 10, Mr. G. C. Nash delivered a Temperance lecture to a moderate audience the subject being "The Teetotal Kaleidoscope." Instances were given of what distinguished officers in the army and navy, and also medical men, had said in reference to the drinking of alcoholic liquors. Custom was the principal obstacle to the progress of temperance. The lecture was interspersed with poetry. Rev. E. Potter presided.

Australian Board of Missions.

The members of the Women's Auxiliary of the A.B.M. are working during Lent to support medical work. The needs of this work are growing. In the Solomon Islands the Melanesian Mission has a fully equipped hospital and a qualified staff, which are a great blessing to both natives and traders. In the New Guinea Mission the Committee is at this moment engaged in passing plans and considering tenders for the building of a hospital at Dogura with accommodation for Europeans and natives. To equip this hospital at all adequately will need increased support. The Missionaries to the Aborigines are constantly called upon to deal with common ailments. A fairly large stock of medicines has to be kept in hand. Some years ago the Queensland Government gave a grant for medicine, but this has now been stopped, and it is left to the Missions to provide their own. Self-denial boxes may be applied for at A.B.M., 242 Pitt Street, Sydney.

News from Yarrabah is to the effect that the Rev. Cecil and Mrs. King are well, and Mr. King is making many necessary changes and considering the question of the removal of the main settlement owing to the prevalence of malaria, or as an alternative whether drainage is possible.

Mr. Matthews, of the Mitchell River Mission, returns in March. A most interesting letter has just been received from the Chaplain, in which he thanks the donors of the various Christmas boxes.

The Australian Board of Missions this year hopes to send its first representative to Japan, and asks the prayers of all who sympathise with the extension of A.B.M. work.

Wahroonga.

For many years the Church at Wahroonga has not resorted to any indirect methods for raising money for general Church purposes. A special appeal is being made by the Rector, Rev. S. E. Langford Smith, for offerings on Sunday March 8, to enable the Churchwardens to close the financial year without debt. The sum of £30 is needed.

GRAFTON.

Election of Bishop.

The Bishop of Grafton and Armidale presided at the Synod for the election of the Bishop of Grafton. Thirty-two Clergymen and thirty-four Laity were present, and there were four nominations. In the first ballot

the Rev. J. W. Ashton, M.A., Rector of All Saints', St. Kilda, Victoria, and the Right Rev. Cecil H. Drutt, D.D., Coadjutor-Bishop of Grafton and Armidale, were in the lead. On a ballot being taken of Clergy and Laity voting separately, the President announced that Bishop Drutt had received 18 Clerical and 29 Lay votes, as against Mr. Ashton's 14 Clerical and 5 Lay votes. Bishop Drutt was therefore declared elected.

VICTORIA.

MELBOURNE.

From Our Own Correspondent.
Annual Meetings.

Annual meetings are taking place this month in every Parish. It is a natural instinct to make the best of things as they are, and so all the reports as given to the press read well. But the figures also in most cases reveal a successful year in 1913. In most cases there is a credit balance, and this is a credit in deeper sense, if it is not the outcome of parsimonious expenditure. Let the Parish and congregation increase, but keep the stipend at the bare and inadequate minimum of £200, and it is not hard to show a credit balance; but it is small credit to the Vestry concerned.

Evangelistic Efforts.

Efforts are being made to evangelise the people on the week days and out of Church. Rev. F. Lynch takes part in organising a weekly address to the railway men in the Newport Workshops. Rev. A. Law, the new Vicar of St. Andrew's, is carrying on the open-air services on Brighton Beach on Sunday evenings after the service. The surprised choir go in procession from the Church, and provide attractive singing and a good backing for the preacher.

Sad Accident.

A very sad accident, which marred the home-coming of the St. Luke's, Fitzroy, Branch of the Sowers' Band, has called forth many expressions of sympathy. Little Alice Morris had her hand cut off by the swinging door of a passing train, and died from shock.

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*8/8 to places outside Australasia.

Abolition of Pew Rents.

Rev. C. W. T. Rogers, of St. Michael's, North Carlton, rejoices over the abolition of the pew rent system and the purchase of a Vicarage as marks of progress in his first year at Carlton. The Parish has decided to support entirely their own missionary.

"Forward."

Rev. R. J. E. Hayman has issued the first quarterly record of the Bishop of Melbourne's Fund for this year, entitled "Forward." It shows that a great deal has been accomplished by the Fund in the Parishes, by the Society of the Visitation of the Sick in Hospitals, the Seamen's Mission, and the Welcome to Over-sea Arrivals.

