

The Bystander.

Secondly, Girdinghart's reasons why a clergyman should play were three—(1) it helps to keep him fit; (2) it teaches him to understand men; and (3) it gives him a marvellous influence amongst the set with whom he is playing. As to (1) and (2) the following extract is sufficiently pungent:

'It helps to keep him fit. Why is it so many clergy physically deteriorate after Orders? Look at the rounded shoulders, the contracted upper chest, the extended lower chest. (This only applies to priests and deacons.) Look at the slovenly, slack, unshaven condition in which many of our brethren go about. Why is it? Is it because much of our work lies among the humbler classes, and we think it doesn't bring them down to their level. There is one text of which I am very fond. Holy Scripture. You will find it in Genesis xii. 14: 'Joseph shaved himself.' I believe playing games would check this downward tendency; and, mind you, not playing only with your Church team, where you are a little despot, but playing on your after-noon off with the best team in the district; and playing with smart sporting men, because—this brings me to my second reason—why the clergy should play—because it teaches him to understand men. My quarrel with the clergy as a whole is that we get so horribly professional and parochial. We meet each other, and we discuss last Sunday's offertory, or the number of Easter communicants, or the ultra-Protestant or ultra-Protestantism of the Vicar of the next parish. We have our public schools; we have our 'Varsity' moving all the time with a snail's pace; and then we are thrust out into the world as parish priests to be leaders of the community. We haven't the time to understand men. How can we understand men if we don't get out of our parishes and into the world? You have to go into the world, or you break to pieces. You can't stay in your

For instance, I am a seat-holder in my Parish Church, and when I go there on Sandav it gives me a pleasurable feeling to know that my seat will be available for me, and that I can sit in my usual corner. Sometimes the corner happens to be occupied by a visitor, who has, in Australian parlance, "jumped my claim," and inwardly disappointed, but outwardly polite, I seek an unfamiliar spot.

But when I am a traveller in other towns, or other lands, the whole aspect of affairs is changed. I remember visiting St. Margaret's, Westminster, in years gone by. A great preacher was to occupy the pulpit, and a rope was stretched across the aisle. The seat-holders were permitted to pass the rope, but we poor outsiders had to wait, I think, until the Psalms before we were allowed to occupy any vacant seats.

When in Folkestone some years ago I had a varied experience. In the morning I went to the Parish Church, where the seats were free. At about ten minutes to eleven I looked in at the door and was surprised to find the Church apparently quite full. Evidently free seats were popular; visitors like going to a Church where they can sit anywhere they choose. I had a friend with me, who had been laid up for three weeks owing to an accident in the London streets, and was out for the first time, leaning on my arm for support. A kindly sidesman beckoned us forward, till we reached a nice seat in the front of the Church which was quite empty. After preliminary prayer, I looked around, and saw on the seat an inscription:—"For the aged an infirm." This is a digression. In the evening I went to another Church in the same town, which was pew rented. It was half empty. I had a fairly respectable appearance, but was set down on a little seat in the middle of the aisle,

(Near Corner of Chapel St.)
Melbourne

Turning from the practical side to the question of principle, we are told that people should not be allowed to rent seats in the House of God. There is something to be said for this position, especially if, as St. James puts it, "Ye have respect to him that weareth the gay clothing and say unto him, sit thou here in a good place, and say ye to the poor, stand thou there, or sit here under my footstool." But the objections I have already referred to are just as great where no pew-rents are paid, if the seats are appropriated. A correspondent in the "Church Times" recently complained bitterly about his experience in a Church of this kind in London. He was there 25 minutes before the time of service and was barred admission to the pews until the service began.

My own opinion is that pew rents are in most Churches necessary evils; but they are not wrong, if those who do not rent sittings, are readily provided with seats which are as good as those which are rented. I have seen a Church where one side was free, and the other rented, and I noticed that the rented side was half empty, while the free seats were full. In another Church every alternate seat is free, which is much better.

There are many lions in the path of reform, financial difficulties, family considerations, vested interests, but yet in my heart I long for the day when in every Church any one entering may feel free to sit where he likes. I would be glad to give up my sittings for the general good, and so would many more. Such a sweeping away of pew-rents, if it could be managed, would do more than perhaps anything else towards making it easy for ordinary people to go regularly to the House of God.

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

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With this issue we complete the first month of the publication of the "Church Record." It was a new venture, and we could not forecast the results. The reception given to the paper has been most encouraging. From many parts of Australia we have received kind letters of appreciation, and in our office, day by day, subscriptions are continually arriving.

We have succeeded so well that we feel the time has come to invite our many friends to increase our circulation still further. Could we not add

to our list? It could easily be done if all would help. One gentleman in a country town spoke of the "Church Record" to his friends, and sent down six names of subscribers in addition to his own.

We know that there are among our readers many who are keenly interested in the maintenance and extension of Evangelical Truth. The "Church Record" is one means of accomplishing these objects. To you we confidently appeal to help us in our great Forward Movement.

We ask you to speak to your friends about the "Church Record," to show them your copy, to enrol them as subscribers, and send their names and addresses to our Manager, 64 Pitt St., Sydney. We are seeking to make the "Record" interesting to all who read it, and we want it to find its way into the homes of Church people in all parts of Australasia.

From the thought of Christ as Creator, we turn, on the Third Sunday after Epiphany, to His manifestation as the Healer of our infirmities. The Gospel tells of the cure of a leper by a touch, and of a paralytic by a word, and in the Collect we say: "Almighty and Everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us."

In our day the thought that Christ still can heal bodily diseases has been revived in the Church. Much as we differ from the views of Christian Scientists and Faith Healers, there is a deep truth underlying their teaching, viz., that Christ can still heal the body. The Bishop of London has emphasised this thought of late years, and urged the clergy in visiting the sick, not

only to minister spiritual consolation, but to offer the prayer of faith which shall save them, and call upon the Lord to raise them up. Earnest prayer, offered in simple faith, asking God to bless the medical skill put forth, might often be the means of restoring many to health.

Beyond the thought of physical healing is, of course, the lesson that Christ is the Healer of moral and spiritual diseases. Those tainted as the leper, or helpless as the paralytic, may be cleansed and strengthened if they will only turn to the Lord for pardon and power.

On the 25th of January we commemorate the Conversion of St. Paul—an event which has probably had a greater effect on the history of the world than any event outside the ministry of our Lord Jesus Christ. Humanly speaking, it is the reason why we are Christians to-day. When, on the Damascus Road, Saul of Tarsus looked up into the face of Jesus, and said, "What shall I do, Lord?" it was his consecration to the work of a missionary. The Lord said of him to Ananias: "He is a chosen vessel unto Me to bear My Name before the Gentiles." In pursuance of that commission, St. Paul was ever eager to preach the Gospel in new countries, and although he never reached the British Isles, it is due to his influence in founding churches in Europe, that missionaries eventually visited our forefathers, and Britain became a Christian land. Well may we pray: "O God, who, through the preaching of the blessed Apostle, Saint Paul, hast caused the light of the Gospel to shine throughout the world, grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord." And surely we may shew our thankfulness in yet another way; by endeavouring to send to the non-Christian peoples of the world the Gospel which, mainly through the efforts of St. Paul, has come to us.

Dr. Mjoberg, a Swedish scientist, who has spent three years in Northern Australia studying the Aborigines, has written a letter to the Royal Society, and the Linnæan Society of N.S. Wales.

In it, after pointing out the disastrous effects which contact with civilization has produced for the blacks, he says that "only extraordinary and rational measures can save the not yet degenerated natives," and he points out that Mornington Island, in the Gulf of Carpentaria, is an ideal spot, where

"the natives have hardly seen a white man, and do not know the use of tobacco." He urges that steps should be taken to preserve, in that island, the remnant of the blacks, and keep them from contact with the whites.

We much appreciate Dr. Mjoberg's evident interest in the welfare of the Aborigines; we agree with all he says about the sad results of their contact with civilisation, and the necessity of inviolable reserves; but we strongly differ from him when he goes a step further, and desires to exclude missionaries from Mornington Island. He writes:—

"I do not hesitate to say that the establishment of a mission there will be a death-blow to the Aborigines—that the hitherto happy blacks will be changed into the same repellent and pitiable type which one only too often observes in different parts of the continent. I ask, 'Will this be permitted to happen without a warning voice being raised? Is it not wrong to thus degenerate the happy Aborigines by means of civilisation?' No matter how honest the intention may be, there is no getting away from the results that have followed civilising efforts everywhere else. Can't this one spot be tabooed? Is it too much to ask that the Aborigines might be allowed to live in this one spot the simple life of their forefathers without deteriorating."

