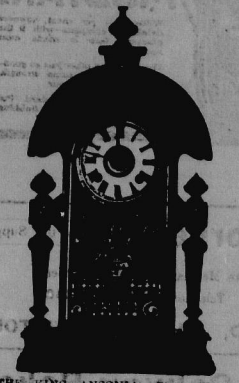


Anthony Horder's for Ansonia Clocks.

Ansonia Clocks set a Standard of Accuracy that places them in the front rank of popular timekeepers. The Assortment of Marble, Wood, Bronze, Enamelled Iron and Porcelain Clocks we offer cannot be equalled south of the Line, and the prices are far and away the lowest in the land. We invite inspection.



THE KING ANSONIA. Black Walnut Eight Day Clock. Half-hour Strike. Cathedral Case. Height, 54 in. Dial, 4 in. With Alarm, 20/-; without Alarm, 15/-.



THE VENICE ANSONIA. Eight-day Iron Clock. Half-hour Strike. Cathedral Case. Height, 18 in. Width, 16 in. Dial, 4 in. Similar to illustration, 25/-.

Consult our Illustrated Price Lists for anything you want. Write for copies, post free on request.



THE ANDER ANSONIA. Black Walnut Eight-day Clock. Half-hour Strike. Height, 22 in. Dial, 4 in. 11/-.

ANTHONY HORDERN & SONS, LTD. Only Universal Providers. New Palace Emporium, Brickfield Hill, Sydney.

JOSIAH HOLDSWORTH, Undertaker and Embalmer.

Best Work :: Best Equipages :: Strictly moderate Charges Removal from Private or Public Institutions. Private Mortuary Chapel No Distance if you Phone—Central 1192. Branch 416. **380 LYON STREET, CARLTON.** Branch—680 Nicholson St., Nth. Carlton. **ARTHUR J. HOLDSWORTH, MELBOURNE.** Funeral Director

The New Style Violin

With Patent M.B. Fingerboard. It is quite easy to learn. A beginner after six months tuition passed the Assoc.-Board, R.A.M. and R.C.M. third year standard. Demonstrations Daily 10 a.m. to 9 p.m.

Consult at

J. B. DAVIS & SON, ESTATE AGENTS.

Houses, Land and Businesses for Sale. **65 SYDNEY RD., BRUNSWICK, & CHELSEA, VICTORIA.**

Telephone Central 8034.

MESSRS. COSTELLO & WARD.

W. COSTELLO, Surgeon-Dentist. T. M. WARD, Recorded Dental Board, Victoria. Artificial Teeth Fitted on latest Principles. Gold. All Operations Filling, Crown and Bridge Work a Speciality. Absolutely Painless. **161 COLLINS STREET, MELBOURNE (Opp. George's).**

CLACK & PETERSON, Cash & Family Butchers.

Small Goods of every Description Fresh Daily. Families Waited on and Supplied with Meat of Best Quality on Most Reasonable Terms. Orders called for and Delivered Daily. All Meat Bought and Killed under Government Supervision. **523 MOUNT ALEXANDER ROAD, MOORE PONDS.** Also at 217 Union Road, Mount Vale, Victoria.

"GORS & KALLMANN" CARNEGIE & SONS

The most popular Piano in Australia. **53,000** homes have Gors and Kallmann Pianos.

DAN WHITE, MOTOR CARRIAGE & BUGGY BUILDER

(The Original)

Torpedo and Rotund Styles of Bodies, Laundrette and Limousine Bodies, or any Description or Design wanted. Established March, 1869. Telephone: Central 131.

Shineroms and Works:

36-92 STURT ST., & 17, 19, 21, 23 MOORE ST., PRINCE'S BRIDGE (Opp. Prince's Court), MELBOURNE.

PETERS' Specialty Glove and Hosiery House.

Specialties in Gloves, Hosiery, Umbrellas, Handkerchiefs and Fancy Lace Goods at Moderate Prices. **9 CENTREWAY, COLLINS ST., MELBOURNE.**

W. F. BRAUN, Oil and Colorman.

Painter, Paperhanger, Grainer, Decorator, Glazier, etc. **Richmond House, 235 Bridge Rd., Richmond.** Hotham Street, Ripponlee. ESTIMATES GIVEN FOR ALL GENERAL REPAIRS.