C.E.M.S.

The C.E.M.S. is forging ahead with its scheme for establishing a hostel for lay workers. The campaign for raising £400 for furniture and renovations of the building secured in East Melbourne is meeting with pretty general support. The hostel will open next month. The visit of Rev. Wentworth Shields is being eagerly looked forward to. He will conduct a mission to men in the Cathedral from March 10th to 15th. A choir of over 200 men will sing outside the Cathedral to attract men in. The subjects dealt with vital matters: "The Struggle with Sin; Sex; Prayer; the Way of the Cross; Church Democracy."

Church Missionary Association.

Rev. K. E. Hamilton, of the Sudan leaves Melbourne for Tasmania to-day to engage in deputation work. Rev. A. R. Ebbs will leave for Hobart on Monday next, 23rd, to attend

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MELBOURNE.

the annual C.M.A. meetings. He expects to return to Melbourne on March 31.

A Bible and Mission Study School began at Kyneton last Wednesday, and will continue until next Wednesday, 26th. It is arranged by the Mission Study Council of Victoria. Revs. G. S. Williams, F. Paton, and E. J. Withycombe will be among the speakers.

Miss May Crossley, of Patpara, Central Provinces, India, will leave Bombay on February 25 for Victoria for furlough.

All Saints', Northcote.

At Northcote there has been, during the year 1913, a steady increase in interest in missionary work, and also larger contributions. Two members of the Church are now in the Mission field, Miss Kellaway, M.A., in India, and Miss Crowe at the Roper River. The home work of the Parish has been quiet and uneventful, but good progress has been made. The Parish Hall will be renovated at an early date, and the Church has been thoroughly renovated during the year.

St. Jude's Carlton.

The annual meeting was held on the 11th instant, the Vicar, Rev. J. Good, presiding. The Balance Sheet and Reports were considered very satisfactory. There was an increase in Communicants of three hundred. The income of the Parish was over £850; the question of abolishing seat rents will be considered by the new Vestry. Many tokens of God's presence and blessing were manifest during the year.

St. Matthew's, Prahran.

The question of the use of a large brass Alms Dish has been agitating the minds of the parishioners. Hitherto the people have put their alms in plates, which have been then presented by the Churchwardens to the Minister, to be placed by him on the Holy Table. Many felt that it was in accordance with the Rubric that the actual plates in which the people had placed their offerings should be so presented. At the annual meeting it was decided, after discussion, that an Alms Dish be used, and a valuable one was there and then presented to the Church. The vote of thanks for the gift was proposed and seconded by two parishioners who had spoken and voted against the use of the Alms Dish, and was carried unanimously.

It would be well if in every congregation minorities would be as considerate when non-essential matters are carried against them.

St. Mary's, Caulfield.

This Parish is making great progress under the earnest leadership of the Vicar (Rev. H. T. Langley, M.A.). The balance-sheet shows a total revenue for 1913 of over £1,800, which constitutes a record. It is especially encouraging to note that £118 18s. 3d. has been given for the support of a Missionary in China (Miss Nicholson, O.O.M.). The large sum of £573 has been given to objects outside the Parish. We congratulate the Vicar and his workers on this result, which is due to the fostering and development of high spiritual ideals among the parishioners.

WANCARATTA.

(From Our Own Correspondent.)

The Bishop.

The Bishop has been taking a short holiday on Mt. Buffalo, where he conducted Sunday services.

Appointments.

Rev. W. A. Williams, of Gippsland, has been appointed to the Parochial District of Cobram.

Rev. J. P. W. Oates, of Yarrowonga, who has been taking a holiday on account of ill-health, is returning to his parish for February 22nd. During his illness the services have been carried on by the devoted help of the Honorary Readers of Yarrowonga, with occasional assistance from St. Columba's Hall.

GIPPSLAND.

St. Paul's, Sale.

The Bishop laid the foundation of the new Parish Hall last week, using the same trowel with which the late Mr. John King, of Nambrook, laid the foundation stone of the old Church in 1865.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

In Memoriam.

General regret was expressed when it became known that Rev. G. Herbert Dunbar had passed away at North Ipswich on February 7. The interment took place in the Ipswich Cemetery on Sunday, February 8, the first part of the Office for the Burial of the Dead being read in St. Thomas' Church.