A correspondent calls this "a broad view," but we can hardly regard his remark as serious. In an Editorial Note we cannot effectively deal with such an important subject, and an article may follow. Sufficient is it now to point out that "the results that have followed civilising efforts everywhere" are not due to the missionaries, but to the evil influences of degenerate whites. Yarrabab, Mitchell River, Roper River, Mapeon, can show how Mission work can raise the blacks morally, mentally and industrially. And quite apart from these and other similar results, we believe that Christ died for the world, that He told us to preach the Gospel to every creature, and that the Australian Aborigines are not outside the scope of this mission.

The building up of the British Empire has been for the most part the work of a cluster of outstanding men of commanding personality. In the death of Lord Strathcona, at the ripe age of 93, Britain has lost one of her great Empire Builders. For 75 years he has been identified with the territory now known as the Dominion of Canada, and has watched its marvellous development. On his last birthday he said:—
"Looking back from this, my 93rd birthday, on Canada as it was 75

THE ROAD TO VICTORIA, MELBOURNE

years ago, the change is not amazing. Canada was then comparatively a wilderness, with a population of barely a million or so of people, and now it has eight or nine millions. And this is nothing to what it will be in another three-quarters of a century, when it will unquestionably have a population equal to, if not greater than, that of the United Kingdom.

With every step in this wonderful growth, Lord Strathcona has been intimately connected, and to his untiring efforts Canada owes its first Canadian Pacific Railway, which has been a great factor in the progress of the country. He has also been closely identified with the steps taken towards self-government, the accommodation of the differences between English and French Canadians, the promotion of education, philanthropy, and all good works throughout the length and breadth of the land.

Lord Strathcona is best known in Australia because he raised, at his own cost, a regiment of irregular cavalry during the South African War, known as "Strathcona's Horse." For the past eighteen years he has occupied the important position of High Commissioner for Canada in London. One of the great Pro-Consuls of the Empire is dead, but his work and influence remain. Owing to the desire expressed by the late Lord Strathcona to be buried at Highgate with his wife, the family has declined the offer of the Government and the Dean, for the interment to be made in Westminster Abbey.

To-morrow some 3,000 aldermen and shire councillors will be elected in New South Wales for a three years' term of office. It is six years since the present system was initiated, and for the third time the community will be called upon to elect representatives in all parts of the State, except in the City of Sydney, which is dealt with under a separate Act.

The duties entrusted to these Municipal bodies will, of course, be of a secular character; the making and mending of roads, the cleansing of streets, questions of housing and sewerage, etc. But experience shows many of these things and others which have to be dealt with have an important influence on the moral interests of the community. The moral tone of a town or district also is seriously affected by the character of those who hold municipal office. We cannot have a better description of the kind of men who ought to be elected than in the words of Jethro to Moses: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers." If this were an

accurate description of our public men, not only in the municipal life of Australia but in domestic and political life, we might look forward in joyful anticipation to the future history of our Commonwealth.

The Bishop of Manchester has been writing some wise remarks in his Diocesan Magazine on the subject of lightening the work of the Editor. His words express so exactly the desires of the Editor of "The Church Record," that we reproduce them for the benefit of our correspondents:—

"The Editor's work," he says, "would be more useful if Clergy having some local work completed which is worthy of record would kindly write to the Editor a short account of the same. It is not really very helpful to send the Editor either the Parish Magazine or a local newspaper. News for the Press in all forms has a far better chance of insertion if those who wish it to be inserted will themselves put it into the form of a short paragraph. It is much easier for those who are on the spot to select and bring out the really important features than for one who only gains his impression after wading through many unimportant details."

Experiences in the Soudan.

Interesting experiences of pioneer missionary work among African natives were narrated in Melbourne by Rev. K. E. Hamilton, who has just returned to Victoria after spending two years among native tribes lying to the north of Uganda, about 880 miles south of Khartoum.

This country has only been taken over by the Anglo-Egyptian Government since 1908, and no missionaries had visited it until two Australians, Rev. K. E. Hamilton, of Melbourne, and the Rev. E. C. Gore, of Sydney, went there, under the direction of the Church Missionary Association. The country is very wooded, with a rainy season extending from May until October, and with a climate so conducive to malaria that whites are not permitted to stay in it for more than 18 months.

The journey down, said Mr. Hamilton, was made by rail and then by steamer on the Nile; but the last 300 miles had to be done on foot, no beast of burden being able to live in those parts, because of the tsetse fly; fortunately the fly which carries the sleeping sickness to man was not to be found there. The Government had erected huts along the road—where there was one—so that travellers have a night-shelter.

Pioneer missionary work really consisted in compiling a dictionary, so that the native language could be put into writing, with the ultimate object of teaching the natives to read and write. At the mission station boys were taught English, which the Government was anxious to spread widely, the medium of conversation being colloquial Arabic, of which both natives and whites know something. The station was in the midst of the Azandi, an extremely powerful people, who had originally come down from

the north of Africa, conquering as they advanced.

The difficulties to be met in obtaining a written language soon became evident. The natives were able to give words for concrete things, like buffalo or elephant, but abstract words they could only explain in the idea, by giving a sentence. The word "lie" was explained by the sentence, "I am not telling the truth," and that was as far as it was possible to go; the adjective "dirty" was also beyond their explanation; they seemed unable to grasp what was wanted, even if the word was in the language. By accident "lie" came out some time afterwards, when a native was accused of not speaking the truth, and he replied in his own tongue, "I am not telling lies." Noticing an unfamiliar word, questioning followed, and the right word was obtained.

Like other primitive people, continued Mr. Hamilton, they had no word for "love," probably because so ephemeral a feeling was unknown to them. Affection existed between children and parents, but the women-folk were mere chattels. To teach Christianity, the Gospel of love, to people who did not know its meaning was a difficult matter, and rather disastrous consequences resulted to their conception of it when his colleague explained love as the sentiment existing between a husband and wife. It was found best to take for illustration the affection between father and son.

Of their customs before and after coming under British rule, Mr. Hamilton had some interesting things to tell. They were reported by travellers to be cannibals, and, according to the cannibal custom, they filed their front teeth. Probably they used to eat their enemies killed in battle, but the practice has died out. In religion they were animists, believing in the influence of evil spirits. Their love of fighting now found its outlet in litigation, to which they were extremely partial. It was no uncommon sight to see hundreds waiting outside the Mahommur's court with all sorts of grievances to be settled, although most of them related to their wives. For a few spear-heads, and now that the Government have introduced coinage as a means of exchange, for £1, a wife could be obtained, and each man bought as many as he could afford. Yambio, the famous chieftain, who gave his name to the district, had a thousand. It naturally followed the women did all the work. Agriculture was largely pursued, the country having a rich fertile soil. Bananas, imported originally from Fiji, were grown in every village, and other favourite fruits were the paw-paw, guava, and sweet potato, known to the natives as the river convolvulus. The men hunted the elephant for the ivory tusks, tracking it until it fell down from exhaustion. Sometimes they fired the grass and burnt them, but this was very wasteful, as frequently the tusks were immature. When an elephant had reached his 20th year his tusks were worth a large sum, but those of females or young elephants were useless for market purposes. Possessed of good intelligence, the natives appreciated the benefits of Anglo-Egyptian rule, and keenly realising the value of money, were developing considerable skill in obtaining it by trade.

CONSPIRACY TO BE UNRAINED WITH.

Some years ago an Englishman and a Brahman priest stood by the Ganges watching the bathing operations of the worshippers. "How long has this been going on?" asked the Englishman. "Two thousand five hundred years" was the reply. "And I suppose it will go on another two thousand five hundred?" The Englishman's surprise the Brahman answered, "No, there is Jesus Christ."

Resignation of Lord Denman.

As we go to press we hear, with deep regret, that His Excellency the Governor-General, has resigned his high position, and intends to leave Australia in June. We are exceedingly sorry that ill-health has caused Lord Denman to take this step. During his term of office he has won the respect and affection of the people, whose welfare he has ever sought to advance, setting before them high national ideals. We feel that the departure of Lord and Lady Denman will be a great loss to our Commonwealth.

Personal.

Canon William Walmsley Sedgwick, B.A., Vicar of St. Luke's, Christchurch, has been elected Bishop of Waiapu, N.Z., in succession to Bishop Averill, who goes to Auckland. Canon Sedgwick has had a very varied experience. He took his degree at Cambridge in 1881, was ordained in the Diocese of Canterbury (Deacon 1882, Priest 1883), and became Curate of Waterbury in 1882. From 1884-6 he served as Chaplain in the Royal Navy, with the Mediterranean Fleet, and in the Marine Battalion with the ships at Suakin, gaining the Egyptian Medal. For three years he was Vicar of Hockley Heath, and then went for seven years to South Africa, working in Bechuanaland, and as Rector of Bedford, Cape Colony. Then, returning to England, he was Curate of Ever-shot, Dorset, and Chaplain to the Earl of Home. For the last thirteen years he has been in New Zealand, being Vicar of Waiakari from 1901 to 1903, of Akaroa from 1903 to 1904, and since then Vicar of St. Luke's, Christchurch. He was appointed Canon of Christchurch Cathedral in 1911.