Misses Moore & Jacobson, DRESSMAKERS, MODISTES AND MILLINERS.

Theatre Wraps and Evening Frocks a Speciality. The latest models in MILLINERY always on hand. **No. 1, 2nd Floor, A, The Block, Collins St., Melbourne.**

SAMUEL BAVINTON, DASH ORDER.

All Goods Sold at Franchise Price. Week-end Visitors Give Him a Call and See for Yourself. **MORDIALLOC, VICTORIA.**

SAMUEL BAVINTON, DASH ORDER.

Sole Agents for Ronisch, Gors and Kallmann, Schwechten and Bell Organs. **106 ELIZABETH STREET, MELBOURNE.**

The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. I., No. 22.

MAY 29, 1914.

Price 1d. (6s. 6d. per Year, Post Free.)

Current Topics.

Whit-Sunday is a festival equal in importance to Christmas, Easter, and Ascension Day, for it commemorates the outpouring of the Holy Spirit upon the Church of God; it is the Church's Birthday.

In our Prayer Book special lessons and psalms are provided, as well as a proper preface in the Communion Service. In our opinion the festival of Whit-Sunday is not observed as it ought to be in our Church. It is the day of the Holy Ghost, the Lord, and Giver of Life, without Whom no successful work can be done for God.

Various reasons are given for the name Whit-Sunday, but most probably it is derived from the white garments assumed by English Candidates for Baptism on that day, which was therefore called White-Sunday. The festival corresponds to the Feast of Pentecost, which was a day of thanksgiving for harvest. So Whit-Sunday commemorates the gathering in of the first fruits into the Church of Christ.

In the Collect we pray to God Who did teach the hearts of His faithful people by sending to them the light of His Holy Spirit, that by the same Spirit we may have a right judgment in all things, and evermore rejoice in His holy comfort. The portion of Scripture appointed for the Epistle is taken from Acts ii., giving the account of the Day of Pentecost, "when the disciples were all filled with the Holy Ghost." The Gospel (St. John xiv. 15-31) contains our Lord's promise of the Comforter. The Old Testament lessons tell of the institution of Pentecost, and prophesy the outpouring of the Spirit of God, while the second lessons set forth various aspects of the work of the Holy Ghost, setting us free from the law of sin and death, bringing forth the fruits of the Spirit, and blessing the preaching of the Gospel.

Empire Day seems to be steadily growing in favour, and year by year is more universally observed throughout the British Dominions. It is happily linked with the memory of Queen Victoria, who did so much to maintain the highest ideals of Empire.

We trust that amid all the rejoicings over the greatness, and power, and influence of the British Race, the truth may never be forgotten that "God ruleth over the children of men," that "God giveth power to get wealth." Our danger is materialism: to rejoice in the visible and tangible, and to neglect the moral and spiritual. This

is where the Church may do a mighty work, and speak with no uncertain sound of the danger to social and national, as well as individual life, if we forget God.

As Empire Day this year fell on a Sunday it gave a special opportunity to usher in the celebrations by a religious message, and we rejoice that this opportunity was so largely used by ministers of religion. But laymen also have done their part. We notice especially an address given last week by Dr. Leeper, the Warden of Trinity College, Melbourne, at a service of the Protestant Alliance Friendly Society of Australia. He said that if empire had its roots in religion and virtue, it would surely have the blessing of Heaven, but not otherwise. True Imperialism did not consist in waving flags and comparing the race with other races to their discredit. The true Imperial spirit consisted rather in thoughtful, humble, and reverent acknowledgment of the great gifts and opportunities that God had given to the race, and in the steady resolve to be worthy of their high calling, to be a blessing to the world, and to cultivate brotherly relations, not only among themselves, but also with less fortunately situated members of the Empire, and indeed of the world. No nation was so universally respected throughout the world as the English people. The British Empire was the work largely of sailors and soldiers, traders, explorers, and administrators. But even better than that, it had been the work of British missionaries, both men and women.

