

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 how the scholars could go 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!"

W. H. PAGE

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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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stead of going to Church?" he deals with the well-worn argument that "it is possible to worship God out of doors." Perhaps the strongest chapter of all is that on "Smith Jnr," which exposes the sad consequences of Smith's non-Church-going with regard to his boy. Here, as elsewhere, Dr. Beattys does not spare Smith; he smites him in every vulnerable spot.

The final enquiry is this "Is Smith wrong or the Church," and the conclusion of the whole matter is that the Church of the 20th century must "win Smith," not by persuading him he ought to go to Church, but by putting into his heart a desire to go; not by turning the Church services into a time of amusement but by providing spiritual food for those who attend. We strongly recommend the Clergy, and the Laity also, to read and ponder over this interesting book.

Are Prayers for Rain Effective

Rev. Septimus Hungerford, who has for many years worked as a Clergyman in N.S. Wales, and is now living in retirement at Mosman, has tabulated the results which have followed the special days of humiliation and prayer for rain, which have been observed in the State. They will be of much interest to our readers:—

13th February, 1869, was appointed by the Government as a day of prayer for rain. The drought immediately broke up, and the telegrams on that day announced rain throughout the Colony.

1st March, 1878, was observed as a day of thanksgiving for rain, after a day of prayer appointed by the Government.

In 1882, the 10th of October, was observed as a day of prayer. Rain fell from 21st to 30th October inclusive, and November 5th was observed as a day of thanksgiving.

7th June, 1885, was an appointed day of prayer, and the drought broke up on June 12th.

11th April, 1886, was a day of prayer appointed at the instance of the Bishop of Sydney. Rain commenced on April 12th and continued till the 14th.

On one occasion, of which the date has not been noted, rain was mercifully sent to the relief of dire distress, as soon as the proclamation of a day of prayer was issued, and when the day arrived it was observed as a day of thanksgiving.

21st August, 1888, was appointed for prayer by Dean Cowper. Rain set in on September 1st, and the drought was quite broken up.

In 1903, the Governor-in-Council appointed March 22nd as a day of prayer. Rain commenced on March 24th and continued till April 3rd.

Mr. Hungerford adds—The fact of our Lord Himself teaching us to pray for "daily bread" (our bodily sustenance), which, without rain, we should feel the want of, should be argument enough to satisfy any reasonable person, as to the propriety of praying for rain.

Contemplate when the sun declines
Thy death with deep reflection,
And when again he rising shines,
The day of resurrection.

Interview with the Bishop of Nelson.

Impressions of New Zealand.

Bishop Sadlier, of Nelson, N.Z., has been paying his first visit to Australia since his consecration to the episcopate, which took place on July 21st, 1912. He came over to reside at the Victorian C.M.A. Summer School at Cowes, and passed through Sydney last week on his way home, when he was interviewed by a representative of "The Church Record."



The Right Reverend W. C. SADLIER, M.A., B.D.
Bishop of Nelson, N.Z.

The Bishop looks very well, and is rather stouter than of yore; evidently his life in New Zealand agrees with him. He still has the kindly genial manner which characterised him in former days; his elevation to the Episcopate does not seem to have at all removed him to a distance from his fellows.

Asked what were his first impressions of New Zealand Church life, the Bishop said he was most struck with the absence of party spirit in the Di-

minion. There were parties in New Zealand, work was done on party lines, no one hid their convictions, but still the clergy were all good friends, and there was no carping spirit among the Laity.

The Diocese of Nelson.

Coming to his own work, the Bishop said that the Diocese of Nelson covered 20,000 square miles. Within this area there are only 200 miles of railway, "in six little bits." The Bishop uses various means of locomotion, in fact, he said "everything but the aeroplane, and that will come." Boats are

around D'Urville Island, and would cost £400. Who will help?

The Back Blocks.

The Bishop then spoke of another aspect of the work in the back blocks, among the scattered settlers inland. There are, in such places, some 6000 people, who, according to the Diocesan returns, are not yet known to the clergy. To reach them a waggon is wanted; two light horses, harness, and a tent. For these the Bishop also makes appeal. If he had them, he would send two Evangelists, students preparing for Holy Orders, and later, a clergyman in priest's orders. The tent would be pitched in various places in the hills, services would be held, and the lantern used. Books would be taken for sale; Bibles, Prayer and Hymn Books; wholesome books of many kinds, sacred and secular. In this way the isolated people would be reached. The whole outfit could be obtained for £200. Here is another opportunity to assist.

Dismal Country.

At Karamea, up the West Coast, the Church people, who are few in number, have built and paid for their Church. The Colonial and Continental Church Society has made a grant of £30 per annum towards the stipend of a clergyman, and from various sources, sufficient can be provided for his support, but there is no man available. To reach this place it is necessary to ride on horseback over such difficult country that it takes 5½ hours to travel 16 miles. The Bishop himself goes there from time to time.

Owing to the absence of roads a good deal of land travelling has to be done along the sea beach. This can only be negotiated at low tide, so, in many places, in arranging for services, the hour has to be carefully fixed, when the tide is out.

Clergy of the Diocese.

To carry on the work of his Diocese, the Bishop has 32 clergy. This is an increase of 7 during the past year. There is a College at Bishopdale, of which Rev. J. A. Rogers, M.A., is Principal. Of the last four men ordained, three were natives of the Diocese. Some clergy come from home. Two have recently been ordained for Nelson by the Bishop of Down and Connor, and are on their way to New Zealand.

It is a curious fact that no patronage whatever is in the hands of the Bishop. He is chairman of a Patronage Board consisting, besides himself, of two men; a clergyman elected by the clerical members of the Synod, and a Layman, elected by the lay members. This Board fills all clerical vacancies. If they are dealing with a properly constituted Parish, they first consult the vestry, and then submit to them

the names of three clergy from whom they may choose a vicar. If they reject them all, the Board appoints a man, but he must not be one of the three rejected.

Mission Work.

The Diocese does not neglect Mission work at home or abroad. Until recently the N.Z. Church Missionary Association had its headquarters at Nelson, but now is moved to Auckland. The Executive of which Bishop Sadlier is chairman, still meets at Nelson, and the C.M.A. is well supported. The Guild of St. Barnabas, for Melanesia is also vigorously worked, and keen interest is taken in the spiritual condition of the Maoris. For Home Missions in the Diocese, the sum of £1000 was raised last year, which was a great undertaking, and a distinct success.

The New Bishop of Waiapu.

Speaking of Canon Sedgwick, the Bishop elect of Waiapu, Bishop Sadlier expressed much gratification at the appointment of so spiritually minded and able a man; a keen lover of souls, who had proved himself to be an eminently successful Parish Clergyman, Diocesan Worker, and Missioner. He was held in highest regard throughout New Zealand, being possessed of a charming personality. He would leave behind him at Christchurch, a monument testifying to the value of earnest prayer, for the Church of St. Luke had been erected and all the money raised on the spiritual basis of earnest fervent prayer to God.

Conclusion.