Rev. P. S. Moore, who for the past two years has been Curate in the Parish of St. John's, Glebe Point, Sydney, and is now Curate at St. James', Sydney, was entertained at a farewell dinner last week by the Institute and parishioners of St. John's. He was presented with a travelling bag from the Institute, a pocket Communion set from Dr. and Mrs. Bohrmann, and an inscribed inkstand from the choir boys.

Old friends of Rev. H. Latimer Jackson, formerly Rector of St. James', Sydney, will be interested to learn that he proceeded recently to the D.D. degree at Cambridge. He has long since left Huntingdon for the tiny college living of Little Canfield, Essex, and is chiefly occupied in literary pursuits, which take him regularly to Cambridge and to the German universities.

Bishop Long, of Bathurst, will preach at the Commemoration Service at the King's School, Parramatta, N.S.W., on February 14th.

Bishop Druiett came to Sydney last Tuesday to confer with the C.M.A. Committee with regard to the Forward Movement suggested by the Summer School, and for which about £1000 was promised. The Bishop will preach next Sunday at St. Clement's, Mosman, in the morning, and at St. Peter's, Woolloomooloo, at night.

Rev. H. E. Taylor has commenced his work as Curate in the Parish of West Tamworth, N.S.W.

Owing to ill-health, Mr. F. G. Richardson has resigned the position of secretary of St. Paul's Cathedral (Melbourne) branch of the C.E.M.S.

Rev. J. M. McEvoy has been inducted to the Parish of Rosedale, Gippsland.

The Bishop of Carpentaria expects to reach Brisbane on February 8th for a short rest. Later he will take some Confirmations for the Archbishop of Brisbane.

Rev. A. R. Shaw, Incumbent of Belmore, Sydney, will be the next clergyman to visit Lord Howe Island under the auspices of the Home Mission Society. He will be absent for the greater part of February. These quarterly visits are much appreciated by the residents of the island.

Miss Alice F. Cocks, lately chief of staff of the Church of England Girls' Grammar School at Geelong, Victoria, has been appointed head mistress of the Church of England Girls' Grammar School, Bendigo.

Archdeacon and Mrs. G. W. Watson, "Wynella," Kensington Road, South Yarra, Victoria, celebrated the 52nd anniversary of their marriage last week. Archdeacon Watson, who retired from the charge of All Saints' Pro-Cathedral, Bendigo, five years ago, has been an invalid for some time. His friends will be pleased to learn that he is now enjoying fair health.

Rev. F. W. R. Newton was inducted by the Dean of Melbourne on Thursday week to the Incumbency of Holy Trinity, Coburg.

Rev. Wm. McKie has accepted the Incumbency of Holy Trinity, Port Melbourne, in succession to the Rev. H. S. Hollow. A Farewell Social was tendered to him at Holy Trinity, Coburg, last week. Canon Hancock presided.

The Bishop of Bunbury, W.A., is visiting Adelaide, and preached in the Cathedral last Sunday evening.

A window, in memory of the late Rector, Archdeacon John Dixon, was dedicated in St. Thomas' Church, Balmain, Sydney, by Archdeacon D'Arcy Irvine on Saturday, January 10th. It was given by the parishioners.

Archdeacon Neild, of the Diocese of Bathurst, said, when leaving Wyalong, that in seven years he had travelled 38,000 miles, and held 1,200 services.

Rev. E. H. Shaw, Vicar of Alstonville, N.S.W., has been offered the Parish of Murwillumbah by the Bishop of Grafton and Armidale.

Rev. Copland King, on his way back to New Guinea, visited Yarrabah Mission Station, where his brother, Rev. Cecil King, is in charge, and there was overtaken by an attack of influenza. He expected to go on to his destination by the next boat.

Rev. W. A. M. R. Campbell, who has just returned from England, has been offered, by the Bishop of Newcastle, the Parish of Cessnock. He will take charge on Feb. 1st.

Rev. J. R. Norman, Rector of Mackay, N. Queensland, is visiting Sydney to obtain medical attention. It is hoped that before long his health will be fully restored.

Rev. Arthur Hopkins, of the Melanesian Mission, has been in Sydney for a short time. He leaves again for Norfolk Island this week.

Dr. Radford, Warden of St. Paul's College, has returned to Sydney from Tasmania, where he has been holding a retreat for Clergy at Cressy.

An appointment has been made to the Parish of Wagga, N.S.W., vacated by the removal of Canon Carver to Goulburn. Canon Pike, of Yass, will be the new Rector.

Canon Flower and Mr. C. R. Walsh, of Sydney, have been appointed by the N.S. Wales Auxiliary of the British and Foreign Bible Society as their representatives to the Society in England.

Rev. C. C. Lefroy, formerly General Secretary to the Australian Board of Missions, has resigned the charge of Woodville, S.A., on account of ill-health, and will shortly go to England.

The London "Standard" says that Dr. Donaldson (Archbishop of Brisbane) has been appointed Bishop of the new Diocese of Chelmsford. The Archbishop says that this statement is incorrect.

A TIP TO SPEAKERS.

The Bishop of Bristol told the following story the other day on the occasion of a presentation from his Clergy upon completing the eightyeth year of his age. A little time ago, the Bishop said, he was at a dinner, when a brother Yeoman said in his speech that he once said to an American orator of great power: "What is your rule for making a successful speech?" He replied: "It is very simple. If you don't strike oil in the first two minutes, cease boring."

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In Conference.

R.M. asks:—
1. What answer would you make to a Seventh Day Adventist, who says that the Bible teaches that Saturday, not Sunday, is the day of rest and worship?

Dr. Radford in his second Moorhouse Lecture on "Judaism and Seventh Day Adventism" (which you should read in full) has pointed out that "the old Sabbath was a memorial of the origin of life; the new Lord's day is a memorial of the victory of life over death. The old Sabbath marked the close of the first stage of divine activity, creation; the new Lord's day marks the beginning of the second stage, regeneration." We believe that if a Divine injunction reminded the Israelite people of the necessity of "a rest day for the heart," the early Church was acting under the same Divine guidance in the transference of observance to the first day of the week. We are to be servants of the spirit, not of the letter. It would be utterly impossible to prove that the Jewish seventh day is the seventh from the conclusion of God's creative work. Moreover, as Dr. Radford remarks, "the facts of geography are proof enough that the Jewish Sabbath can never become a world-wide uniformity as precise as Adventists demand. The Trans-Pacific traveller who gains a day going west and loses a day going east has to break the rigid seventh-day rule twice on the double voyage." The Sabbath was made for man; and probably nothing could have set Christians free from the burden of Jewish rules for the Sabbath so effectively as the week of observance to the first day of the week on which Jesus Christ "the Lord of the Sabbath" rose again from the dead.

2. Please explain our Lord's words in St. Luke xvi. 9. "Make to yourselves friends of the mammon of unrighteousness." In the variable it is not the steward's dishonesty which the Lord commends, but his prudence in providing for his future by use of present opportunities. Jesus says:—For your own good make friends by a similarly prudent use of the mammon which men so often use unrighteously, so that when it shall come to an end, those whom you have befriended may receive you, not into a transient refuge on earth like that for which the far-seeing steward made provision, but into the eternal tabernacles, into a home for ever in heaven.

Our Lord has taught us to see Himself in those who are in need (St. Mt. xxv., 34-46). He will count our kindnesses to the hungry, thirsty, alien, naked, sick and imprisoned as service to Himself. If then we use our wealth to succour such as are in diverse need, we shall be ministering to Christ in them, and they shall join in welcoming us to heaven where Christ is.

3. How do you reconcile St. James' statements about faith in chapter ii. with St. Paul's statements on the same subject in Rome, v. 7?

In St. Paul's language faith touches the heart, issues in righteousness, energises through love Rom. x., 10; Gal. v., 6. St. James uses the corresponding verb (to have faith, to believe) for the mere assent of the heart—the devils believe that God exists and shudder, Jas. ii., 19.

St. Paul uses "works" in a depreciatory sense of the mere external observances of the Levitical law. When he means "good" works, he uses qualifying adjectives for "good."

St. James uses the word "works" by itself for works of love and mercy. Recognise these differences in the use of terms and you will find that St. Paul and St. James display the one truth from different sides.

St. Paul says we are justified by a living faith that manifests itself by good works. St. James says we are not justified by a mere faith which only acknowledges that there is a God. St. Paul attacks the self-satisfied who confide in their own works. St. James attacks those who confide in the mere correctness of their creed. St. Paul is in arms against any human claim to a reward; St. James is against those who denied the need of good works.

The two apostles direct our eyes to the golden and the silver sides of the same shield.

Helps for Quiet Moments.

THE DIVINE GUIDE.