Recent events in the development of the Women's Movement show how far Australia has progressed towards the emancipation of women in comparison with the United Kingdom. In London thousands of police formed a cordon round Buckingham Palace to resist one hundred suffragettes, who were determined to see the King. As we read the details we regret that women, with a cause which is in itself legitimate and commendable, should adopt such deplorable methods in seeking to achieve their ends, and we feel that by these methods of militancy they are probably postponing indefinitely the granting of the suffrage to women.

What a contrast is seen here in Australia, where all women enjoy, as a matter of course, and often without fully appreciating their value, the privileges for which their English sisters are fighting so desperately. Last week in Sydney, women delegates from the Political Labour League waited on the Premier, Mr. Holman,

asking that "full citizen rights" be conferred on women, enabling them to sit on juries and municipal councils, and in the State Parliament. (They are already eligible for the Federal Parliament.) Mr. Holman, though not quite convinced that women ought to sit on juries, said, "as to the right of women to have access to the municipal councils of the State, and to the Legislative Assembly, it seems to me that it is quite indisputable. There should be nothing to prevent a woman offering her services to the State as a legislator or in the municipal sphere." Of course there will be great differences of opinion as to whether this further step is wise or not, but as we study the position of women in Australia, we cannot but feel how wide are their opportunities of influence and service. We trust that this ever-extending power may always be used for the uplifting of the community, and for the banishment from it of the social plagues which tend to the degradation of our people.

The Melbourne "Age" in a recent issue published a strong indictment against the methods of recruiting native labour in Papua, stating that "literally hundreds of natives were forced by dire threats to become indentured labourers under conditions which to the Government's own investigation officers appeared practical slavery. One report alone shows that 245 indentured native labourers had been unscrupulously induced to leave their villages and sign on for periods of from one to three years by means which were in flagrant violation of the law. Not one of these 245 labourers had, when signing on, any knowledge as to where he was to labour, or the wages he was to receive."

Such an indictment is not pleasant reading for those who are jealous of the good name of our government. We would condemn unsparringly any other government which permitted such an outrage. It is therefore a great relief to read the statement of Judge Murray, the Lieutenant-Governor of Papua, who makes it clear that while there is much truth in the article published in the "Age," the blame rested on one particular officer who has since been dismissed. Judge Murray's statement is as follows:—

"The system provided in Papua for ensuring that no labourers are recruited against their will is probably as complete as possible; but, like other systems, its effectiveness depends upon the officials by whom it is carried out, and, in this particular instance, the official failed us. The system is, briefly, that the recruit is taken before a Go-

vernment officer, the nature, duration, etc., of his engagement is explained to him, and he is then "signed on," but no native may be signed on until the officer has satisfied himself that the native is willing to enter into the contract of service. These are the words of the Native Labor Ordinance, sec. 29. If he is not willing, the recruiter must take him home. Of course, if the officer, through carelessness or misconduct, does not satisfy himself that the native is willing to enter into the contract, the protection to the native fails—just as any other system or plan must fail if the officers who are to carry it out neglect their duty. In this particular instance the officer did neglect his duty, but, within a few weeks, the suspicions of the Native Affairs Department were aroused, an inquiry was instituted, and the officer suspended, and eventually dismissed. This particular officer is one of those who were already in the service when the Commonwealth took control in 1906. It cannot, therefore, be said that the Commonwealth or the Papuan Government was to blame for his appointment."

At the recent session of the Presbyterian Assembly in Melbourne important steps were taken in the direction of social reform. A resolution in favour of "No-License" was passed, which elicited an expression of great satisfaction from Mr. Manger, the president of the Victorian Alliance. He said "the temperance party was looking forward with hope to the acquisition of the other two great religious organisations, the Anglican and the Roman Catholic" to the "No-License" cause. On the other hand the "Argus" devotes a leading article to the subject, reproving the Presbyterian Church for its action, and seeking to show that the method of the License Reduction Board, which has closed 700 hotels in Victoria during the last seven years, is preferable to the policy of "No-License."