In conclusion, the Bishop said that New Zealand was a most prosperous country. There were not many rich people there, and not many poor; most were comfortable, and blessed with an independent spirit. He desired that in the Diocese of Nelson, good work should be done without any appearance of ostentation. He was especially anxious for progress in spiritual things. Last year he held three "quiet days" for the clergy in each of his three Archdeaconries, and another after Synod; thus spending during the year, ten days with his clergy in prayer, and meditation on the Word of God. He hoped before long to arrange for a series of Parochial Missions, and in every way to deepen, as well as to extend the work of God in the Diocese of Nelson.

THE WILL OF GOD.

The Will of God be always done,
His Will that wisely guideth;
His help is nigh to everyone
Whose Faith in Him abideth.
What though His aid we fail to see,
What though His Face He hideth,
Forsaken he shall never be
Whose heart in Him confideth.
(From Anthem Book in Old Temple Church).

Personal.

The Archbishop of Sydney will leave on February 11th, for a short holiday in Tasmania.

The Archbishop of Sydney has offered the Rev. W. T. Price, Incumbent of Helensburgh, the Parish of Botany, in succession to Rev. G. C. Glanville. Mr. Price has signified his acceptance of the same, and will take up his new duties on Sunday, March 1st. Rev. R. Smece, of Yerranderie, will succeed Mr. Price at Helensburgh.

The Bishop of Bendigo, with Mrs. Langley, will leave for his annual holiday on February 11th. They will be absent about six weeks, and will spend most of the time in Hobart.

Rev. M. G. Hinsby, Curate of Holy Trinity, Dulwich Hill, Sydney, has been advised by his medical attendant to undergo a slight operation. He went into a private hospital last Monday, and will probably remain there three weeks. He hopes to preach his farewell sermons at Dulwich Hill on Sunday, February 22nd, and will be inducted as Rector of Penrith on February 28th.

Rev. E. L. Edwards, Rector of Pittsworth, Queensland, has just left for England. He intends to return in two years.

Rev. S. A. Milward, has, on account of ill-health, resigned his Parish (Norseman, W.A.). He has accepted the charge of Greenbushes, in the Diocese of Bunbury.

Bishop Green, of Ballarat, will, on May 1st, complete 21 years' service as a Bishop. He is the Senior Bishop in Australia.

Rev. E. H. Clarke, who came from England last year to take charge of the Parish of Boulder, W.A., has resigned, and intends returning to England.

Canon Scott, on leaving Gladstone, Queensland, for Teowong, was accorded a public farewell by his parishioners. Various presentations were made to Canon and Mrs. Scott.

Canon Hancock, Vicar of St. Thomas', Moonee Ponds, Melbourne, left by the Omrah last week on a six months trip to England. Prior to his departure he was entertained at a farewell social by his parishioners and presented with a substantial purse of sovereigns.

Rev. Roscoe Wilson, of St. Barnabas, Balwyn, Melbourne, will act as Locum Tenens at St. Thomas', Moonee Ponds, during the absence of Canon Hancock, in England.

Rev. Roscoe Wilson, of Balwyn, Melbourne, has been appointed Organizing Secretary for the Sunday Schools of the Diocese, and will enter upon this special work for which he is peculiarly fitted, at the close of his work at St. Thomas', Moonee Ponds.

Miss S. J. Williams, M.A., late chief assistant mistress at the Church of England Girls' Grammar School, has been appointed classical lecturer at Trinity College, Melbourne.

The Call of the World!

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

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The Church Record.

FEBRUARY 6, 1914.

THE CHURCH AND EDUCATION.

The beginning of February brings with it the re-opening of the secondary schools, and that event turns our attention naturally to the subject of the Church's place in the education of the young—a place which we are afraid she does not fully realise. It is the object of this article to emphasise her responsibility in this respect, and to suggest some means whereby she may discharge those liabilities.

In his book on "The Principles of Teaching," Professor Welton, classifies "the essential educative agencies" as the Home, the School, and the Church, it is with the last-mentioned that we are here concerned, and its importance will be readily conceived when we enquire what the aim of education is. "Education," says Herbert Spencer, "is a preparation for complete living," and the definitions of the majority of educationalists, when reduced to their essence, reveal its function as the building up of character, as the making of good citizens. The object, then, of education is the harmonious development of the whole personality, and Christians surely realise that, for the proper attainment of that aim, the spiritual side of man's nature must be developed to the full. In fact it is or this aspect of education that Professor Raymont in his book on "The Principles of Education," lays the emphasis. "The ethical aim," he says, "is supreme. By this we do not mean that other aims are unimportant, but that they are safely pursued only when they are regarded as subordinate to the highest aim—the one thing in education that cannot possibly be overcome. We lay it down, then, not as a mere pious opinion, but as a statement, to be taken in sober earnest, and to be applied unflinchingly in practice, that the ultimate aim of education—that form which the significance of all proximate aims proceeds—is the formation of character." The same principle is implicit in the Public Instruction Act which grants to the religious bodies the privilege of visiting the public schools and utilising

the first hour of every day in the religious instruction of the young.

This is the position of the secular authorities; what is the attitude of the Church? We trust that it is not expressed in the extremely scanty number of Church schools, the comparatively insignificant number of parents who send their children to Church secondary schools, and the comparatively meagre use of the opportunities provided by the Education Act. We trust that the Church does realise that the training of good citizens of the Kingdom of Heaven is at least as important a function as the making of good earthly citizens, upon which labour the State expends so many million pounds. Surely the greatest influence in the moulding of character is Christianity; surely the ideal of social service will be best implanted by permeating the youthful mind with the influence of Him Who was among His fellow men, "as He that serveth," surely that is no "preparation for complete living" which neglects the fullness of the Christian experience.

It is the Church's solemn duty to provide this instruction for her sons, and if she does not fulfil her responsibilities in this connection the neglect must rebound upon her own head. We wonder how much of the doubt and indifference of the present age in matters spiritual is due to the lack of grounding in the principles of Christianity during the receptive period of youth; to what extent the dearth of candidates for the ministry may be explained by reference to the same neglect; and how far her splendid efforts to provide Church education for her young is responsible for the solidarity of the Roman Catholic Church. The Church must realise her duty towards this matter in these days of materialistic outlook when the State System of Education, apart from the provision in the Act already referred to, as a result of its laudable anxiety to avoid the wounding of its pupils' religious susceptibilities, has become in our opinion, though not irreligious, certainly non-religious in its character; and when one at least of our largest private secondary schools, we are told, has no provision in its curriculum for instruction in the "faith once delivered to the Saints."

What, then, is the Church—or, rather, what, then, are our Churchmen—to do in this respect?

In the first place we must have more Church secondary schools where the whole training of the boy can be pursued in a religious atmosphere, and where each subject in the curriculum can be approached from the Christian point of view. For the establishment of such schools, funds are necessary, but a great deal can be done by the schools which are already in existence, and we believe that all Churchmen who are able to do so would do well to send their children to such schools. These schools should be registered under the Bursary Endowment Act, so that the parents may have the State's guarantee that the school is efficient in its staff and equipment and modern and scientific in the methods it adopts.