Mr. Dunbar was stationed during his ministry at various places, including Caboolture, Clifton, St. Barnabas (Brisbane), Cleveland, St. Mark's (Warwick), and lastly at St. Andrew's, Gympie, from which ill-health forced him to resign in March, 1913. Since that time he has resided with his sister in North Ipswich. He was earnest and faithful in his work.

Mr. Jasper Harvey, who was present at the Festival Service at St. Luke's, and who seemed better in health, has since been called to his rest. In spite of illness, he was much cheery and bright. He will be much missed at the Church Mission, and as a worker in the cause of temperance.

Mrs. Robert Creyke, widow of a former Rector of Cleveland, and one of Queensland's early pioneers in the Ministry, has also passed away. Her interest in the Church, more especially in Cleveland and Ormiston, is well known; these were the scenes of her late husband's labours. One of her benefactions has been to leave the cottage, in which she was residing, prior to her death as a gift for a Vicarage for the Parish of Cleveland.

Half-Million Shillings Fund.

Archdeacon Rivers, who is one of our most capable and hard-worked Clergymen, will act as Organising Secretary, together with the Rev. H. Gradwell, for the Clergy Central Sustentation, and the Clergy Superannuation Fund. The Diocesan Council has decided to raise half-a-million shillings for this fund to defray the regular payment of stipends and Clergy pensions.

WEST AUSTRALIA.

PERTH.

Movements of Clergy.

Rev. A. T. Prah has begun work at Claremont, part of his time being devoted to school work at Christchurch Preparatory School, and part to the parochial work in the district of Osborne. Claremont, with its far-stretching suburbs, has now four Clergy to minister to its people.

Rev. Canon McClellans has vacated the Rectory in favour of his three clerical colleagues, and has moved into "Lucknow," which is to be the boarding-house of the Preparatory School. These are spacious quarters and the grounds around correspond, while the situation overlooking Freshwater Bay is delightful. The school will enter upon its year's work with at least 20 boarders and something over 100 boys on the roll.

Guid for Grammar School.

The Grammar School at Guildford has gained remarkable distinction in the examinations which closed the year's work. Not only is the school in the proud position of having gained the first place in the Higher Public and in the Senior exam., but other students from the school in the same examinations did excellently, and in the Junior, although the large number of 28 were sent up, no less than 21 passed, five of whom gained honours, the first one being sixth in W.A., while of the seven who did not quite succeed, all got through in some subjects and some with credit.

SUNBURY.

Appointments.

Rev. Thomas Ockerby Hurst, B.A., of Victoria University, Manchester, and also of Leeds University, Vicar of Sheepwash, Devon, has been appointed Rector of Harvey with Brunswick and Mornington. He has done service previously in St. Matthew's, Stonehouse; St. George's, Halifax; and St. Paul's, Devonport. Rev. William Edward Elsey, M.A., of Lincoln College, Oxford, and Curate in charge of St. Faith's, in the Parish of St. Dunstan's, Stepney, since 1904, will join the Brotherhood of St. Boniface after Easter.

KALGOORLIE.

Episcopal Residence.

The beautiful house of Mr. McKenzie, of Kalgoorlie, has been bought as a residence for the Bishop.

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THE NORTH WEST.

Forest River Mission.

Rev. E. Gribble is anxious to form a herd of 500 or 600 cattle, which can be obtained at 25s. a head. The establishment of a special fund for this purpose is urgent. He appeals to Church people to provide Communion Vessels and Linen, also a Church Bell, and other necessities for the Mission.

Notes on Books.

"The Holy Communion"—A manual, Historical, Doctrinal, and Devotional, by Right Rev. Dr. J. Denton Thompson, Bishop of Sodor and Man; 117 pages. 1/6 net. (Longmans, Green and Co.).

It is with no little confidence that we recommend this manual on the Holy Communion to the study and use of the Clergy, and all who may have to do with senior boys and girls in our Sunday Schools. The volume is at once sound and practical; it deals in a clear and forcible manner with the doctrine of the Lord's Supper, and is marked throughout with a convincingly Evangelical tone. Indeed, the publication is most timely, and should at once find constant use in Confirmation Classes, and it should further prove a handy compendium for all who may be preparing for the Ministry. The author, having in the introduction dealt with Forms, Ceremonies, and Sacraments, their place and value in the Church, proceeds at once to state the Nature of the Holy Communion, and under the sections of the Sacrament as a "sign," a "means," a "pledge," a "badge," shows that in every celebration there is an opportunity of confessing and confirming our faith, and with our faith our loyalty, and with our loyalty our obedience, and with our obedience our service.