The Presbyterian Assembly has also taken a strong stand against Sunday Picture Shows. It was said that these shows had grown to be a great scandal in Melbourne, injurious to the minds of young people. Multitudes of par-

ents, who used to attend Church, and who used to train their children to attend Church, are now to be found every Sunday evening at these Picture Shows, which make no pretence of moral teaching, but are run purely for profit. It was unanimously resolved that a deputation should approach the Premier to urge that legislation be enacted to suppress public entertainments for profit on the Lord's Day.

We rejoice to see a Christian Church taking up such a strong position with regard to social evils. Opinions may of course differ as to the best methods to be employed, but all Christian Churches should be aggressive, and unite their forces for the active suppression of intemperance and other vices, and in seeking to preserve the Lord's Day from further desecration; so that it may be maintained as a day of rest and worship.

The Work of the Spirit.

There is no festival of the Christian year which is more consistently misunderstood and neglected than that of Whit-Sunday. Its sister festivals of Christmas and Easter are widely observed, and appreciated by the members of the Church; but the festival of the Holy Spirit, whose work alone gives practical efficiency to the great truths and events thankfully commemorated at those festivals, is neglected. A regulation sermon on the Person or Work of the Spirit, a special Collect and a special Preface in the Communion Service constitute the whole of the observance of this most important festival. Other religions and faiths have some vague foreshadowings of the Incarnation and the Atonement. Even the Resurrection and the Ascension are not without some distant parallels in the religions of the Gentiles; but the Revelation of the Spirit is peculiar to

Christianity, and yet it is the most neglected of all truths of the Christian Faith!

Nor is the reason of this neglect far to seek. The very spirituality of the doctrine precludes its appreciation by the natural man. It is associated with no external historical facts of the same type as the Cross and the Resurrection. Unlike the former, it stands for no manifest heroism of self-sacrifice in indubitable historical experience. Unlike the latter, it is associated with no concrete supernatural triumph over the ultimate enemies of mankind, discernible by the natural man. On the contrary, it is a truth not of external historical import, which is manifest to all, but a truth of inner spiritual experience, and therefore not comprehensible by the man who has no experience of its reality. Hence it is not surprising that the festival of the Holy Spirit cannot awaken much enthusiasm in such a mixed society as the earthly Church. Many, probably a vast majority, of its members have never had the inner experience of the Spirit's working which would enable them to feel really thankful for the unspeakable gift of God. They have never known the work of the Spirit in regeneration, in sanctification, in illumination in their lives, and they feel no interest in the commemoration of the coming of the Comforter. They can appreciate, to some degree, the great historical manifestations of Divine Love in the humiliation of the Son and the redemption of the world; for these are facts of universal appeal; but the unobtrusive working of the Spirit of God in His hidden task of taking of the things of Christ and showing them to those whom He has begotten afresh can only be seriously appreciated by the minority who have really passed from death unto life. Thus until the Lord comes in glory, and, in a wholly regenerated and sanctified Church, establishes His everlasting Kingdom, the work of the Spirit

will never be seriously comprehended in the visible organisation. This is the secret of the Church's poverty of teaching, both literary and oral, respecting the work of the Holy Spirit of God. It is simply not desired or comprehended by the overwhelming majority of worshippers. How little it is appreciated by the teachers of the Word is shown by the pitiable neglect of such great and noble treatises as Kuyper's Work of the Spirit, or Dr. Downer's Mission and Ministrations of the Holy Spirit.

Yet the subject is of such great importance that a plea may well be entered for constant and steady teaching respecting it. He, from Whom all our spiritual life, our very power to perceive the spiritual truths of the Gospel, is derived, ought surely to be honoured, and His work in regeneration and sanctification earnestly comprehended by all those who profess and call themselves Christians. The Witness Who enables us to comprehend the spiritual realities of Infinite love in the Incarnation and the Atonement and to perceive aright, because through Him we experience them, their moral, spiritual and intellectual truth, ought surely to receive the devotion both of our hearts and heads. Surely those who know the foundational experience of Christian life ought to take some interest in the marvellous processes of spiritual biology, of the means whereby the quickened soul is brought to the birth, and restored through regeneration—of which repentance and saving faith are simply consequences—to the fellowship of God? Yet how few know anything of this! How many people have really comprehended the fact that the regeneration of the human soul involves a physical miracle—that the mere fact of regeneration by the renewing of the Holy Ghost is a constant witness to the sovereignty of God in the physical universe? How many people realise that the whole weight of our personal experience of the Holy Spirit's working in the human heart authenticates those historical manifestations of supernatural power which so often seem insuperable difficulties to even the devout thinker? Yet a little consistent teaching on the present work of the Spirit would go far towards blunting the arrows of those who oppose themselves.