In the second place the Church must make provision for the utilisation to the full of the opportunities which the Education Act affords. One hour's instruction per week—it is often less—by an untrained and often most unskil-

ful teacher, who has not mastered the rudiments of discipline, is in the present writer's opinion worse than useless. The other subjects of the curriculum have more time allotted to them, and are taught by teachers carefully trained in the principles of their art. Consequently, the child looks upon them as serious subjects, which are important for the business life, and at which he is compelled to work in school. If, on the other hand, the Scripture lesson, to which but one short period in the week's work is assigned, becomes a time of happy relaxation and frequently—we speak from experience—of fun more or less boisterous in character, what must inevitably be his mental estimate of the relative value of the various subjects he is taught? It appears to us that such a system, by its unconscious elevation of the secular subjects above the subject of religion, is calculated to breed a race of rationalists and cynics. The instruction must be given daily, and the teachers must be trained to some extent at all events, particularly those who visit the large city and suburban schools where the problems of discipline must present themselves.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

Writing in the Sydney Diocesan Magazine for February, the Archbishop says:—

"I always look forward to my busy month in the country districts of the Diocese, which is always my programme for January. This year I shall have preached in the Churches of Moss Vale, Sutton Forest, Appin, Bowral, Berrima, Mittagong, Robertson, Kangaroo Valley, and Milton, when my expedition is over, besides one or two Sundays devoted to Sydney. In all I am pleased to notice increasing vigour of Church-life, and growing recognition that it is the duty of the laity to support their clergy more liberally than they used to do. But there are yet many incomes woefully inadequate.

I have, however, been greatly gladdened during this month by the splendid response made to my appeal for liquidation of the debt of £500 which I named last month as crippling the Mission Zone Fund. In answer to personal autograph letters from myself the whole £500 has been sent in during the last three weeks, and thus the fund and its energetic Secretary, the Rev. S. D. Yarrington, would begin the New Year unhampered.

As a Church we have suffered a serious loss in the death of the late Col. Vernon. I shall never forget his ever-ready willingness to place his skill and expert knowledge at the disposal of his Church that he loved. During our discussion of plans for the new Church House he, together with Mr. Sulman, devoted untidily time and thought as honorary consultant architects to secure the best possible plan. His unflinching courtesy shown when I applied to him is one of the memories that will always linger with me. I am confident that his example will inspire younger men to follow his lead—as self-sacrificing Churchmen.

Several of our friends are away from us in England, and others are projecting such a tour, so that everywhere the tie of sympathy springing from knowledge between Australia and the old land is made the stronger. No one is doing more yeoman service than the Rev. W. L. Langley, who is advocating the cause of Australia up and down England as representative of the Colonial and Continental Church Society. I saw a photograph of him taken at Cambridge in a group with Mrs. Langley and three young Australian clergymen. He looked none the worse for his strenuous labours, but is undoubtedly a good asset for advertising Australia. Canon Willoughby Flower will also have landed there before long. We all wish him recuperation in health from his journey."

Rural Deaconries.

The Archbishop has appointed the Rural Deans of West Sydney, North Sydney, South Sydney, Petersham, Parramatta, Liverpool and Camden, Randwick and Richmond for a further term, ending Advent 1916, and has joined the Rural Deanery of Penrith to that of the Blue Mountain district. The new Rural Deanery will be known as Penrith and the Blue Mountain district, and will be presided over by the Rev. T. J. Heffernan.

Echoes of Austimner.

A large number of Gleaners and others from St. Clement's, Mosman, attended the recent C.M.A. Summer School at Austimner, of whom five offered for service in the Foreign Field. At a meeting of the Gleaners' Union last Friday, which was very largely attended, the spiritual uplift of the Summer School was very evident. It was decided to confine the meeting to "Echoes of Austimner," each of the members being called upon to state his or her impressions of that wonderful week. Some had written down their impressions in brief and heartfelt sentences, others followed in tones of deep feeling vibrant with emotion, as they remembered the special points which touched their lives. Some of the "impressions" were as follows: "The spirit of joyous fellowship in prayer and praise in the early morning services, developing the consciousness of greater things to come. Then a thrill of expectation seemed to brood over the later meetings till the climax was reached on the last night and the response made to an appeal for life's surrender."

The impressions of many seemed to centre round the Holy Communion on the Saturday morning, and the following words expressed the feelings of all. "Everything was brought to a climax in the solemn service of Holy Communion which closed the School. I have never before realised the profound solemnity of the Communion Service as on that morning. One could feel the very presence of the Lord, and it made me see, as never before, what a great debt we owe to Him."

All were struck with the atmosphere of prayer which enveloped the whole School. The Church at Mosman has been signally blessed, and there has come to it from God a great outflowing of spiritual power which will tell in the lives of many.

Home Mission Society.

The work at the Navvies' Camp at Helensburgh has been going on satisfactorily under the Acting-Missioner, Mr. W. P. Dyer. In a letter he says: "Thanks to the efforts of a little band of devoted workers, the Church has been much improved in appearance. The platform has been made, and covered with linoleum; a Holy Table and cover are in their proper place, and a Communion Rail erected. Last Sunday afternoon we had a very good muster of children—seventy-two in all; and I had the assistance of four teachers. In the evening our congregation numbered fifty-three, which is as far as I can ascertain, a record for the Camp."

C.E.M.S.

The financial position of the Church of England Men's Society in N.S.W. has been causing some anxiety. Each member throughout the State has been asked to give or collect 10s. or more per year for the next three years. It is hoped that by this means an annual amount of £900 will be forthcoming.

Australian Board of Missions.

It is hoped that a start will be made this year towards the establishment of a new Aboriginal Mission at Groote Island situated in the Gulf of Carpentaria, at present inhabited only by natives. As it is always difficult to get financial support for a new venture, especially amongst Aboriginals, help for this work is earnestly invited.

C. M. A. Day of Prayer.

The N.S.W. Church Missionary Association will observe Tuesday next, Feb. 10, as a Day of Intercession, before actively taking up the work of another year. The meetings will be held at the Y.W.C.A. Hall, Castle-reagh Street, from 3.30 to 4.30 p.m., from 4.45 to 5.45 p.m., and from 7.30 to 9 p.m. At the afternoon meeting Rev. S. Taylor will give an address, and Rev. E. Langford Smith in the evening. Rev. P. J. Bazeley, Secretary of C.M.A., will preside during all the session. Those who cannot attend the meetings are asked to set apart Feb. 10 for special prayer for the work of the Association.

VICTORIA.

MELBOURNE.

(From our own Correspondent.)

Reunion Congress.

The balance-sheet of the Congress on the Union of the Churches, held recently in Melbourne, has been published. The cost of the Congress amounted to £303 8s. 9d., and of this more than half was spent in stationery and printing, including the publication of the report. Towards the £303 8s. 9d. one person gave £186 6s. 3d. The idea of the Congress, and the excellent organisation connected with it, are due to Mr. H. E. Woodton, who put his whole energy, and business gifts into the work.

Generous Gift.

The Hon. Russell Clarke has given £200 towards a new Vicarage at Sunbury.