I said, "Let me walk in the fields."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."
I said, "But the skies are black,
There is nothing but noise and din."
He wept, as he sent me back,
"There is more," He said, "there is sin."
I said, "But the air is thick,
And the fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."
I said, "I shall miss the light,
And friends will miss me, they say."
He answered me, "Choose to-night
If I am to miss you or they."
I pleaded for time to be given,
He said, "Is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your Guide."

THE WORKING MAN'S FAITH.

I was once (writes the Bishop of Stepney) having a discussion with a large crowd of working men, many of them free-thinking Socialists. A speaker had been arguing that Christ was a mere man; he made his points well, and they were greeted with applause. My reply was simply the familiar story of Charles Lamb's interruption of a conversation about great men of the past: "I will tell you what it is. If Shakespeare were to enter the room, we should all stand; but if Christ were to enter, we should all kneel." I shall never forget the deep hush of instinctive assent which came over the audience as they heard these words. It seemed as if the Spirit of Christ had indeed entered. The momentary silence was broken by a man sitting beneath me, who muttered aloud, "Yes, after all that's true."

When we ask ourselves how it is that one born of obscure parentage, of a narrow Jewish race, is to-day the leading influence in Europe, towering on the plane of history so completely that the greatest emperor of the day is a mere pawn by His side, we are face to face with the moral miracle of the world.

Indeed some of the noblest tributes to our Lord Jesus Christ have been from the pens of sceptics and unbelievers, who do not seem to perceive that they are on the horns of a dilemma. For Christ's claims are either true or false; if true, they are worthy of the acceptance of every thinking being, if false, then He must have been what the unbelieving Jews called Him, a deceiver. There is no middle course; the alternative before the mind is either to accept or to reject Jesus Christ as God.

THE CHRISTIANS OF TRAVANCORE.

In the States of Travancore and Cochin not only is Hinduism the established religion, but anyone who in those States changes his religion thereby loses his share of the family property. Nevertheless, one out of every four persons is a Christian. This mainly due to the presence of the ancient Syrian Church and its many adherents. Christians are Heads of Departments in the Government, High Court and District Judges, surgeons, magistrates, barristers, leading valuers (lawyers) and merchants, directors of industrial concerns, as well as boatmen, labourers, toolies, and so on.

Behind our life the Weaver stands
And works His wondrous web;
We leave it in His all-wise hands,
And trust Him with our soul and God.
Should mystery enshroud His plan,
And our slant vision dim,
We will not try to reach to scan,
But leave each thread with Him.

The Commemoration of First Service in Australia.

The first Christian Service held in Australia, 120 years ago, was commemorated in Macquarie Square, Sydney, last Sunday. A procession, organised by the C.E.M.S., and headed by the State Military Band, left St. Andrew's Cathedral at 2.45 p.m. Following the band were the Cathedral Choir, the Lord Mayor, and Aldermen, the Clergy, and the Archbishop. The Naval Cadets, representatives of the Commonwealth Military Forces, and members of C.E.M.S., brought up the rear.

At the Square, a short service was held, the lesson being read from the Bible used by Rev. R. Johnson at the first service in Australia. About 4000 people were present.

The Primate, in his address, said that he wished to draw special attention to the fact of the promptness and immediateness of that first Christian Service ever held on the shores of Australia, which they had met there that day to commemorate. The first fleet came ashore about sundown on the Saturday, and within a very few hours, either by design or by accident, they were met there on that spot in worship of God. They offered prayer from the old Prayer Book, which was guarded in St. Philip's, and they heard the Scripture read and preached from that old Bible from which his hearers had heard it read that afternoon.

"I would like to say that there seems special cause of thanksgiving on this anniversary at the conclusion of the last notable year. Last year was undoubtedly one of the historical years in the annals of our Commonwealth; because, as I need not remind you, it was in the course of last year that the first fleet of His Majesty's Royal Australian Navy passed through the Heads, and came to anchor in the anchorage. It is useful for us to notice the significant contrast that is in front of us if we compare that first fleet and this first fleet of our navy. That first fleet sailed in under the old banner of England; this fleet sailed in with that same white ensign flying as a token that we are part, and glad to be a part, of that great Empire which is our heritage, but, at the same time, the latter fleet flew another flag, the Australian flag, the blue crown, with the stars and the Union Jack, and it told its tale. What did it mean? That these were Australian ships, built with Australian money, and maintained by Australia as her share in the Empire.

"Erasmus Darwin, a friend of Sir Joseph Banks, made a poem in which he painted the shores of that then empty harbor fringed with noble buildings. Men said it was an idle dream. We never say we cannot say—it is an idle dream, but, at the same time, it is even he would hardly have dared to prophesy that within this short space of a century and a quarter that untenanted, empty continent, as it was then, would have become the home of people numerous enough, prosperous enough, and patriotic enough to go forward in the sacrifice. They brought in the ships the Australian, as well as the Empire flag; and what does it mean? It means a new token of the guiding hand of our God upon us, and, therefore, we have good reason to give thanks to-day. But I think we may also say that thanksgiving means anticipation. Napoleon Bonaparte, when he stood with his great army in Egypt in front of the Pyramids, said to cheer them, 'The ages of the past are looking down upon you.' I think there is a better voice, to call the Church, and that is to say, as is said to us to-day, 'The ages of the future are looking down, and they are saying to you, 'We in the coming days depend on you, what we are to be very much upon what we are to-day. Therefore, play the man. There is the call of responsibility to the manhood and the womanhood of to-day.'"

The Hon. L. E. Groom also gave an address.
And every common heart with God;
And every lowly heart with God;
The rest is round it, and pluck black berries.

Correspondence.

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

DISASTROUS CYCLONE.

An Appeal.

To the Editor of the "Church Record."

Dear Sir,—I should be grateful if you would allow me to place the following before your many readers.

On 6th and 12th January, cyclonic storms struck the Tamworth district, and damage was done to the extent of many thousands of pounds. Church property in the Parish of West Tamworth suffered considerably. The Vicarage had outbuildings unroofed or destroyed, the kitchen wall cracked, etc., but the worst damage was done to the new brick Church at Duri (12 miles from Tamworth) which was unroofed, had the end wall blown in, and the furniture destroyed. This Church was opened only in March last, and had been built by the self-sacrifice and efforts for the most part of the new farmers and settlers in the district, who gave not only their money but also labour. Grants were also received from the Diocesan Church Extension Fund and the S.P.C.K. It is estimated that it will take between £200 to £250 to restore, and as there is a debt of £100 already on the building, £150 in round figures is urgently required. The new farmers in the district have not only had bad seasons to contend with, until this year, but many have suffered by the storm on their own holdings.

Under these conditions it is believed that Church people in the State would like to give a helping hand to show their practical sympathy.

In spite of their losses the Duri people are making further self-sacrifices, and have already promised additional donations and help. One man having promised £50 towards each £100 raised. During the week the people have given, promised, or collected, about £100. Below will be found some words from the Bishop of the Diocese, supporting this appeal. Donations may be sent to Mr. George Beilefeld, Duri, near Tamworth, N.S.W., or to myself.

LEONARD GABBOTT.

The Vicarage,
West Tamworth,
Jan. 24th, 1914.

Note from the Bishop supporting the above.

I cordially recommend the above appeal to the liberality of Church people. The people of Duri at considerable self-sacrifice during a series of bad seasons contributed towards the erection of a comely brick Church, of which they have made excellent use, since its dedication last March, and now it is in ruins.

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The Church in the Home Lands

The Kikuyu Conference.

The Kikuyu Conference still continues to excite deep interest. With regard to the united Communion, the Bishop of Durham says:—"The communicants were all, without exception, pledged to acceptance of the Nicene Creed. . . . They were not official delegates committing other people. They were orthodox Christian missionaries, met in amity, conferring for better co-operation. Their communicating together was not, I venture to say, a mistake, but an action in the noblest sense natural, and of happy omen."

Rev. Norman Maclean, a Minister of the Church of Scotland in Glasgow, says that the Scottish missionaries at Kikuyu were not there as representatives of the Church of Scotland, for the Church did not appoint representatives to the Conference. What Bishop Peel did was to administer Holy Communion "to a handful of toiling, weary, sorely-bested men and women, who, in the midst of a degraded heathenism, and in face of a united, conquering Mohammedanism, craved strengthening and refreshment for their souls: That is what Bishop Peel did; and, in doing it he expressed to these men and women, the mind and heart of Jesus Christ."

Convert from Rome.

At St. Simon's, West Kensington, on December 14, in the presence of Church workers and Sunday School teachers, a convert from Romanism—a young layman—was admitted into the Church of England by a special service licensed by the Bishop. It is interesting to know the question which led to his final decision was that of the Confessional as practised by the Roman Church.

Central Board of Missions.

A cable in the Australian daily papers announced that "The Central Board of Missions collected £1,041,000 for the support of its various activities in 1913, and it is estimated that £1,231,000 will be required for the present year."