Similarly, how few there are who know anything positively respecting the work of the Spirit in sanctification! The so-called Christian lives of weariness and toil, the lack of the joyous liberty wherewith Christ has made them free, in the experience of so many earnest people, is due to the failure to know and comprehend the mysteries of the Spirit in sanctification. If people only knew that the Spirit is really given—that, once the life is opened to Him—He really enters into the believer and undertakes the whole burden and struggle of Christlike development, the dreary struggles, the squalid failures, of present experience would soon become things of the past. Rejoicing in the Lord would soon become the normal standard of Christian life, and religion would cease to be regarded as a repulsive thing.

The limits of space prevent the consideration, even in barest outline, of the work of the Spirit of illumination. If only it were realised that He really does illuminate the intellect;

that His intellectual guidance is always at the disposal of the believer, there would be fewer cases of mental and moral disaster whereby so many to-day are making shipwreck of the faith once for all delivered to the saints. A short article in a popular weekly cannot possibly discuss the details or even argue the broad outlines of such an immense subject (even as we comprehend it) as the Work of the Spirit. It will, however, do good if it succeeds in drawing the attention of God's people to the fact that the way of deliverance from our present troubles is to be found in an increased dependence upon the Person and Work of the Holy Spirit of God.

Correspondence.

[In order to secure insertion letters should not be too long. Will all our correspondents be so kind as to write briefly? It is not at all satisfactory for the Editor to be compelled to omit portions of letters, but sometimes this is inevitable. Our space is limited.—Ed.]

The Ministry of Absolution.

(To the Editor, "The Church Record.")

Sir,—Your readers are under a debt of gratitude to the Dean of Christchurch for his courteous contribution to the correspondence on the Ministry of Absolution. Nothing is so desirable in the present state of matters ecclesiastical as the full and frank statement of questions whereon we differ, and open, but courteous, criticism of each other's positions. I am in somewhat of a difficulty as to how I am to interpret the Prayer Book; for the Dean tells us in one paragraph of his letter that "a book has no intention, other than the intention of those who compiled it," which would seem to require some reference to the known opinions of those persons with respect to disputed points of interpretation; and in another paragraph he objects to my use of Bishop Jewel, etc., on the ground that such citation is irrelevant! Whether I pipe or whether I mourn unto him, the Dean will not be content! It is a matter of entire indifference to me which method of interpretation is to be followed. Either is equally decisive when candidly applied. All I assume is that the Prayer Book has some meaning and that that meaning can be found out by the ordinary methods of interpretation.

1. Your readers will observe that the Dean admits that the old rubric did not contemplate the "priests" alone having the power to pronounce the Absolution.

2. They will also find that other rubrics were changed in a similar way in 1662, e.g., the rubric following the second use of the Lord's Prayer. Do they exclude the deacon or layman from officiating at those parts of the service? If not, why is the Absolution "rubric" to be read in an exclusive sense?

3. If, as the Dean admits, the Absolution in question is a "non-sacerdotal pronouncement," what objection, on grounds of principle as apart from questions of legality, can he possibly make to it being pronounced by a layman?

4. Certainly the fact that some of its phrases may have come from "Lutheran Calvinistic sources" would not determine the teaching of the Church on "Absolution or Remission of Sins"; but the fact that it carefully defines "the power of Absolution" as declaratory and nothing more, and that there is not a single phrase in the Prayer Book which conflicts with that statement, does determine it.

5. Is there any evidence, apart from interested opinions, that the Prayer Book doctrine of Absolution was meant to be ambiguous? The idea does not seem to have emerged before Century xix.

6. Is there any evidence that any number of representative divines, either Elizabethan or Caroline, apart from dubious and isolated instances such as Thorndike, ever conceived the ministry of Absolution as juridical and not merely as declaratory?