St. John's Toorak.

The additions to St. John's Church, Toorak, have been completed and the new organ, given by the Connibere family in memory of their father is expected to arrive shortly.

Bible Society.

The Melbourne Auxiliary of the British and Foreign Bible Society have had a most successful year. The sum of £825 was paid over to the funds of the Victorian Auxiliaries Union, this being an advance of nearly £310 upon last year's work.

Church Missionary Association.

The total income of the Victorian C.M.A. for 1913 amounted to £9440 15s. 9d. This is the highest yet reached; the ordinary revenue for 1913 exceeded that for 1912 by £1241 1s. 6d., including the sum of £1070 received for the Deficit Fund. The ordinary revenue for the year exceeded the ordinary expenditure by £307 12s. 2d.

Rev. H. E. Hamilton, of the Sudan, was married to Miss Trewartha, of Bunyip, on January 21st. The Bishop of Gippsland officiated. Miss Trewartha spent some time in St. Hilda's Training Home.

An obscure but devoted friend of the Association having recently sold some land sent a New Year's gift of £200.

A lady traveller, who is a keen observer, recently wrote to the Secretary of the C.M.A. from Calcutta as follows:—

"I am having a time full of interest and inspiration here in India. I am glad to stay with our Missionaries, and in this way have learnt many of the ups and downs of their lives, of which they never speak. My admiration for these workers of yours has gone up one-hundredfold since being here, and I only wish that more of our home workers could take such a trip to see things as they are."

Sailors Entertained.

About 110 sailors from ships in port enjoyed an afternoon of football and sports in the grounds of Mrs. Robert Reid, at Belmont Park, Balwyn, on January 26th. The Chaplains of the mission, Rev. A. G. Goldsmith and Rev. H. K. Vickery, who were

in charge of the party, were ably supported by a number of lady helpers of the mission. Mrs. Bagge and the Ladies' Harbour Lights Guild, of Canterbury, were responsible for the catering arrangements.

Mrs. Reid watched the tea and sports, and was accorded a great ovation for her kind hospitality. In the tug of war the boys from the sailing ships pulled the steamer men over the line, and the s.s. Æneas were responsible for the defeat of the s.s. Hawk's Bay team at football. The fancy races were enjoyed by all hands.

In the evening both the Port Melbourne and Central institutes were crowded with sailors.

St. Luke's, North Fitzroy.

Mrs. George Horne, who for several years has been president of the Ladies' Working Guild of St. Luke's Church, North Fitzroy, was entertained on January 25, by the members at the Vicarage. The Vicar (Rev. A. E. Britten), on behalf of the ladies, presented Mrs. Horne with a travelling tea basket, and expressed the good wishes of those present to Dr. and Mrs. Horne on their forthcoming trip to Europe.

BENDIGO.

(From our Own Correspondent.)

The Bishop's Pastoral.

With the approach of the Lenten Season the Bishop has issued his usual Pastoral Letter to the Diocese. The Pastoral this year contains an emphatic condemnation of gambling in the form of "raffles" at Church bazaars, and earnestly appeals to all Church people to aim at the maintenance of God's work by means of the highest and purest methods only.

INDUCTIONS.

The following Clergy have been inducted by the Bishop during the month to their respective Cures: The Rev. H. R. Brady, to Raywood; Rev. H. Plumtree to White Hills; Rev. R. H. Simmonds to Coluna; and Rev. M. T. Jones, Th.L., to Koondrook and Barham.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Appointments.

The following appointments have been announced: Rev. R. W. Elvery, of Stan-

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thorpe, to St. George's, Crow's Nest; Rev. J. M. Teale, Wynnum; Rev. E. Oerton, Rector of Stanthorpe; Rev. J. T. Perry, Rector of Inglewood; Rev. C. Tomkins, to Oakley; Rev. Z. A. Higgins, Rector of Milton; Rev. A. W. Gilbert, transferred to St. Agnes, Esk; Rev. F. Knight, to St. Paul's, Ipswich; Rev. C. G. Turner, to act as Locum Tenens at St. Augustine's, Hamilton, during the absence of the Rev. H. H. Green, in England; Rev. A. W. King goes to Gatton; Rev. Canon Scott, as Rector of Toowong; Rev. J. N. Osborn, Pittsworth; Rev. J. B. Armstrong, Rector of Esk; Rev. L. J. Hobbs, Tiaro.

GIFT to the Cathedral.

A very handsome Litany Desk, in keeping with the choir stalls, recently presented by the Ramsay family, has been placed in the Cathedral, it is the gift of the Rev. Canon Pattinson, sub-dean, as also the beautifully bound office book.

ROCKHAMPTON.

Presentation.

Rev. J. W. Johnson, of Many Peaks, Gladstone, was presented with a purse of sovereigns upon his departure for Spring-sure.

WEST AUSTRALIA.

PERTH.

Special Synod.

The Bishop has called a special session of Synod to meet this week. The object of the session is mainly "to amend the proposal for the formation of a Province, owing to the creation of the Diocese of Kalgoorlie." The first Bishop of the new Diocese will be elected during the Synod.

TASMANIA.

(From Our Own Correspondent.)

Annual Meeting.

We are all in the midst of annual meetings, which, in this Diocese, must be held in January, and which necessarily call for

a good deal of attention. Different parishes of course have different tales to tell, but so far most of the reports are marked by an optimism and cheerfulness which, we trust, may be justified. But we need to remember that a satisfactory balance sheet is no criterion of the spiritual work of parishes, and while we are thankful for financial results, many long and pray that there may be showers of richer blessings than has ever been the case in the past.

Church Missionary Association.

The annual meetings of our branch of the C.M.A. are drawing near. Generally these are held towards the close of the year, but as we had last September a most valued visit from the Rev. H. R. Holmes (St. George's O.O.M.) it was thought well to postpone these meetings for a while. So now we are expecting Rev. A. R. Ebbs and Rev. K. E. Hamilton on Wednesday, February 25, when the latter will preach at St. George's, and the former at Richmond. Then on February 26 we shall hold our annual meeting in St. George's Schoolroom, and it is hoped also that study circles may meet every afternoon during those days when our Missionary guests are with us. On the following Sunday Rev. K. E. Hamilton will preach at St. George's, while Rev. A. R. Ebbs may go to the North.

OLDEST BELLRINGER'S DEATH.

The death is announced at Churchtown, near Garstang, of James Compsey, believed to be the oldest bellringer in England. He was born in 1819, and for over seventy years acted as sexton and clerk, an office which had been in the hands of his father for thirty years. On the occasion of Queen Victoria's coronation, in 1838, and again on the accession of King Edward, he took part in the ringing of the bells of the Parish Church, Churchtown.

Sunday observe, think when the bells do chime
'Tis angels' music; therefore be not late;
God then deals blessings; if a King did so,
Who would not haste; nay, give to see the show.

Mass Movements in Uganda

ADDRESS BY BISHOP WILLIS.