Of course the Central Board of Missions does not collect any money at all for Missionary purposes, and the cable is therefore in error. It probably means that the sum named has been raised during the year by C.M.S., S.P.G., and the other smaller Missionary organisations, and that these bodies need £1,231,000 for 1914.

The best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life."
—Robert Louis Stevenson.

Bible and Prayer Union.

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The Church Record.

SYDNEY, JANUARY 30, 1914.

THE BIBLE IN THE PULPIT.

A Layman's View.

To-day is a time of many seasons; it is also a time of many varieties of sermons. Some are mere sermonettes, leaving the impression that the preacher felt it a duty to finish the service with a sermon, and was glad when his task was done; but in most cases the preacher is in earnest, and there are evidences of thoughtful study, and a desire to impart a useful lesson. Too many sermons, however, seem to lack a message; hence the members of the congregation are not impressed, and such efforts leave very little real power in the lives of the people. There must be a reason for this, as we know that preaching is not an institution of man, but an ordinance of our Lord Jesus Christ, who commissioned His disciples to preach, beginning where they were, and spreading outward until they compassed the ends of the earth, and carried their message to every creature.

But there are two conditions to be observed before His Church could enter upon its responsible work, viz.: (a) They were to wait for the anointing of the Holy Ghost. (b) They were to preach the Gospel. We know how literally the disciples of Christ observed these conditions. They waited in prayer until the Spirit of God came upon them, and with the power received from on high they immediately went forth preaching. And they carried a message with them—they preached the Word of God. If we consult the book of the Acts we will notice how St. Peter, the first Christian preacher, relied entirely upon the Word of God—proving by it that Jesus was the Christ, and then bearing witness to the salvation wrought by Christ, which he knew from his personal association with Jesus. Similarly all the apostles and those associated with them; preached the Word, they demonstrated the Gospel as known experimentally to them, and communicated it to us by their writings, which form for us, in conjunction with the old Scriptures, the whole Word of God.

Just let us glance at the emphasis which the narrative in the Acts places upon the preaching of the Word. St. Stephen was stoned for preaching Christ. After his martyrdom we read that the Church was scattered, and some went to Phenice, Cyprus, Antioch "preaching the Word," and it is related that the whole city at Antioch came to hear Paul "preach the Word." At Lystra and Derbe, again, the record is, "They preached the Word." Philip preached Christ to the Ethiopian Eunuch from the Old Scriptures. And of the apostles generally it is written that "daily in the Temple and in every house they ceased not to teach and to preach Jesus Christ." They received their inspiration from the Scriptures, as the Epistles also make abundantly clear. It was from this source that they obtained their message, and it was that message that turned the world upside down.

Does the Bible occupy this place in the pulpit to-day? I fear that the answer must be a negative.

Think of the preaching of 30 or 40 years ago! It may not have been so varied, so full of learning, so eloquent, so up-to-date in passing affairs. There were not the books of ready made sermons, or of material for sermon building; but there was more of the Bible. I can recall the oft-repeated utterance by him who for many years fed our souls with the living bread of God's Word—as he would prove everything by Scripture—"What saith the Word?" or "Thus saith the Lord." He did a mighty work in his ministry. I bring to mind also another whose Church was filled with the manhood of his Parish. What was the secret of it? His faithful exposition of God's Word. I remember one night, after one of his powerful sermons to a full Church, a member of his congregation saying to him, "No wonder you get men to Church when you preach like that." Yes, it is the authoritative declaration of the Word of the living God that will draw and hold the congregation, and will build them up in the faith.

But is there any need to multiply instances? Is not the Word of God in very truth "quick and powerful?" Has it ever failed to carry conviction, or to impart comfort or counsel? Alas that so many think it necessary to provide catchy or showy sermons in the hope that people will be attracted to Church and entertained when they get there. I have no desire to lay blame on the large majority of the Clergy; but I would counsel all to give us more of the Bible, more earnestness in preaching God's pure Word. Did not the veteran St. Paul counsel his "son" Timothy "to preach the Word?" Is it not written of the preachers in the Churches of the apostles that the elders were "they who labour in the word and doctrine," their object being to "hold forth the Word of Life" so that the hearers, "being born again by the Word," might "desire the sincere milk of the Word that they might grow thereby," and be led, with Peter, to say: "Lord, to whom shall we go? Thou hast the Words of eternal life—which is, or should be, the ultimate aim of all preaching.

And there are other reasons why there should be more of the Bible in the pulpit. Nowadays the Bible is not so universally read or studied as in former years. The decadence of family worship in many homes leaves

the Bible a closed book to probably the majority of professing Christians. They hear it only on Sunday in the House of God. The Christian Minister has thus a greater responsibility thrust upon him. Here is his opportunity to get in the maximum of the teaching of the Word of God. Let me counsel all preachers to make the most of these opportunities.

Finally, all their efforts will be fruitless unless before attempting to preach to others they have waited upon God for the anointing of the Holy Ghost, as did the apostles of Christ—and when that has come, there will come with it that passion for souls which was so apparent in the preaching of the early Church, and the means by which the preachers will express themselves will be the message of the Word of God, inspired by the indwelling Spirit of God. Be assured of this, that God meant what He said when He spake:

"My word that goeth forth out of my mouth shall not return unto me void. It shall accomplish that which I purpose; it shall prosper in the thing whereto I sent it."

Can there, then, be a greater incentive for more of the Bible in the pulpit? The Word of God will do its work when it gets the chance to do it—the pulpit is the great opportunity.

LAYMAN.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Australian Board of Missions.

At the meeting of the Executive Council of the Australian Board of Missions, held on January 6th, 1914, the following resolutions were unanimously passed:

"That the Executive Council of the Australian Board of Missions express their thankfulness to Almighty God for the life and example of Deaconess Florence Griffith Buchanan, and desire to place on record their appreciation of her services on behalf of the Missionary work of the Church in Australia—of her self-sacrifice extending over many years, believing that her noble example and devoted life will bear fruit in the years to come.

The Executive Council expresses its deep sympathy with the relations and friends of the late Deaconess Buchanan and with the Diocese of Carpentaria in the loss occasioned by her death."

"That the Executive Council express their heartfelt sympathy with the Superintendent and workers of the Mitchell River Mission and with the relations in the death of Mrs. Matthews. The Council realises that the Australian Church has by her death lost one who could ill be spared—one who gave her best to the service of the Master on behalf of those "scattered abroad as sheep having no shepherd."

St. John's, Balmain.

A new pipe organ is to be installed in the Church of St. John's, Balmain, and it will be dedicated by the Archbishop on March 15th. The sum of £200 has been raised towards the cost, and £100 is still required.

Memorial of the First Service in Australia.

Efforts are being made to erect a suitable memorial cross at the spot where the first Christian Service in Australia was conducted by the Rev. R. Johnson. Towards this object the sum of £100 has been received. Double this amount will be required, and it has been decided to do all that is possible to raise the balance before the end of this year.

Church Missionary Association.

Miss Barker, who has been working for some time in Canton, has been appointed to Pak-hoi, South China.

Miss Newton is expected in Sydney from China next month. Owing to ill health she

has been advised to take her furlough six months before it is actually due.

Mrs. E. Cranswick has been suffering from a severe attack of malaria, and has had to go away to the Nilgiri Hills.

Miss Pownall is carrying on medical work at Deng Doi and Lieng Kong, South China. Prayer is asked for these, and all other workers of C.M.A.

GOULBURN.

The Bishop's Residence.

It will be remembered that Bishopsthorpe was destroyed by fire a short time ago. An effort is now being made to erect a new house for the Bishop within the Cathedral Grounds, so that he may be in closer touch with the Clergy and Laity of the Diocese. The sum of £2300 was received for insurance, and about another £700 is in hand. An appeal is being made to the Diocese for a substantial additional sum, and Canon Howell has been appointed to take charge of the enterprise.

GRAFTON AND ARMIDALE.

The First Bishop of Grafton.

There is much interest and expectation concerning the first Bishop of the new Diocese of Grafton. Synod is summoned to meet on February 14th, for his election. Several names have been mentioned in connection with the appointment. May a mighty volume of prayer go up "that a man after God's own heart" may be chosen. So much depends humanly speaking upon the right man as the first Bishop of Grafton.

Glen Innes.

Mr. Holmes, who has acted as Lay Reader at Glen Innes for the past 12 months, has been presented with a purse of sovereigns by the parishioners. Mr. Holmes intends to study for the ministry.

RIVERINA.

Broken Hill.

The Vicar of Broken Hill (Rev. A. E. Frost), has written to England, appealing for clergy to assist him in his work. One clergyman has already decided to come.

VICTORIA.

MELBOURNE.

Bishop Sadlier's Lecture.