The four accounts of the institution of the Sacrament are then dealt with, and without any blinking or quavering, Dr. Denton Thompson deals with the controversial points raised in connection with our Lord's words, "This is My body." "This is My blood of the new Covenant." He unhesitatingly affirms that our Lord did not intend to convey to the disciples the impression that the bread He held in His hands was literally and actually His body. No, the broken bread which they were to "take and eat" was intended to teach that what the bread was to our bodies, so was He to our souls, that what bread is to our senses, so He is to our spirits. So also the wine outpoured. The material was the outward and visible

sign of the spiritual. Further, the disciples were simply to do as Christ had done. "Do this" or "this do" means what it says, neither more nor less. The rendering of the phrase "Do this" as "offer or sacrifice this" is "condemned by its meaning in Scripture, the authority of all the Greek Fathers, the ancient liturgies of the Church and the best commentators of to-day."

The next section proceeds with the purpose of the Holy Communion, and the writer shows that it is (1) a memorial, (2) a Communion, (3) an anticipation of the glorious consummation of Christ's redeeming work—"till He come." Two chapters are then devoted to the sacrificial element, and the Real Presence. First the author proves that the Sacrament is "not a propitiatory sacrifice," and "not a re-presentation of the sacrifice." It is rather "a commemoration of the sacrifice in which and by which we plead before God, even as Christ pleads the permanent efficacy of His perfected sacrifice, as the ground of our forgiveness and acceptance, of our fellowship and service. Second, the Real Presence is not a corporal Presence, but a spiritual Presence—that is, our Lord is present at (not on) the Holy Table, "as the Lord and Host of the feast, receiving His faithful guests and bestowing upon them His bounties and blessings." The Sacrament is "the Communion of the Body and Blood of Christ," but only to "such as rightly, worthily, and with faith receive the same." The Bishop then deals with practical questions and points, in their relation to preparation for Holy Communion, (1) Self-examination by repentance, faith and love, closing with short chapters on "When we ought to come" and "the order of the Administration." Not the least helpful part of this splendid manual is "The Analysis of the Communion Office," commencing on page 66, and this deserves most frequent reference. It is impossible in the space at our disposal to deal with every point raised, but sufficient has been written to give an idea of the doctrinal basis of the volume. Such questions as "non-communicating attendance," "Evening Communion" are brought under review; the author in a general survey sums up the position wherein he states that the Reformers "proceeded with a two-fold end in view to purify and to simplify the Order of Communion—to purify it from errors which had gradually crept in and to simplify it after the manner of primitive times. This involved the 'turning of the Mass into a Communion.' We commend the volume again for its Scriptural doctrinal expositions and for its clear and practical advice given to Communicants. We sincerely hope that the volume will be read, learnt, and inwardly digested.

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The Woman's Page.

A New Departure.

We begin this week "The Woman's Page" in "The Church Record." We hope, from time to time, to publish on this page any items of news, or other matters, which are of special interest to women. We shall endeavour to cater for women of different ages and conditions of life. As our space is limited, we cannot provide for all in one issue, but we will do our best. We shall be glad if those who can do so will send us items suitable for this page. They should be addressed: The Editor, "Church Record," 64 Pitt Street, Sydney, and marked "Woman's Page."

Emancipation of Women.

It is interesting to note how in different countries the emancipation of women is progressing. In Australia women vote for Federal and State Parliaments as a matter of course, whereas in England militant suffragettes are burning houses and attacking Cabinet Ministers to secure the privilege which many Australian women value far too lightly. In England, recently, fully qualified women solicitors have been forbidden to exercise their profession, on the curious ground that the Act says a solicitor must be a "person," and a woman is not a person. Concerning backward Turkey, we read that "The Government has decided to admit women to the University, and special lectures are being arranged on hygiene, gynecology, domestic economy, science, and women's rights." Again, the Church women of Melbourne have just secured the right to vote for members of the Diocesan Synod, and in Sydney the women delegates of the Political Labour League have demanded that some or the new members shortly to be appointed to the Legislative Council should be women. It is evident that a glorious vista of new opportunities of extended usefulness is opening up for women all over the world.

A Mother of England.