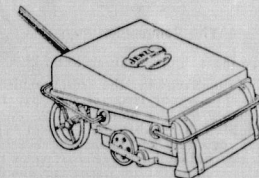
7. The fact that the Revisers of 1662 explicitly refused to alter the Communion Exhortation which ascribes the power of Absolution to the whole body of ministers,



Use a "Jewel" Combination Vacuum Sweeper

and be relieved of all
Unnecessary Sweeping

IN presenting the "Jewel" Combination Vacuum Sweeper, we offer you a machine which possesses all the advantages of the ordinary carpet sweeper, besides some exclusive features not embodied in other machines. Hitherto vacuum sweepers have been sold at such a prohibitive price that comparatively few people could afford them, but the price at which we are offering the "Jewel" (47/6) makes it possible for everyone to invest in one and to learn what sweeping without dust really means.



HOW THE "JEWEL" IS MADE AND WHAT IT DOES.

The "Jewel" is the most convenient sweeper of its kind—easily adjusted, has no parts to wear out, and does not require oiling. Every part of it is of the best material obtainable, and built by skilled mechanics. It combines all the uses of the carpet sweeper and vacuum cleaner in one operation.

Price 47/6

CALL and HAVE IT DEMONSTRATED TO YOU.

The many distinct advantages of the "Jewel" Combination Vacuum Sweeper will be demonstrated to anyone interested. The following are a few of the features it possesses:—

Low cost, within the reach of everyone. It runs without noise or vibration.

It takes the place of the ordinary carpet sweeper, and will last a lifetime. No parts to get out of order.

It keeps the dust and dirt confined, thus preventing the unpleasant and unhealthful spreading of dust and germs. It can be used every day instead of a broom, with much less work and ten times better results.

It can be used as a vacuum cleaner without the roller brush, by simply removing the carpet sweeper attachment—a feature exclusive to this machine.

It is built low, in order that it may be used under beds, couches and other furniture.

It weighs but nine pounds—so light that anyone can handle it.

More Workers Required.

C. M. A. DEPOT:

Cathedral Buildings, Swanston St., Melbourne.

HOURS: 11 a.m. to 5 p.m. (Except Saturdays).

Hon. Treasurer: MR. H. M. NICHOLSON.

Hon. Lady-in-Charge: MRS. CLARENCE.

WORKERS FOR DEPOT:

MONDAY - Mrs. Vance; Misses James, Round, Bell, Johnston, Symonds, Southwell.
TUESDAY - Mrs. Russell; Misses Curry, Petterson, Kitchen, Lang, Malet, P. Kitchen.
WEDNESDAY - Mesdames Vance and Stainsby; Misses Adams, Bloomfield, Macalister, Wallace.
THURSDAY - Mesdames Hills, Whiffen, Israel; Misses Kitchen, Bray, Kitley, Davis.
FRIDAY - Mesdames Vance; Misses Bell, Grogan, Adams, Malet, Symonds, Lilley.
EMERGENCIES - Mrs. Newton, Miss Richardson, Miss Southwell.

Lunch and Afternoon Tea. Missionary Books and Periodicals. Curios, Plain and Fancy Needlework, etc. Friends may help by sending in useful and fancy articles for sale. Home-made Jams are in much request.

BRANCH DEPOTS.—MOORABOOL ST., GREEK LONG, MURRAY ST., HORRANT, and BOWER BUILDING, CHARLES ST., ADELAIDE; 3 SOLOMONS BUILDINGS, MARKET ST., FREMANTLE; BENDIGO BUSINESS COLLEGE BUILDING, MITCHELL STREET, BENDIGO.

TRINITY GRAMMAR SCHOOL, DULWICH HILL

Registered as a High School by the Bursary Endowment Board.

VISITOR.—The Most Rev. The Lord Archbishop of Sydney.

ADVISORY COUNCIL.—The Very Rev. The Dean of Sydney, The Ven. Archdeacon D'Arcy-Irvine, The Rev. Principal Davies, M.A., The Rev. E. N. Wilton, B.A., The Rev. Canon Martin, M.A., The Rev. S. M. Johnstone, B.A., F.R. Cole, Esq., M.A. Ph. D., C. R. Hodgson, Esq., M.D., W. J. G. Mann, Esq., Barrister-at-law, J. Haydon Cardew, Esq., Assoc. M.I.C.E., F.W. Robinson Esq., M.A. Ph. D.