The Cathedral Chapter House was crowded to the doors on Monday, 19th inst., when Bishop Sadlier, of Nelson, N.Z., delivered a lecture entitled "My experiences in New Zealand." After reference to the early history of the Church in New Zealand, and after paying a tribute to the great men who had helped to make Church History in that land, the Bishop spoke of the Church's Organisation in its general and Diocesan Synods, and then took his audience with him on a tour in the Diocese of Nelson, graphically describing the scenery, places and Church people. The lecture was full of instruction in the conditions of Church life in Nelson, interspersed with pathetic and humorous incidents, and held the great audience keenly interested for more than an hour and a half.

The Bishop closed with an appeal to his friends to help in providing a Van and Motor Launch with which to reach, with the Church's ministrations the isolated settlers of the back blocks, and along the many bays of the coast.

Church Missionary Association.

Next Tuesday, February 3rd, will be observed as a Day of Prayer at St. Stephen's School-room, Richmond, by the friends of the C.M.A., for the inauguration of the year's work. The sessions will be from 11 a.m. to 1 p.m.; 2 p.m. to 4 p.m.; 4.30 p.m. to 5.30 p.m.; 7 p.m. to 9 p.m. Light meals will be provided at a cost of 6d. each. Miss Sophie Dixon, who leaves for Mombasa, East Africa, on February 10th, will be farewelled at the Evening Session.

A Progressive Parish.

Within the last 18 months considerable activity has been shown in Church affairs in the Parish of Aspendale. A new Church has been built and furnished at Aspendale,

another is projected at Chelsea, and good work has been done at Carrum. The Vicar, Rev. L. Croker, has had an up-hill fight amid the difficulties of a popular watering-place, but good progress has been made.

BENDIGO.

From Our Own Correspondent.

The Progress of the Church.

As an evidence of growth and activity in this Diocese, the fact may be mentioned that three new Churches have been under construction during the past few months.

That erected at Toolamba, in the Parish of Tatura, was opened by the Bishop, a few weeks back. We regret to report that the Vicar of Tatura, Rev. J. A. Rowell, who has laboured most energetically towards securing the Church at Toolamba, has had a serious nervous breakdown, necessitating his taking two or three months' rest.

On Wednesday, January 14th, the Bishop opened another Church in the new Irrigation District of Ballendella, which has been named after "Ridley the Martyr." It is a wooden structure, capable of accommodating some 80 worshippers. A considerable portion of the money required for the construction was collected by Mrs. Rogers, wife of Rev. G. B. Rogers, of Rochester.

The third Church, that at Axedale, will be ready for worship in February. This is a substantial stone building, occupying an admirable site. Rev. C. P. Brown, M.A., warden of St. Columba Hall, Wangaratta, who conducted the first service at Axedale, has been asked to open it.

QUEENSLAND.

BRISBANE.

(From our own Correspondent.)

The Archbishop.

Considerable consternation was caused in Brisbane by the announcement, in the daily papers, that the Archbishop had accepted one of the newly-formed Dioceses in England. His Grace has since cabled that the rumour is incorrect.

Movements of Clergy.

Rev. Edward Rooke, a recent arrival from the homeland, has been in temporary charge of Clayfield, where his services have been much appreciated. He is an able preacher, and thinker. He will, at the request of the Bishop of Rockhampton, proceed to Gladstone, where there is a shortage of Clergy, returning in April to act as Locum Tenens for Canon Hay, Rector of St. Andrew's, South Brisbane, the chief church on the south side, Canon Hay, after many years' service, is taking a trip to England.

Visit of Dr. La Touche.

Dr. E. Digges La Touche occupied the pulpit in the Brisbane Cathedral on the morning of the second Sunday after the Epiphany, also giving an address at the Y.M.C.A. in the afternoon. Both addresses

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until it please the Lord to guide us into some agreement; but the assertion that the non-episcopal churches are schismatic and, therefore, to be cut off from the Lord's Table, should call forth the indignant protests of all those who appreciate the work of the Holy Ghost in innumerable ministries as forming no legitimate barrier to Christian fellowship.

How far could we go?

How far could we go without offending the legitimate convictions of anybody with regard to Christian fellowship? The co-operation which already exists in scholarly enquiry, in many forms of social work, in such common interests as the proper religious instruction of the young, make it quite illogical to refuse to allow non-episcopally ordained ministers any privileges that can be allowed to the unordained in our own Communion. Yet the frank recognition of this would mean that we should be able to welcome our Nonconformist brethren to our pulpits, and in the Council Chamber on many matters on which their advice would be of incalculable assistance. It would mean that an intercourse which would soon pass into intimacy would soon spring up, and that our differences would automatically tend to adjust themselves. It would mean that the Church of England, without surrendering a jot or tittle of the truth which, on the most extreme hypothesis, she stands for, would take her place at the head of a federation of the Protestant Churches, and that the real scandal of our unhappy divisions—our un-Christian attitude towards one another—would be practically obviated. The prayer of all those who love the Lord Jesus Christ in sincerity and truth

must surely be that God will raise up a leader who will accomplish the task of co-ordination, so vitally necessary to the great task which rests upon the Christian community of winning Australia for Christ, and who will give us a policy that will be adequate to the needs of Empire and Commonwealth alike.

Notes on Books.

"*Gone to Success*," by Dr. Thain Davidson. Man to Man Series. Hodder and Stoughton. 2/6. Copy received from Messrs. Angus and Robertson, Sydney. Dr. Davidson has for over ten years held monthly services for young men, at which he has endeavoured to deal in a homely and paternal way with the difficulties and snares of youth. He has published some of the addresses in this volume. The style is most interesting, the illustrations and anecdotes to the point, and the practical teaching exceedingly good. Dr. Davidson deals with such topics as "How to Succeed in Life," "Fighting the Lord," "Right Hearts and Tight Hands." Young men will find this book most helpful.

"*The Expected King*," (Never Old Stories), by Lettice Bell, author of "Go To Bed Stories." Hodder & Stoughton. 3/6. Copy received from Messrs. Angus & Robertson, Sydney.

This is a book for children, printed on excellent paper and good type, with very good illustrations. The subject of the book is the first-coming of the Lord; we begin with Elizabeth and Zacharias, and follow the Gospel Story until at twelve years old Jesus was lost in Jerusalem. Children will enjoy it much, and possibly grown up people also.

"*The Secret of a Happy Life*," by Rev. I. R. Miller, D.D. The "Silver Times" Series. Hodder & Stoughton. 2/6. Copy received from Messrs. Angus & Robertson, Sydney.

A book from the pen of the late Dr. Miller needs no commendation. His books are more widely read than the works of any other devotional writer. People of all

phases of Christian belief, and in many parts of the world, read these. In this volume we have in Dr. Miller's usual simple and graphic style, a series of chapters on many practical questions of daily life, e.g., "Choosing Friends," "Drifting into Marriage," "Games of Failure," etc., etc., which are dealt with from the point of view of those who seek to follow Christ.

"*The Weakness of God*," and other sermons, by Robert Cowan, Elgin, Hodder and Stoughton. 6/- Copy received from Messrs. Angus and Robertson, Sydney.

This as will be seen from its title, is a book of sermons. That which gives the name to the volume "The Weakness of God," is a somewhat striking address, showing how God has always used weak things to do His Will, but especially is the life and death of the Lord Jesus Christ, upon which was every external mark of weakness. The author is strong on the "Centrality of the Cross," and also in the exposition of God's Word. Other sermons in the book are "The River of Life," "The Sea of Glass," "The Morning Star," &c.

A READY ANSWER.

The first Warden of Keble College, Oxford (E. S. Talbot) was a very poor driver. One of Ismail Pasha's sons, from Egypt, was then an Oxford undergraduate. Talbot took him for a drive, and there was an accident, though not a serious one. A few days later, after a dinner at Balliol, Talbot offered to drive H. P. Liddon home, who at once replied: "Wouldst thou kill me, as thou didst the Egyptian yesterday?"

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Young People's Corner.

LETTER TO THE BOYS AND GIRLS FROM THE EDITOR.

My Dear Young Friends,

I have just been marking the answers to the second set of questions on "Members of Christ." I find the snow ball is not getting as big as it should, for some who sent in answers to the first questions, have sent none to the second. But perhaps you are saving them up, and will send several sets of answers together. Do not get tired. You remember how Robert Bruce saw the spider "try, try, try again," and he was cheered up, and followed the spider's example. Well, I hope you will do the same, and when the "Record" comes with its questions you will "try, try, try again."

Your affectionate friend,

THE EDITOR.

30th January 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.

1. Renouncing the devil.

When you were baptised, you were brought into covenant (or agreement) with God. He gave three blessings. He made you "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." But you have to do something also; your Godparents made promises in your name. This brings us to the third question in the Catechism: "What did your Godfathers and Godmothers then for you?" Answer: "They did promise and vow three things in my name, etc." We shall now begin to think of these three things, which were promised for you. They can be expressed in three words: 1. Renunciation; 2. Faith; 3. Obedience. This week we begin with "Renunciation," which means "What must a Christian give up?" The Catechism says: "First that I should renounce the devil."