Many congratulations were showered upon Mrs. Sumner on Wednesday, December 31, when she kept her eighty-fifth birthday. Widow of the late Bishop of Guildford, she will for ever be held in the highest veneration for the wonderful work she did in founding the Mothers' Union. Quick to see that England's greatness lay in a pure home-life, she conceived the plan of starting her Union to press the idea home to the mothers and fathers of the country, with the result that now the Mothers' Union is a powerful force for good, not only in England, but in many of the oversea dominions. In these days when the pursuit of pleasure is sapping the life of many an English home, the Union is more than ever needed, and embracing as it does mothers of all ranks in life, it is doing its share in bridging the gulf between class and class. It is the earnest wish of everyone that Mrs. Sumner shall be spared for many years yet to direct and speak for the Union which owes so much to her.

A Woman Philanthropist.

A writer in the "Sydney Daily Telegraph" has suggested that there should be in Sydney some memorial of Mrs. Caroline Chisholm, better known in the middle of last century as the Immigrants' Friend. Another correspondent of the same journal gives the following interesting particulars:—

The following lines from the Sydney "Spectator," of February 28, 1846, are eloquent in her honour:—

TO MRS. CHISHOLM.

The guardian angel of her helpless sex,
Whom no fatigue could daunt, no crosses vex;

STATEMENT TO BE SIGNED BY COMPETITORS.

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

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

Yours faithfully,

Date.....

With manly reason and with spirit pure,
Crown'd with the blessings of the grateful poor;

For them with unrepining love she bore
The boarded cottage and the earthen floor,
The sultry day in tedious labours spent,
The endless tale of whining discontent;
Bore noonday's burning sun and midnight's chill.

The scanty meal, the journey lengthening still;

Lavished her scanty store in their distress,
And sought no other guerdon than success.

Poet and prose writer, humanitarian and statesman, all vied in praise of that remarkable woman. What Mrs. Elizabeth Fry had already done in England to ameliorate the conditions under which female prisoners voyaged to Sydney, and to Christianise their lives when ashore, Mrs. Chisholm endeavoured to consummate for the voluntary exile from the day she landed in Sydney, in 1839, until she finally returned to England in 1854. Immigrants in the Bent Street cottages were interviewed, and their welfare was not forgotten upon their removal to Hyde Park barracks. She established a home for female immigrants in 1841, and dispersed her dependents among country settlers, travelling on bullock waggons and spring carts where duty called.

When she returned to England in 1854 her philanthropy quickened. During the following seven years' activity she dreamed of young Australia. A Family Colonisation Society was founded, lectures throughout the British farm centres were delivered, and passage money collected by weekly instalments. Needless to say, she did more to popularise New South Wales than all the Government machinery. She was instrumental in bringing to the colony 11,000 males and females.

THE BABY.

Another little wave
Upon the sea of life;
Another soul to save
Amid its toil and strife.

Two more little feet
To walk the dusty road;
To choose where two paths meet
The narrow, or the broad.

Two more little hands
To work for good or ill;
Two more little eyes,
Another little will.

Another heart to love
Receiving love again;
And so the Baby came,
A thing of joy and pain.

Young People's Corner.

LETTER FROM THE EDITOR TO THE BOYS AND GIRLS.

My Dear Young Friends,

Next Wednesday will be the first day of Lent; we call it Ash Wednesday. In olden days the people who had done wrong, and were sorry for it, used to come to church on the first day of Lent dressed in sack-cloth, and with ashes on their heads, to show how sorry they were; so it was called Ash Wednesday. We do not wear sack-cloth and put ashes on our heads, but I hope we are all sorry when we do wrong, and confess it to God, and ask Him to give us strength to do better.

There are forty days in Lent, from Ash Wednesday to Easter Day, not counting Sundays. We remember how our Lord fasted

40 days in the wilderness, and these forty days are a special time for self-denial. Could not you give up some little thing every week for these six weeks; sweets, or amusements, or things you would like to buy, and then on Easter Day put the money in a missionary box, or if you have not got one, give it to your clergyman for the work of God.

Your affectionate friend,

THE EDITOR.

February 20, 1914.

Rules for Scripture Competitions.

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

QUESTIONS.