Bishop Willis, of Uganda, was welcomed on arrival in England by the Clergy Union, at the C.M.S. House, on Monday, December 15. He delivered a striking address on the work in his Diocese:—

The Bishop's Story.

The Bishop described in a remarkably clear and frank manner the present position in Uganda, giving striking facts as to the religious revival in the country, and showing the dangers which had to be faced. After tracing on the map the geographical area of the country, he referred to the immense contrast between the position when Bishop Tucker first went out to Uganda and the condition of affairs when he (Bishop Willis) took up the work of the Diocese a year ago. Bishop Tucker went out to a tiny Mission with but 200 converts. He went out last year to a great and highly-organised work with a growing Church numbering 90,000 baptised members. Today Uganda had a greater significance than it had twenty years ago, for it now included the whole of the Uganda Protectorate, extending right down to the German border. The Uganda Diocese originally only included one country; now it embraced a number of countries and tribes all under our Protectorate.

Where Mass Movements are going on.

There were four or five distinct centres where something like mass movements were going on, the principal being Busoga, Bukedi, and Kavirondo. When they had to deal—taking the Diocese as a whole—not with hundreds, or even thousands, but with tens of thousands suddenly coming into the Church, it would be seen that the position was a very difficult one. There was no variety of denominations in Uganda; the Christians were practically all either Roman Catholics or Church of England, or, as they would call it, the Native Church of Uganda. The Protestants numbered, in round figures, 200,000, and the Roman Catholics, 250,000. There were those who were adherents of Islam, but Mohammedanism was not exert-

ing so great an influence as formerly, and in Uganda, at any rate, it was steadily on the wane. The Bishop dispelled the notion held by some that Uganda was a Christian country. The fact was that even now the overwhelming majority of the people were frankly and entirely pagan. But it was a joy to know that these pagan people were coming over to the Church, not in twos and threes, not in hundreds, but by thousands. As an illustration, he mentioned Ankole. When he first went there some years ago there were only twenty-eight baptised Christians. He paid another visit ten years ago, and the whole place seemed changed. An immense crowd met him, and he found there were 2000 actually baptised. A schoolroom was started in one of the out stations, and in six months they had a large number of children under instruction. As soon as they let down the net the people poured in. The same growth was noted in regard to Busoga. For a long time the work there was very slight, but suddenly it went forward, and within the last five years it had progressed by leaps and bounds. In 1900 there were only 200 baptised Christians, the next year there were 400, the following year the number rose to 1000, last year there were 1300, and the increase was going on steadily, not only amongst the adults, but also amongst the children, for last year there were 3000 children admitted to the schools. The Bishop had a similar story to tell in regard to Bukedi, where the work of Mr. Ladbury had grown in a wonderful way. The people were remarkably docile and only waiting to be taught. The Bishop mentioned other centres where the work had started at zero and had grown and developed in a very striking way. This was particularly so in regard to the Kavirondo district. The Roman Catholics had said they would never get hold of the Kavirondos and that they might just as well try to convert a sheep. The work there, however, was going forward and not back. There were 500 catechumens preparing for baptism, and 3000 under regular instruction. The native Christian boys, too, were Christianising the whole district.

Missionary Methods.

Having thus outlined the facts in regard to these remarkable mass movements, Bishop Willis went on to explain the methods adopted, and to enlarge upon the influence of missionary work. In touching upon the material prosperity of Uganda, he stated clearly that missionary methods were undoubtedly very largely responsible for that progress. He spoke very warmly of the work of Bishop Tucker, who, he said, had laid the foundations of the Mission work soundly and strongly, and had an extraordinary influence over the people. The rail-

way had also been an immense help, and Bishop Willis cordially recognised the help given and the influence for good exercised by the Government officials. In regard to the missionary methods adopted, the Bishop laid stress upon the importance of recognising the principle that the evangelisation of Uganda must largely be done through native channels, and that native evangelists must take the Gospel to their own people. That was the principle followed by Bishop Tucker, and it was in pursuance of that principle that he had inaugurated a great popular movement by founding a Native Church which should be really native, independent, and self-governing. It was also important to encourage the use of the vernacular everywhere, and they always endeavoured to distribute the Scriptures in the vernacular.

THE OPEN BIBLE.

The influence of the open Bible upon the life and development of England cannot be fully estimated, its divine power having coursed through so many and such diverse channels; but a singularly interesting and noteworthy summary of the moral change effected by it during the years between the middle of the reign of Elizabeth and the meeting of the Long Parliament, has been given by John Richard Green in his "Short History."

"England became the people of a book, and that book was the Bible," says the historian; and after pointing out that "as a mere literary monument the Bible remains the noblest example of the English tongue," he adds, "But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits; but it was impossible for her to silence or tune the great preachers of justice, of mercy, and truth, who spoke from the book which she had again opened to the people. The whole moral effect which is produced nowadays by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone; and its effect in this way, however dispassionately we examine it, was simply amazing. One dominant influence told in human action, and all the activities which had been called into life by the age that was passing away were seized, concentrated, and steadied to a definite aim by the spirit of religion. The whole temper of the nation felt the change. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class."

The Evangelical Movement.

V.

Preparation and Anticipation.

While the Church seemed dead and the level of religious devotion and earnestness was low, and enthusiasm was at a discount, there were signs of better things coming. There were always the seven thousand who had not bowed the knee to Baal. General statements are always open to criticism, and in no department of knowledge is it harder to be accurate than in history. Things were bad enough but they were not wholly bad. God left not Himself without witness.

Society Generally Sound at Heart.

In the first place the Clergy were no worse than the laity, and, speaking generally, they were at least more decorous in their outward behaviour, and followed a higher standard of speech and conduct. There were plenty of clergy and laymen who conscientiously discharged their duties to God and king, and maintained a high level of personal integrity and self-respect. We must always judge men by the light of the circumstances in which they lived. We miss the feverish restlessness of modern civilised life, but perhaps that may be reckoned to the credit of the nineteenth century. In one direction the men of that time set us an example, in the fervour of their patriotic feeling, and their devotion to their country, as seen in such men as Chatham and Wolfe. Among the clergy we have such types as Parson Adams and the Vicar of Wakefield, while the picture of the parish priest in Goldsmith's "Deserted Village" faithfully represents many a rural pastor who was a true shepherd of his people. Thus we must beware of exaggerating the grosser features of eighteenth century society, and we must remember that it was not really

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unsound at heart. There was plenty of material ready for the coming Revival to work upon.

In the second place, there were many homes where a truly living faith shone out in sincere piety. It was in such a home that John and Charles Wesley were brought up, and they found kindred spirits at Oxford, who must have received a similar home training. William Law's "Serious Call to a Devout and Holy Life" was published in 1729, and exercised much influence in an ever-widening circle. The beginnings of Methodism will come before us later on, but it is worth noting that its early stages coincide almost with the Walpole regime.

Thirdly, a few parishes at least were fortunate in possessing a resident pastor who was zealous for the spiritual welfare of his people, and while many of the numerous societies founded in the latter years of the seventeenth century for promoting religious and philanthropic enterprises had died of inanition, two of our greatest Church societies, the S.P.G. and S.P.C.K., were doing their work in a way that enabled them to survive the prevailing sleeping sickness.