Put the title, "5. Renouncing the devil," at the head of your paper.

2. The devil was once an angel in heaven.

But was cast out. Write out a verse in a St. Peter II., and one in St. Jude, which show this.

3. What are the works of the devil? Write out a verse in 1 St. John III., which speaks of them.

4. St. James, in the 4th chapter of his Epistle, tells us what to do when the devil attacks us. Write out the verse.

Intermediate (under 15).

1. Write out two verses in St. Matt. XII., which show that the devil is a person. What is the meaning of each of the two names by which he is there called?

2. Our Lord, in St. John VIII., speaks of one particular sin as a work of the devil. What is it? Write out the verse.

3. In St. Matt. IV., 1-12, we read how the devil tempted the Lord. What means did He use to drive Satan away. Write out verses to illustrate your answer.

Seniors (under 18).

1. What is meant by "renouncing the devil?" Write out a verse in 1 St. Peter, which shows he is trying to hurt us? Write out a verse in St. Matt. XXV., which shows what will happen if we yield to him.

2. In Genesis III., the devil told lies to Eve. What were they? Write out verses in 1 Tim. III., St. James III., St. John XIII., which speak of other works of the devil.

3. From the temptation of Christ in St. Matt. IV., 1-12, what do we learn about resisting the devil? How does St. Paul, in Eph. VI. describe the weapon we should use? In Heb. II., we learn who will help us in the temptation. Write out the verse.

PAGES FROM OUR EMPIRE'S STORY.

By M. Adeline Cooke, in "Our Empire."

Florence Nightingale's First Patient.

One day when Florence Nightingale was quite a child she was riding with the Vicar of the Parish and noticed the trouble a shepherd was having with his sheep. She asked old Roger where his splendid sheep-dog Cap was, and he told her that the poor animal's leg had been hurt by some boys throwing stones, and that he seemed in such pain from the wound that he felt it would be kinder to put him out of his misery.

Little Florence was greatly concerned, and she and the Vicar rode to the shepherd's cottage, where they found the poor dog. The Vicar examined the wounded leg and found that it was not broken, but only badly bruised. He said that if it were ointmented with hot cloths dipped into boiling water it would take away the swelling and relieve the pain. Florence lighted a fire with the help of a boy from the next cottage, the Clergyman showed her how to prepare the compress, and the whole of that beautiful spring day she stayed there nursing the shepherd's dog.

Nelson as a Boy.

Once, after the winter holidays, when Nelson and his brother William set off to ride to school, they came back because there was a fall of snow and William said it was too deep for them to go.

"If that be the case," said their father, "you certainly shall not go. But make another attempt, and if the road is dangerous you may return; but, remember, boys, I leave it to your honour." Off went the brothers, and found the snow so deep that it gave a fair excuse not to go to school. Horatio Nelson, however, would not take the opportunity to return home.

"We must go on," he said. "Remember, brother, it was left to our honour."

Ealdhelm and His Singing.

Ealdhelm, who was made the first Bishop of Sherborne, in the eighth century, was a very clever as well as a good man. In some ways, it may be said, we owe to him the great school at Sherborne, because he gathered children together there and taught them. He also composed poetry, and played very beautifully upon the lute. It grieved him very much that, instead of going to Church to pray to and to praise God, so many people spent the time in talking with each other. So Ealdhelm stood on a bridge

at Malmesbury, where there was always a great deal of traffic, and sang ballads which he had written. When he had attracted a crowd he gradually changed what he was singing into teaching them about God, and thus persuaded them to think about God, and how they ought to serve and please Him, instead of simply amusing themselves.

John Nicholson's Influence.

General John Nicholson was so adored in India for his courage and his justice that certain of the natives considered that he must be a god, and persisted in worshipping the mighty "Nikalsain," however much he tried to prevent them from doing so. When they heard how gloriously he died at the taking of Delhi, their sorrow was so great that one of them killed himself. But another said that if they hoped to see "Nikalsain" again in a future state, and to please him whilst they lived, they must learn to worship his God. Several of them, therefore, went to a missionary, asked him to instruct them, and, after being taught, were baptised.

A Glimpse at Oxford.

(By A. F. French.)

A Bird's Eye View.

It was my happy lot in the autumn of 1912 to spend a week at Oxford. The time was all too short to do justice to the famous University City; it did but whet the appetite, and yet was infinitely better than no glimpse at all. In order to obtain a bird's eye view, I early mounted the steps leading to the gallery of Radcliffe Camera, the dome of which forms a conspicuous landmark on the sky-line of the city. One may fairly say, in the vein of Sir Walter Scott—

"He who would Oxford view aright,
Must wend his way to Radcliffe's height."

Once on top, you find yourself just on the right level to survey the scene as a whole: spires, towers, colleges, chapels, quadrangles lie immediately around and below, whilst beyond, over the Thames, stand the rising grounds and hills of Berkshire. The prominent spire in the near foreground belongs to St. Mary's Church, a structure saturated with historic interest. It is the University Church; here, in the 14th century, Wyclif preached, and here Cranmer, Ridley, and Latimer were tried in 1555; and here, in the following year, the last stage in Cranmer's life was reached, when he stood before his accusers and made that final confession of faith, which so countered



their expectations. Immediately at your feet you have Brasenose College, whose famous knocker—a nose of bronze—has served as theme for many pleasantries; near by is the Bodleian Library, world-famous, of which more anon; the glorious "High," by competent judges esteemed, for all in all, the finest street in Europe, and, if so, it may claim to be the finest in the world, threading its way through the city, to end at the graceful Tower of Magdalen and the Bridge over the Cherwell. Edinburgh has its charm, as more than Scotsmen know; Cambridge can claim no mean place; yet, speaking by and large, Oxford, as seen from the Radcliffe Dome, and on a more detailed inspection, has that about it which in an especial manner captivates the eye and mind.

An Aristocratic Neighbourhood.

The vicinity of my modest lodgings was reminiscent of by-gone English history; in the reign of Henry I. the neighbourhood was decidedly aristocratic, that monarch having there built, just outside the north wall, a palace "de bello monte"—a name long since changed to Beaumont Street: here Richard Coeur de Lion was born, so that with two kings within a biscuit throw, one felt, as the Scotch say, "lifted." On my first entry to the city I strained the politeness of a policeman to the breaking-point by first asking where Carfax was, and then, worse still, querying where the High Street lay. He evidently felt that such ignorance was abysmal, surpassing his experience of the callowest of freshmen. Nevertheless, he furnished the information. Carfax—"quatuor furca"—the four ways, soon became a familiar rallying-spot for me; its solid tower is the sole remnant of the old city Church, whose history dates from the time of Canute. No better centre could be imagined from which to set out on a tour of discovery. Eastward one has the noble sweep of High Street; westward, along Queen Street, you go towards the railway station; northward, in Cornmarket Street, there stand St. Michael's Church, described in Domesday Book, St. Mary Magdalen Church, the Martyrs' Memorial, and the west side of Balliol College. Southward, along St. Aldate's, you have Christ Church and the road to Folly Bridge across the Thames or Isis.

Christ Church.

Let us pause at Christ Church, and survey Cardinal Wolsey's magnificent foundation. With that modesty for which he was not noted, the original title was *Christ Church*, but when he fell, his yet more imperious, but no more modest master re-named it "King Henry VIII's College," presently, however, he changed the present name, which has the advantage of being used without the addition of the word "College." At the entrance to the huge quadrangle, the Tower guards the way, the house of "Great Tom," the bell whose sonorous boom resounds

over the city, nightly at five minutes past nine o'clock, when a curfew of 101 strokes gives the signal to close the college gates. I counted these strokes on more than one occasion, as I stood by an open window in my rooms; the peculiar number represents the original tally of students in the 16th century. Great Tom, whose nearer acquaintance I made by a perpendicular climb, weighs eight tons, and once bore this inscription—"In Thomae laude, resonat Bim Bom sine fraude."

The Hall is a superb specimen of mediæval architecture, being in size second only to that of Westminster; it and the spacious kitchen are all that Wolsey had time to accomplish, and many an unfair witticism was levelled at the Cardinal, who, setting out to erect a College of education, succeeded only in building a kitchen and dining-room. I suppose one gets used to anything, but it seems almost sacrilegious to eat one's ham and eggs or roast beef in such a glorious hall, surrounded by portraits of the past worthies of Christ Church. Here there look down upon you the philosophic Locke, a trio of Deans—Coles, Stanley, Liddell—Sir Thomas More, and Erasmus, bosom friends finely done in glass in the splendid oriel window; Sir Philip Sidney; Dr. Pusey, Liddon; "Lewis Carroll," of "Alice in Wonderland" fame, if one may so say of Charles Dodgson, mathematician; three successive Premiers of England—Gladstone, Salisbury, Rosebery; no less, indeed, than ten Prime Ministers, and nine Viceroy of India, claim Christ Church as their alma mater.