8. The Christian Faith.

At your Baptism three promises were made in your name: (1) Renunciation, (2) Faith, and (3) Obedience. For the last three weeks we have been thinking of "Renunciation," or "What a Christian must give up." Now we begin to think of the second promise, "Faith," or "What a Christian must believe." The Catechism puts it this way: "Secondly, that I should believe all the articles of the Christian Faith." We find those articles in a short form in the Apostles' Creed. It will take us quite a long time to go through the Creed, which we begin this week.

Put the Title, "8. The Christian Faith," at the head of your paper.

Juniors (under 12).

1. Write a text in St. Mark xvi. which shows that it is very important to have a right belief.

2. Write a verse in Acts viii. which is the simplest form of a Creed. Where are the articles in the Apostles' Creed taken from?

3. Write two verses in Ephesians iv. and one in St. Jude, which speak of "The Faith."

Intermediate (under 15).

1. To have a right belief, we must believe in God as Christ revealed Him; write a verse in St. Luke x. which proves this.

2. Name the three Creeds of our Church, and tell the reason for each name.

3. Write a verse in 2 Tim. i. which shows there was some kind of Creed in St. Paul's time.

4. Besides "believing" the articles of the Christian Faith, we are to contend for them,



and show their power in our lives. Write a verse in St. Mark viii. and in St. Jude which tell of these duties.

A Church-Going Horse.

By Amy Gipps Vernon, in "Our Empire."

Most children have heard of the lamb who went to school with a little girl named Mary! But I don't think everyone knows about a horse called Muggins, who went to church when his master stayed at home.

For the last twenty-five years, Muggins had drawn the family who owns him to the village church, and for twenty years there have been only two Sundays when no member of the family has required his services. And on both those Sundays, Muggins went alone!

The first time it happened, the horse had been turned into the yard to enjoy himself. Everyone had forgotten him, when suddenly the church bell was heard in the distance. Then Muggins pricked up his ears, and, thinking he was late, started off at a quick trot for the church. Arrived there, he went into his usual place under a shed close at hand, and remained there till the service was over, when he trotted back home again.

Some time after this, Mr. Smith, Muggins's master, had left the horse in his stall with the stable-door a little way open. It was Sunday, and the church bell rang "loud and long." Muggins could not resist the summons. He managed to free himself from the halter, and hurried off to church.

After the service was over, the vicar patted the faithful old horse affectionately when he trotted up to the church door, and then Muggins started homewards.

May all the children of "Our Empire" be as eager as he to attend church whenever it is possible to do so!

All The Time There Is.

Some of us complain that we "have not time" to do things we are asked for others. I want to tell you a story of Archbishop Temple. He used to get up very early in the morning, and often got through a lot of work before the household at Fulham Palace—where he lived when he was Bishop of London—was awake, and he had no patience with people who shirked work. One day one of the Clergymen of his Diocese said to him that he "had no time" to do something in the Parish which the Bishop had told him he ought not to have left undone. "But, Mr. —, you have all the time there is," was the Bishop's reply. Perhaps during Lent some of us may find that one good way of keeping it is to get up earlier in the morning, so that we may have more time to help others.

The Bystander.

About Confirmation.

Events which have happened recently in East Africa have made me think much of Confirmation, and the position of our Church with regard to it, and I would like to pass on my reflections to others. I remember some 25 years ago, speaking to Rev. Hugh Price Hughes, then in charge of the Methodist Central Mission in West London, and he said, "In your Church you have a glorious opportunity of influencing the young people in their Confirmation." And there is no doubt that Mr. Hughes was right.

Personally I remember that my first choice of duty, and of God, was made at the time when I was preparing to be confirmed. Until then I was utter-

ly careless on religious subjects, and only went to Church because I was made to go. By the way I have always been thankful that it was not left to me to choose whether I would go to Church or not. In our family it was assumed that we all attended Church each Sunday. I believe in children being trained in the habit of Church-going.

But this is a digression. My religion had been imposed upon me by authority, from without, but when preparing for Confirmation it became a matter of my own will; I determined to serve God. This experience has made me think much of Confirmation, and whenever I see young people renewing their Baptismal Vows in the presence of God and of the congregation, I always pray that their Confirmation may be as much to them as mine was to me.

The Responsibility of the Clergy.

What a responsibility rests upon the Clergy at such a time, when so great an opportunity of influence on young lives is within their reach. We may indeed thank God that, for the most part, they regard their duty so seriously and watch for souls as those who must give account. But it was not always so, and there are still exceptions. I remember a country district where the Clergyman used to leave the preparation of the candidates to others, and would come once and hear them say their catechism. It is little wonder that those who had been thus confirmed did not, in the least, understand what it all meant.