WARDEN.—The Rev. G. A. Chambers, M.A., Rector of Dulwich Hill, late Vice-Principal, Moore College, Sydney.

HEADMASTER.—Rev. W. G. Hilliard, B.A., formerly Modern Language Master, Fort Street, High School.

THE SCHOOL meets the long-felt need of a Church Secondary School in the Western Suburbs.

In addition to a sound religious training, the boys receive a thorough grounding in all subjects necessary for the Matriculation Junior and Senior Public Examinations of the University of Sydney.

Arrangements made with the authorities of the Marrickville Oval permit of special attention being given to Sports and the Physical Development of the boys.

The Head Master is assisted by a competent staff of Resident and Visiting Masters. All boarders are under the care of an experienced Matron. A moderate scale of fees is charged. Special terms for sons of Clergy.

For Prospectus and all Particulars apply to

Rev. G. A. CHAMBERS, The Rectory, Dulwich Hill.

Personal.

leaves, to my mind, very little room for doubt as to the only possible answer.

8. The fact that "the authority committed unto me" is not defined in the Visitation for the Sick "Absolution," precludes a candid interpretation of the Church's doctrine as being in the mediaeval sense.

9. Does the Dean really think that men who were theologians indeed and who, in some instances, sealed their testimony with their blood, were so foolish as to try to combine logical contradictions in the one formula; or that the fierce controversies of Centuries xvi. and xvii., Puritan, Laudian and Romanist, never perceived it?

10. I must protest against the charge of narrow partisanship which, apart from its untruth, is calculated to create prejudice, being so freely made against those who approach the Prayer Book from the historic Anglican standpoint, and not from that of the Oxford Movement. No attempt has been made by me "to make a partisan book of our Prayer Book." I have sought to determine its meaning, and to exhibit its teaching as accordant with that of God's Holy Word. If taking words in their plain, literal sense is narrow partisanship, I must, in common with every scientific enquirer, plead guilty.

11. What is more, the Dean's own letter is a protest against the view that the Prayer Book lays down no norm of truth to which we must conform, for he clearly holds that the Prayer Book precludes such an interpretation of the power of Absolution as would ascribe it to a layman!

12. The Ordinal is the best proof that the Anglican doctrine of Holy Orders (and your readers will please observe that the Dean holds that the Prayer Book has a doctrine of Orders), is none other than the "Lutheran-Calvinistic," and Scriptural doctrine that the Presbyter of Christ's Holy Church is a teacher of God's Word, and a ruler of the visible Church, not a sacrificing priest possessing the powers of juridically "loosing and binding" sins with reference to the Eternal Justice.

EVERARD DIGGES LA TOUCHE.

The Communion Cup.

To the Editor, "Church Record."

Sir,—I observe in the correspondence column of a recent issue of your paper a suggestion over the name of Rev. S. E. Langford-Smith to substitute a system of individual cups for the time-honoured use of the single chalice in the celebration of the Holy Communion. I am wondering whether in his laudable anxiety to find a method of administration, which would allay the fears of those who may be prevented by hygienic scruples from partaking of the Sacrament at present, Mr. Langford-Smith has overlooked certain considerations of a fundamental character. Perhaps it would clear up these doubts if he would be so kind as to answer the following questions:—

1. Was not the use of the single chalice the custom in Apostolic times, and has it not been so practically ever since? If so, surely weighty arguments are required to induce us to depart therefrom?

2. Is not the system which he advocates a violation of the spirit of the Prayer Book, which everywhere speaks of "the cup"?

3. Does not the use of individual cups destroy the idea of the unity of the Sacrament?

4. Would not cleansing the chalice by means of a purificator secure the hygienic end which he has in view?

5. In any case, are not partakers of the Sacrament divinely protected from any risk in so obeying Our Lord's command?

CONSERVATIVE.

(Continued on page 7.)