Oxford Cathedral.

The Cathedral Church of Christ, otherwise known as Oxford Cathedral, forms the Chapel of the students; it is the smallest Cathedral in England, but would have been larger had not Wolsey taken away three bays in the nave to give greater space to his quadrangle; it contains some very fine Norman work, with remains of much older Saxon architecture in the side Chapels. I attended an afternoon service; the singing was very good; one boy warbled most beautifully a solo in the anthem, but, beautiful as the melody was, I must confess that I could not distinguish a word, it was "vox et præterea nihil." After the service proper there was an organ recital, many of the congregation staying to hear the lovely music. The original foundation of the Cathedral goes back some 1200

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years to the place. St. Frideswide, a portion of whose shrine has recently been discovered, the apostle to have been familiarly known as St. Frid, which sounds somewhat offhand and modern. The stained glass windows exercised the consciences of the troops that marched through Oxford in 1642, for it is on record that "the Parliament men much admired the idolatry they saw in Christ Church, a certain Scot among them marveling howe the scholars could goe to their bukes for those painted idolatrous wyndowes." It will be remembered that Milton, writing about the same time, uses the word "admirer" in the similar sense of "astonishment," when in "Paradise Lost" he has the lines: "Let none admire that riches grow in hell; that soil may best deserve the precious bane."

Broad Street.

Christ Church has so much to engage the attention that I have been beguiled into a lengthy sketch. Let us now retrace our steps northward, and make for Broad Street, where Trinity College and one front of Balliol stand side by side. At the latter I called to see George Sprole, a Victorian Rhodes scholar, who was, however, spending a useful vacation in Germany. I took the opportunity of going over the precincts; the Chapel is modern, having been erected in 1856, from designs by William Butterfield, the strenuous architect of St. Paul's Cathedral, Melbourne. In the Chancel there is an uncommon memorial to Dr. Jowett, in bronze; a very small but beautifully-wrought recumbent figure of the learned master. In the ante-chapel is a mural tablet commemorating a young student who was drowned in the river in 1840; the inscriptions carved in low relief on the white marble are striking. The Chi Rho design above a caterpillar, chrysalis, and butterfly is emblematic of Life, Death, and the Resurrection.

A LITTLE MIXED.

So many stories have been told of people who have created suppressed amusement by a use of the wrong word in a conversation that one sometimes feels a little doubtful of the truth of many of them. Rev. A. J. Smith, of St. Paul's, Old Ford, however, vouches for the truth of the following.

One of his lady visitors was making a round of visits one day, and in the course of conversation with one woman inquired whether a friend of hers had ever been confirmed. The woman hesitated for a moment, and then said with conviction: "Oh, yes! I know she's been confirmed, because I've seen the marks on her arm."

On another occasion a prospective bride and bridegroom arrived to see the Vicar and gravely informed him that they had come to "put up the banns!"

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Our Forward Movement.

In our last issue we invited all our readers to unite in a great Forward Movement to extend the circulation of "The Church Record" by securing

One thousand new subscribers during February.

We have been encouraged already by promises received from friends in different parts of the Commonwealth, assuring us that they will take their share in the enterprise. But if, as we hope, it is to be successful, we need help, not only from the few, but from the many.

"The Church Record" represents a great cause, namely, the maintenance and extension of Evangelical Truth in Australasia (especially within the borders of the Church of England). We believe that the majority of Church people are in favour of these principles, and that to very many they are all in all. We ask the help of such in making "The Church Record" known to their friends and neighbours. The Clergy can assist us by their public utterances and private influence; many are already doing so. The Laity also can give us valuable help in reaching many people by individual influence. We invite you all to begin, continue, and end the movement with earnest, persistent prayer for God's blessing; and then to use every opportunity of obtaining some of the 1,000 new subscribers asked for, and to send their names and addresses to our Manager, 64 Pitt Street, Sydney. You can all help in some way, and we confidently appeal to you to do your best. Success can easily be achieved if, trusting in God, we unitedly take our part in this Forward Movement.

Current Topics.

On "the Sunday called Septuagesima" we reach a turning point in the Christian Year. The Septuagesima, name of the Sunday makes that clear. "Septuagesima," of course, means "seventieth," and the Sunday is approximately, though not exactly, the 70th day before Easter. For weeks past our gaze has been backward, to Christmas, and Epiphany, and our thoughts have centred round the Incarnation; but now we are bidden to look forward, to Good Friday, with its memory of Christ's death and passion, by which He made Atonement for the sins of the world; and to Easter Day, when the Father set the seal of His acceptance upon the Saviour's sacrifice, by raising Him from the dead. The object of this, and the two

following, Sundays is to provide a link between Christmas and Easter, and also a short time of preparation for the solemn season of Lent.

The subjects of thought for Septuagesima Sunday are "Man's Guilt and God's Goodness." The first lessons tell of creation, when God made all things and saw that they were "very good." The second lessons tell of the new creation, "a new heaven and a new earth." And as we read of these two creations we cannot but remember that between them lies the sad story of man's sin, with its resulting sorrow for the world, and also the glad story of man's redemption through the second Adam. In the Epistle St. Paul bids us fight against the sins which have become our inheritance; "So run that ye may obtain," "I keep under my body and bring it into subjection," but in the Gospel we are reminded that salvation is not of merit but of grace, for all the labourers in the vineyard, however long their hours of work had been, "received every man a penny." In the Collect we acknowledge that "we are justly punished for our offences," and pray that "we may be mercifully delivered by God's goodness." Our entrance into heaven depends solely on God's favour accepted by us as a gift; but our place in heaven depends on our faithfulness in using the grace which God so freely bestows on us.

We are fast approaching as grave a crisis as has ever been known in the history of the British Empire. The Home Rule Bill has twice passed the House of Commons. At the next Session, commencing this month, it will doubtless be carried for the third time, and will then be presented for the King's signature, irrespective of what the House of Lords may do, and will become law about next June. The whole of Ireland will be placed under the control of a Dublin Parliament. The question is, what will happen in Ulster?

Dr. Leeper, the Warden of Trinity College, Melbourne, recently delivered a lecture in that city before the Protestant Societies in Victoria, which is now published in pamphlet form under the title, "Will Ulster Fight?" All who know Dr. Leeper will realise that the case for Ulster is expressed in a clear and forcible way. He says "We find ourselves face to face with the fact, that the men of Ulster, the most prosperous, the most loyal, and the most law-abiding, and incomparably the best educated section of the inhabitants of Ireland, have declared their passionate resolve that under no conceivable circumstances will they submit to the rule of a Roman Catholic and Nationalist Parliament in Dub-

lin." And the reason for the resolution, which may lead to civil war, is thus summed up briefly by the men of Ulster: "Before God we believe in our hearts that Home Rule would place us and our country under the domination of the Roman Catholic Hierarchy, that it would ruin our industrial prosperity, would subvert our fundamental rights of citizenship, and would lead ultimately to the establishment of an Irish Republic."

There is no doubt, that if driven to extremity, "Ulster will fight." The action of the Bishop of London in issuing "A solemn Service of Intercession for the Preservation of Peace in Ireland" strikes the right note. It is an hour of peril to our Empire, and all Christian people should earnestly pray that amid the conflict of opposing parties, a solution may be found which will satisfy the legitimate aspirations of all, without doing injustice to any. "Give peace in our time, O Lord."

During this month probably three Bishops will be elected in different parts of Australia. The Synod of Perth, W.A., is meeting this week, when the first Bishop of Kalgoorlie will be chosen. The vacant See of Tasmania is to be filled by the Synod, which meets on February 17, and the first Bishop of Grafton is to be elected on February 14. These important events in the Church History of Australia call us to fervent prayer, that Chief Pastors may be chosen who "may evermore be ready to spread abroad the Gospel, and use the authority given them, not to destruction but to salvation; not to hurt, but to help; so that as wise and faithful servants, giving to God's family their portion of meat in due season they may be at last received into everlasting joy." (Service for the Consecration of Bishops).

Some weeks ago we dealt in our leading columns with the important subject of "the Church and the Outsider." A book, just published, throws much light upon the problem. It is entitled "Smith and the Church," and the author is Dr. H. H. Beatty. Our copy is from Messrs. Angus and Robertson. "Smith" represents the ordinary type of man who is decent in his life, is a good husband and father, pays his bills and keeps his word, but does not go to Church. Dr. Beatty deals with Smith very sympathetically; he enquires into the reasons which keep him away from Church, he does not spare the Clergy or the Church members, where they need reproof. He asks: "Why Smith should not play golf in-

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