One of them put it this way, "We were drafted to the Church to be confirmed, just like a number of calves are drafted to be branded, and we did not understand it at all."

Thank God, such methods have passed away. The Clergy generally, while instructing their candidates on the basis of the Church Catechism, above all regard the preparation time as a time for helping souls, and they speak to the candidates alone, seeking to be assured that each one has definitely resolved to trust and serve the Lord. Then, on the Confirmation Day, each candidate clearly understands that the promise "I do" should mean one of two things, either that he is then beginning consciously to serve God, or that, having begun before, he witnesses to the fact before God and the congregation.

The Blessing of Confirmation.

But I have spoke so far only of the Confirmation promise. We all know that this was no part of the original Rite, but was added in later days. Confirmation is chiefly "The Laying on of Hands." In the New Testament we read of several instances where Apostles laid their hands on those who had been baptised and they received the Holy Ghost. We, in the Church of England, are following the example of the Apostles, when we hold Confirmation in our Churches. May we expect the same result for the Confirmees, as

in Apostolic times? Certainly we may. They should be taught to expect and pray for the Holy Spirit, that they may be confirmed by the Holy Ghost, the Comforter. How can anyone keep the Confirmation promise without the power of the Holy Spirit? But His power is not imparted mechanically. The blessing is not received by all who are confirmed, it is accepted by faith. I never forgot once hearing the late Archbishop of Sydney (Dr. Saumarez Smith) in the General Synod on the "Grace of Episcopacy." He said: "I do not believe in 'the grace of Episcopacy,' but I believe in grace for Bishops." He meant that the grace was not communicated mechanically by the laying on of hands in consecration, but that the laying on of hands was the outward seal showing that for the work of a Bishop God's grace was provided, for those who take and use it. So is it at Confirmation. God waits to bestow the strengthening of the Holy Ghost. The Bishop lays on his hand as a sign of God's blessing, and in response to prayer, received by faith, the Holy Spirit comes to enable each candidate to keep the solemn vows he has made. It is with the Rite of Confirmation, as with the Sacraments of Baptism and Holy Communion. The outward signs witness that God is ready to bless, but only to faithful souls does the blessing effectively come. From one point of view a Confirmation suggests sad thoughts; we have already seen so many people going through a service which, judging from their after life, seems not to be taken seriously; but on the other hand it suggests thoughts of joy, as we think of those Confirmees who, having made their promise from the heart, are filled with the Holy Ghost, and daily increase in the Holy Spirit more and more until they come to God's everlasting Kingdom.

F.L.A.

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

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Sees, from thy hand, no worthy action done."

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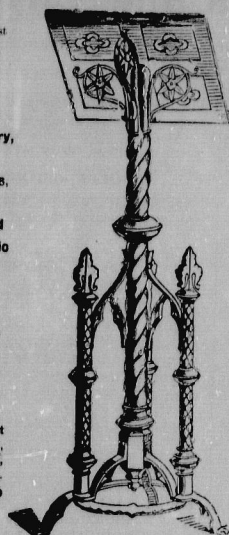
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The Church Record

For Australia and New Zealand.

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Our Forward Movement.

This issue of the "Church Record" will be in the hands of our readers at the end of February. We ask all who have enrolled new subscribers to kindly send their names and addresses to our Manager, 64 Pitt Street, Sydney, at their earliest convenience.

Current Topics.

The subject of the First Sunday in Lent is "The Purpose of Fasting," and its lesson extends to the whole of the Lenten Season. It is expressed in the Collect: "O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness." In other words, fasting and self-denial are not, in themselves, pleasing to God, but only as they are used as a means to help us to walk more steadfastly along the way of righteousness.

The Gospel gives the narrative of the Lord's fasting in the wilderness to which the Collect alludes, and shows how, in the power of the Holy Spirit, and by the use of the Word of God, He was able to overcome the temptations of the world, the flesh, and the devil, "leaving us an example that we should follow in His steps." In the Epistle we have St. Paul's account of his own watchings and fastings, the secret of his success being that he received not the grace of God in vain. He was a man "subject to like passions as we are," and his victory over sin, in the power of God, should encourage us "to fight a good fight" in the same divine strength, remembering that our great High Priest was tempted in all points like as we are, and "in that He Himself hath suffered, being tempted, He is able to succour them that are tempted."