The "Shakers."

Fourthly, there is the remarkable story of the French Prophets to show that the mystical and emotional elements in religion found eager welcome from hearts that were left hungry by the conventional religious ministrations. In 1685, Louis XIV. of France, determined to enforce "Catholic" uniformity, revoked the Edict of Nantes, and began a series of "dragonnades" which fell with great severity upon the Protestant communities of the Cevennes. Goaded by their cruel sufferings,

these "Camisards" developed a fiery fanaticism, and broke out into open rebellion. After three years, during which their heroism aroused great sympathy in England, they were crushed, and three of their prophets came to London in 1706, receiving a warm welcome. They claimed to possess the gift of tongues and of prophecy, doubtless as the result of the high pitch to which their hardships had excited their minds. Disowned by the more sober-minded French Calvinistic Church in London, they soon, however, gathered a large following, including several persons of high social and academic distinction. Great enthusiasm was aroused, and before long it was said that "there were about three hundred of these prophets in and about London of both sexes and all ages." This was the origin of the "Shakers," as these people were called, from the strange convulsions that accompanied their fits of ecstasy. "The end of all things is at hand," was a favourite topic of their "prophecies," and although their predictions were falsified, the sect grew for many years, though it never seriously affected the general condition of religious organisations.

Their Influence on Evangelicalism.

The movement is worth notice for many reasons: (1) It showed how little scope there was for enthusiasm and emotion in the Church of the day. The result was that when religious emotions were aroused, they burst out beyond control through lack of regular or recognised channels of exercise, as in the case of the Anabaptists of the 16th, and the Quakers of the 17th, century. The Church of England has never shown herself capable of really utilis-

ing extraordinary spiritual enterprise. The Roman Church has usually shown greater wisdom in this direction, and so have one or two Dissenting bodies. The Church needs its safety-valve as much as does any steam engine. (2) "There was a large amount of highly inflammable material in the country only awaiting a spark to set it alight." (Balleine, p. 1.) (3) The Shakers, by their excesses and occasional moral lapses through lack of self-control, greatly hindered the more genuine and permanent work of the Methodist and Evangelical. The early stages of the Evangelical Revival were often marked by extraordinary emotional disturbances, although the Methodist and Evangelical leaders, unlike the Shakers, rigorously discouraged such physical manifestations. Church people and Dissenters alike, already prejudiced by their own spiritual indolence, could show some reason for their dread and antipathy towards the "enthusiasm" of the Revivalists, though mental laziness was the real root of their disgust. (4) The Methodists, not the Shakers, are the true pioneers of the Evangelical Revival. How this came about will occupy the next article.

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LETTER TO THE BOYS AND GIRLS FROM THE EDITOR.

My Dear Young Friends,

Next Sunday is called "Septuagesima." I wonder how many of you could tell me what that long word means. Well, it means "seventieth." Septuagesima is about 70 days before Easter. Since Christmas and through Epiphany we have been looking back to the time when the Lord Jesus was a boy and grew up to be a man; at Septuagesima we begin to think of His sorrow and temptation, and look forward to His death upon the cross for us.

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood."

"Oh, dearly, dearly has He loved,
And we must love Him too,
And trust in His redeeming blood,
And try His works to do."

Your affectionate friend,

THE EDITOR.

February 6th, 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.

a. Renouncing the World.

Last week we began to think of the first promise made for you at your Baptism, the promise of "Renunciation," or "What must a Christian give up?" and we remembered that it was our duty to "renounce the devil." The catechism goes on next to say, "That I should renounce the pomps and vanity of this wicked world."

Put the Title, "6. Renouncing the World," at the head of your paper.

Juniors (under 12).

1. Write out a verse in Genesis i. which shows that the world was not wicked when God made it. What made it wicked?
2. In St. Luke viii., to what does our Lord compare the "riches and pleasures" of the world; write out the verse.
3. Write out a verse in I. St. John ii. which tells you not to love the world.

Intermediate (under 18).

1. What do you mean by "the pomps and vanity of this wicked world?" Write out a verse in Exodus xxiii. which shows that what everybody does is not always right.
2. Write out a verse in St. Luke xii. in which our Lord gives the great remedy against worldliness. What does God say in Malachi iii. of those who do not give Him a rightful share of their money?
3. Write out the verse in I. St. John v.

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.....

which tells us how to overcome the world, and explain it.

Senior (under 18).

1. What is "the world" which we are to renounce? Write a verse in Psalm lvi. which shows us how best to do it.
2. Why are riches and pleasures dangerous to the soul? Are they wrong in themselves, or, if not, when do they become wrong? Write out verses in St. Mark ix. and in I. Cor. viii. to illustrate your answers.
3. In Col. iii. there is a text showing the remedy for worldliness. Write it out, and also another in St. John xvii. where our Lord tells our duty with regard to the world.

THE BLACKBIRDS' FRIEND. A True Story, in "The Prize."

Some years ago, before I had to make my home in busy London, I lived in a beautiful little house in the country. There were tall elm-trees all around, and lilac-bushes over the gate, and the wistaria and Virginian creeper made the old grey walls gay in summer and autumn. The house stood far back from the road with a long garden in front, and there were grass-plots in front of the windows, with roses and hollyhocks standing about in them. But what we children liked best, was a tall thick bay-tree, with little yellow sweet-scented flowers all over it in the spring; every time the bay-tree blossomed, a pair of blackbirds came and built a nest in one of the forked branches at the top of the tree. The blackbirds lived in the garden all the year, but when they wanted to build their nest they came to the bay-tree. In winter they came into the house for food, and we were as used to see them come to the window when we were at breakfast, as we were used to see the chickens in the yard run to be fed. We had a beautiful big black Persian cat, who knew the blackbirds well, and never hurt or frightened them.

One day I was sitting in one of the rooms upstairs. The door was open and the front door of the house stood open, too, as it always did in fine weather. I heard a great noise of twittering and chattering outside on the stairs, and I recognised the father blackbird's voice, complaining and entreating, as if something were very wrong indeed. I went out to see what was the matter, and there, half-way down the stairs, sat Negro, the big black cat, with a puzzled look on his face, and on the step below him the blackbird was hopping about, chattering very fast and flapping his glossy black wings, in a great state of mind, as if he was begging Negro to come and do something for him at once. At last Negro stood up, and the blackbird at once hopped down the stairs, looking back and chattering, and very plainly showing Negro that he wanted to get him to come down. So Negro went with the blackbird, and I went to the window to see what was the matter; and all at once I understood what the blackbird wanted. For on the wall near the bay-tree sat a great, cruel magpie, and the poor little mother blackbird was sitting close on the nest, sheltering her babies, and trembling with fear, while her bright eye was fixed on the greedy magpie who had come to eat her children.

Negro saw what was wanted, and he climbed up the tree and sprang on the wall and drove the magpie away. You should have seen how happy the blackbirds were, and how they twittered with joy, and thanked Negro; and every day after that Negro slept on the top of the wall and kept guard over his little friends until the children were big and strong enough to leave the nest and take care of themselves.