By the election of Dean Stephen as Bishop of Tasmania, the last of the vacant Bishops is filled. It is noteworthy that men who have, for some time, lived and worked in Australasia, were chosen in all cases.

for Auckland, Waiapu, Kalgoolie, Grafton, and Tasmania. This is as it should be. In the earlier days it was absolutely necessary to appoint Clergy from the Home Lands to vacant Bishoprics, and to such men our Church is much indebted for foundations

well and deeply laid, and for their fostering care in developing the varied aspects of Church life.

But times are changing; new nations are growing up in these Southern Seas, and it is only fitting that as we produce our own Judges, Doctors, Professors, etc., so we should produce our own Bishops. It is an encouragement to the Clergy who are labouring in Australasia (whether they are native-born or from other lands), to feel that they are not shut out from the highest office in the Church. It may be necessary still to invite distinguished men from England to occupy the most important Australian Bishoprics, but the time must come, and that soon, when, even for an Archbishopric, it will be no longer needful to look beyond the bounds of Australasia to find a man of sufficient light and leading to adequately fulfil the duties of so important an office.

In Tasmania the Synod acted very wisely when, instead of delegating the election of their Bishop to England, as has always been done in the past, they took the matter into their own hands and made their own choice. Dean Stephen, the Bishop-Elect, has spent the whole of his ministerial life in the Diocese of Melbourne, but is well known, and much respected, throughout Australasia. He is a definite and consistent High Churchman, with a liberal mind towards those who hold views different from his own; he is an eminent scholar, a man of deep spirituality, and is profoundly interested in the social questions of our age. He will doubtless be a great influence in moulding and developing the life and work of the Church in Tasmania.

The question of Sunday Observance has recently been vehemently discussed both in New South Wales and Victoria. In Sydney there has been agitation against Sunday trading and extra Sunday trams and trains, while in Melbourne there has been a crusade against Sunday picture shows. Our sympathies are always with those who are seeking to preserve the sanctity of the Lord's Day. But the question of Sunday Observance is not an easy one. To the true Christian, who sets one day in seven as a day apart, especially for the Lord; who delights to worship in God's House, and to read religious books, and perhaps to do some work for God, the matter is easy. The Sabbath is a delight. But multitudes are in no sense true Christians, and to them Sunday is a weekly holiday in which they may enjoy themselves; they are not restrained by any thought of the

sanctity of the day, and they resent the restraints imposed upon them from without by the law of the land, and ever seek to evade them.

There is little use in speaking to such people of God's claim upon them for worship. They need conversion first, a change of heart and will. Those who are in authority are not much moved by such appeals, but are rather influenced by the trend of public opinion around them. But, as a correspondent points out in the Sydney "Daily Telegraph," there is another method of appeal, on the humanitarian ground, to the mass of workers. He says: "It is significant that in other parts of the world there is a movement in the direction of stricter Sunday observance. In America the Church and Labor forces are uniting solidly for the principle of a weekly day of rest. 'The American Federation of Labor' is evidently waking up to the importance of the question to Labor."

Canada has recently passed an excellent Sunday bill, and 75,000 men have been liberated from Sunday toil. It has practically abolished the Sunday sale and delivery of newspapers, and stopped all ordinary construction work on railways. The law is largely the outcome of the work of the 'Lord's Day Alliance.' In Ottawa, Toronto, and Hamilton, the Trades and Labor Councils have committees, who co-operate with the Alliance."

Why should not the Church of Christ combine with the workers in Australia to banish all unnecessary work on the Lord's Day? And to this humanitarian motive there may always be added the Christian teaching, that while the Sunday is a day of rest, it is also primarily a day of worship, when man, resting his body from labour, is given time to cultivate his spiritual nature by the use of special opportunities of communion with God.

For over a week the City of Sydney has been suffering from a meat famine, and, as we write, there are no signs that a speedy termination is in sight. Because trouble has arisen between masters and men in the meat trade the whole city suffers. We offer no opinion on the dispute itself, but it is a very serious thing that it should be settled by the costly method of a strike, which inflicts injury on both sides, and also upon the general public, who have no direct concern with the trouble. We rejoice in abundance of industrial legislation; we have arbitration courts, and wages boards; why then is it necessary to bring suffering upon the community at large? The method of a lock-out or strike is the method of industrial war; it is based on the old

Sydney Meat Famine.

Sunday Observance.

Five Bishops from Australasia.