A Glimpse at Oxford.

(By A. F. French.)

II.

New College.

Continuing along Broad Street, you arrive at New College, approached by a curious lane that has survived the middle ages. The term **New** in this connection is decidedly comparative, superlatively so, since the great William Wykeham, Bishop of Winchester, founded the College at the end of the 14th century. Its garden quadrangle is a delightful spot in which to wander, and its northern and eastern boundary walls are unique. They are portions of the old city wall, and are in surprisingly good order; the massive stonework that extends for hundreds of yards, with numerous bastions at the strategic angles, gives you a clear idea of the walled city of mediaeval days. Flights of steps lead up to a level stone path along which the defenders ran to man the battlements, and to discharge their missiles through the cunningly-devised slits in the wall. As one sat in the pleasant garden and surveyed these solid remains, the imagination could picture that stirring period in English history when Charles I. raised the standard in Oxford, and gathered round him a devoted band of high-born Englishmen, who freely laid down their lives and sacrificed their property for a royal family who severely tried the loyalty of their followers. The west window of New College is noticeable, having been designed by Sir Joshua Reynolds. It represents the seven cardinal virtues—Temperance, Fortitude, Faith, Charity, Hope, Justice, and Prudence. Mrs. Siddons is supposed to have been the model for Fortitude, and the likeness to the published portraits of the great tragic actress bears out the assertion. Postcards and photographs of this window are in vogue. The windows to be seen in the various colleges, churches, or chapels might form an essay in themselves, whether for age, or delicacy, or subject matter. Very often some great modern artist has put his best effort into the work, whilst the ancient glass is full of interest and characterised by a special beauty, though the troublous events of past days have left their mark in "broken lights." Sometimes, apart from



the windows, a picture arrests the eye, such as Holman Hunt's "Light of the World," which may be seen in the Liddon Memorial Chapel of Keble College.

The Examination Halls.

A curving street leads from New College to the High Street, and as you make towards Magdalen you pass the handsome University Examination Halls; they are modern, but in keeping with their august surroundings; the halls are really magnificent, yet thoroughly adapted to their practical purpose. It was curious to see the German Emperor in the peaceful guise of a D.C.L., looking down upon one from the wall, as represented by a fine portrait in oils. After I had gone the rounds, the guide, to my great astonishment, asked me if I would care to be present at an examination, and on his assurance that it was allowable, I plucked up courage, and was quietly shown into a comfortable room, where I sat down near the door. At a central table sat three dons with a solitary undergraduate before them; the middle don was doing the questioning, it being a viva-voce exam.; the younger dons sat in easy attitudes, listening more or less. The subject under discussion was Agricola and British-Roman relations. After perhaps five minutes, I slipped out, just before the young gentleman himself, who presently was to be seen chatting over his examination with a comrade. Emerging into the High Street, I saw carved over the doorway the very scene done in stone that I had been witnessing: three dons at a table and an undergraduate before them. I hope the student whom I saw has in due course fulfilled the other carved scene, a student kneeling to receive his degree.

Magdalen College.

A short distance eastward, and you find yourself abreast of the pretty Botanic Gardens, facing Magdalen College. This famous College dates from the middle of the fifteenth century, and is, I need scarcely say, one of the glories of Oxford. It has its share of the many quaint customs of collegiate life; on May Day the College Choir, at 5 o'clock in the morning—no special hardship at that time of the year—sings a Latin hymn to the Trinity on top of the great tower. Up that same tower in the stirring Parliamentary wars, heaps of stones were carried for the fell purpose of breaking the skulls of the Cromwellian troops as they marched along the road below. In the quad a curious canopied pulpit is let into a wall, where occasional sermons are now preached, after the practice had fallen into disuse in the eighteenth century. The grounds of Magdalen are extensive, comprising some 100 acres; it was a treat to see the soft-eyed deer wandering about the park. The fine avenue known as Addison's Walk, skirts a portion of the area, and the river Cherwell adds picturesque to the situation. Certainly the young Prince of Wales has had a lovely college in which to add to

his equipment as an English gentleman. An artist seated in a turfy quadrangle abutting the cloisters, was endeavouring to reproduce those lovely effects of grey stone and vivid crimson creeper which in the autumn are so lavishly scattered about the Colleges; here and there the quaintest of gargoyles leered upon one from an upper course—creatures of nondescript origin, prehistoric mannikins. In one instance, a little man is strangling one of these imps, his long-suffering having apparently become exhausted. It is rather distracting to meet these creatures in the chapel stalls, but custom, I suppose, breeds familiarity.

The Bodleian Library.

Every College in Oxford has, of course, its library, often containing rare works, but the glory of the whole University is the Bodleian, into which I went, and was duly impressed. In the older and more interesting portion of the building, you feel as if you had been transplanted into another world; naturally enough, as that section was begun in 1445 by Humphrey, son of Henry IV., the roofing, in particular, is very fine. Only some few of the treasures are shown to the general visitor; the bound volumes number more than 800,000, and comprise many rare books and manuscripts. Among the minor exhibits there is a set of wooden trenchers, known as roundels, or desert plates, used in the household of Queen Elizabeth; they are delicately painted with flower and fruit and have inscribed upon them curious mottoes and verses adapted for after-dinner pleasantries, such as—

"If thou bee younge, then marie not yett;

If thou be olde thou haste more wytt; For younge men's wyves will not be taught

And olde men's wyves be good for naught."

Good Queen Bess had a fancy for capping verses, as shown by her experiences with Walter Raleigh, on the outset of his career as a courtier. The tower of Bodley is noteworthy, as it reproduces the various orders of classic architecture, one above the other, the earlier and simpler styles merging into the more ornate later effects, Tuscan, Doric, Ionic, leading up to—some might say leading down to—the Corinthian and Composite.

Ancient Hostels.

Several of the curious old inns or hostels of Oxford are survivors of an

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entirely different University life to the present. Until the foundation of Merton College in 1264, the students used to board out wherever they could, and the lecturers had to hire rooms for their addresses. Then Walter de Merton, Chancellor to Henry the Third, tried an experiment which proved successful, and led to the much more suitable modern system. Formerly, also, the students and their tutors used to migrate, and rent country houses as collegiate halls, so that the University was in a constant state of perambulation. As you peep into the entrances of such venerable inns as the Mitre, the Roebuck, and sundry others, you notice charming doorways, windows, and gables, relics of the past and the proprietors pride themselves in keeping these ancient haunts in good repair.

A CARLYLE STORY.

A new story of Carlyle is to be found in "John Forster and His Friendships." The author found Carlyle, early one morning, gazing out over the waters of the Thames at Chelsea. He says: "I should as soon have thought of assaulting as of addressing him. Happily, I was spared anything of the kind, for the old man, reserved as he was to the point of moroseness—surliness, his enemies called it—hoarsely flung a query at me. The tide was out, I may mention, the river being at its lowest. 'Where goes it? Where goes it?' The very manner of his saying it sharpened my wits, and I gathered, of course, that he referred to the stream, or what there was of it. Smilingly I replied that it returned to the sea. 'Right, sir, right,' he snapped out. Then, relapsing into his meditative mood, he said softly but impressively, 'The great, great sea of God Almighty's goodness, and we are all returning to the sea—the great, illimitable sea!' With that he abruptly turned away and moved across the roadway towards Cheyne-row, with that curious slow shuffle habitual with him, and I saw him no more."

"HALF THE CRIME DUE TO DRINK."

"If anyone wanted to be converted to the cause of temperance I should like to make him a judge, because I am certain that when he has been a judge for a few months he could find out practically how much of the crime in this country is due to intemperance," says Mr. Justice Bailhache. He had been a judge for only just over a year, added his lordship, but he thought he was safe in saying that two-thirds of the crimes into which violence entered were directly traceable to drink, and fully one-half of all the cases of crime which he had tried since he had been on the bench were directly or indirectly due to drink.

"I think drink is one of the most serious hindrances to human progress—I am not sure it is not the greatest hindrance," added his lordship. "It is one of the greatest causes of poverty. I am not going so far as to say it is the sole cause of poverty. I do not think it is. I think poverty almost, not quite, as often leads to drink as drink leads to poverty."

In things differing, liberty;
In things essential, unity;
In all things, charity.

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Our Forward Movement.

We are writing at the close of the first week of February. We did not, of course, anticipate that the work of our friends in endeavouring to secure

One Thousand New Subscribers during February.

would show great results in one week. But even at this early date we have been distinctly encouraged. A steady flow of the names of new subscribers has reached our Manager, 64 Pitt Street, Sydney.

But we desire these results to be increased, the stream to widen and deepen, as the month goes by. It can so easily be done, if all who love the cause of Evangelical Truth will bestir themselves. One Rector has, since the "Church Record" started, himself obtained the names and subscriptions of eleven or twelve new subscribers and sent them in. A Churchwarden showed his copy of the "Church Record" to a friend, and added his name to our list. A lady in West Australia is doing all she can to obtain new subscribers, and friends are doing the same in other States. If our enterprise is based on prayer, and carried on by vigorous personal effort, we are sure to succeed. There is still time to begin to work, and we appeal to all our readers to take their share in the Forward Movement.

Current Topics.

The leading thought of Sexagesima Sunday is "Trust in God." In the Collect we pray, "O Sexagesima, Lord God, Who seest that Feb. 16th, we put not our trust in anything that we do. Mercifully grant that by Thy power we may be defended against all adversity, through Jesus Christ our Lord." The Epistle gives, in his own glowing words, a statement of the trials and sufferings through which St. Paul passed. The Collect in the 1549 Prayer Book prayed "for defence by the protection of the teacher of the Gentiles," i.e., St. Paul. This unscriptural request for protection other than that afforded by God Himself was excised by the Reformers, and prayer for defence by God's power substituted.

The teaching of this Sunday looks forward to the self-denial of Lent, and warns us not to trust in the merits of any good works in which we may engage during that season, even if they should approach in intensity the trials of St. Paul himself.

The Gospel sets before us the parable of the Sower, showing us the great responsibility of those who hear the Gospel preached. When good seed is faithfully sown, the result depends upon the soil on which it falls. "Take heed therefore, how ye hear." "That on the good ground are they, which in an honest and good heart, having heard the word, kept it, and bring forth fruit with patience."

An educational Round Table Conference was held recently in Melbourne, to discuss the vexed question of religious instruction in State Schools. The meeting was called at the request of the Roman Catholic Federation, and included members of various Christian denominations, the Roman Catholic Church being well represented. It soon became evident that, in such a conference, no practical scheme would be accepted by all. This was, of course, a foregone conclusion, for the Roman Church in Australia has a very definite object in view, viz., to obtain State aid for its own schools, and it will be satisfied with nothing else. But in Victoria there is no doubt that a majority of the voters, if the matter were submitted to them fairly by a single simple question in a referendum, would declare themselves in favour of Scripture reading in the State Schools. In four States in the Commonwealth this is already an accomplished fact; the most recent victory being in Queensland. We trust that the Scripture Campaign Council in Victoria will never relax their efforts until the children in the State Schools, read, as part of their ordinary curriculum, from the Book which is the source of Britain's greatness, and in which are alone to be found the strength and motive to build up true character. The conscience clause for teachers and children provides for all the just claims of the objecting minority.

Under the heading "Our Boys" the "Sydney Morning Herald" of Saturday last pleads eloquently for a greater provision to be made in Australia, and especially in Sydney, for the recreations of our boys, who are now called to give up half-holidays and submit to discipline and drill for the defence of the country. It is claimed that in this respect Australia is altogether behind England. The "Herald" says: "In almost all the greater cities of Britain now, the boys have been provided with clubs, gymnasiums, polytechnics, and social institutions in

which they spend their spare time. There are boarding houses for them—as there are for girls, with gymnasiums, and sometimes tennis courts, and similar means of occupation—and no boy, however lonely he may be in London, need now spend an evening at the street corners or sitting on the kerb. That is not the case with the Sydney boy. Prosperous though he may be, the citizens have not provided for him the advantages which have been provided for the London boy. With one or two outstanding exceptions, no clubs or centres or gymnasiums have been organised for him, although he is doing more for the community than the English boy."

As we read these words, we cannot but feel that the work of the Churches for the boys is overlooked. We note that, in connection with nearly every Church, there are clubs for boys, cricket and football clubs, tennis clubs, gymnastic clubs, and many other things. The work of the Y.M.C.A. is also a very important contribution to this problem.

But having said this, we are in full sympathy with the "Herald" article. While everything should be done to cultivate the spiritual life and moral character of the Australian boys, there should be provided for them opportunities of innocent, healthful recreation, under suitable conditions, so that they may not get into mischief, and fall into sin, simply because in their spare hours they have nothing else to do, and nowhere particular to go.

In his open letter to the Bishop of St. Alban's, under the heading "Ecclesia Anglicana," the Bishop of Zanzibar alluded to Evangelical Churchmen as being merely tolerated within the Church of England, and implied that the continuance of that toleration depended upon their good behaviour. We have noticed something of a similar attitude to Evangelicals among some Churchmen in Australia, although it is not expressed quite so plainly. For example: "a good Churchman" means a High Churchman, "Church teaching" means High Church teaching, a Church paper whose policy is "High," is not a party paper, but an Evangelical paper is.

Now we frankly object to such assumptions. The Church of England is a comprehensive Church, and all who are loyal members of it have a right to be called "good Churchmen," and their teaching "Church teaching," etc. But we claim that among the schools of thought within our Church's pale, none have a better right to be called good Churchmen than Evangelicals. In our

Evangelical Churchmanship, the Church of England, and implied that the continuance of that toleration depended upon their good behaviour. We have noticed something of a similar attitude to Evangelicals among some Churchmen in Australia, although it is not expressed quite so plainly. For example: "a good Churchman" means a High Churchman, "Church teaching" means High Church teaching, a Church paper whose policy is "High," is not a party paper, but an Evangelical paper is.

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