The Bishop of Armidale (Dr. Cooper), has been presented by the clergy and laity of the Diocese of Grafton, with a handsome cheque "as a token of their appreciation and esteem, and in remembrance of many years of faithful and loving oversight." The Bishop, in replying, said that the spiritual tie could not be broken by the severance of official jurisdiction. Two-thirds of the clergy had been ordained by him, and all the clergy in the Diocese had been appointed to their present cures by him, and he had confirmed many thousands of the laity.

The Bishop of Rockhampton intends to leave for England immediately after the Diocesan Synod, which meets on July 5.

Rev. Harold Woodger, who, for some months past has been unable to work, owing to a buggy accident, has returned to his parish at Conamble, N.S.W. Rev. D. Creighton, who has been acting-Rector, was presented with a travelling bag and rug by the parishioners, on the eve of his departure.

Rev. E. Bean, formerly Headmaster of All Saints' College, Bathurst, N.S.W., has recently returned from England, where he has been residing for some years.

Rev. J. Lintott-Taylor, who was recently locum tenens at St. Peter's, Neutral Bay, Sydney, is leaving for Canada next month, but he expects to be back in Australia in three or four months.

Rev. R. R. King, Rector of Gordon, N.S.W., is leaving for England on a six months' holiday. His Curate, Rev. L. Charlton, will take charge of the parish during his absence.

Mrs. Steedman, a very old colonist of Victoria, celebrated her ninetieth birthday last week, and is still enjoying good health. She was born in Kentish Town, London, in 1824, and sailed with her husband by the ship *Larpet*, arriving at Geelong on July 3rd, 1849, where she resided continuously until a few years ago, when she came to live with her daughter, Mrs. D. Ross Hewton, at St. Luke's Vicarage, South Melbourne.

Mr. H. Sims, one of the best known and most energetic colporteurs of the British and Foreign Bible Society in New South Wales, is seriously ill. He had to relinquish work at Guyra, and was brought to Sydney. The society has given Mr. Sims three months' leave of absence on full pay.

LET JERUSALEM COME INTO YOUR MIND.
—Jer. li. 50.

CALVARY LOVE OFFERINGS
FOR THE POOR AND NEEDY AND
AMONG OUR LORD'S OWN KIN * * *
AT JERUSALEM AND BEYOND * * *
Hon. Secretary, ARCHDEACON ALLNUTT
PORTLAND, VICTORIA. * * * * *

BOOKLETS POSTED FREE ON APPLICATION.

Bert Kendall,
Cecil Le Gassick,

Phone 6781

Douglas & Co.,

"Streak" Cycle & Motor Garage

Repairs of all Descriptions thoroughly
executed by competent workmen.
Enamelling done on premises. . . .

433 Brunswick Street,
Fitzroy, Victoria.

Special Announcement.

The "Melba"

Mrs. L. Bell
(Late Mrs. Atkinson)
Ladies' Draper.

Stylish Costumes for Children.
—Up-to-Date Business.—

Hopkins Street,
Footscray, Victoria.

DURING THE COLD WEATHER

BE SURE AND USE

Griffiths

"Signal" Brand

Coffee

and Cocoa

THE BEST OBTAINABLE.
NOURISHING AND INVIGORATING.

Griffiths Bros.

MELBOURNE: 66 Elizabeth St., 30 Flinders St.
SYDNEY: 534 George St. and Wentworth Avenue.
ADELAIDE: 49 Rundle St.

Our London Letter.

(From Our Own Correspondent.)

London, April 20th, 1914.

The Bishop of Oxford's Letter.

The open letter addressed to his clergy by the Bishop of Oxford on "The Basis of Anglican Fellowship in Faith and Organisation," has created but little stir, but influence cannot be measured by that. Bishop Gore's influence in the Church is unique, while his own outlook is so many-sided as to be confusing and contradictory to the ordinary man. The erection of a statue in his old Diocese of Birmingham, recently unveiled by the Archbishop of Canterbury, is of striking significance in this connection. Bishops seldom get public statues now-a-days, even if they ever did. One thing that never need be contemplated in any disruption movement which Dr. Gore seems to fear, is that he himself will be caught in the vortex. There is no body other than the Anglican Communion, which could accommodate anyone of the type of Bishop Gore, and the Bishop himself could find no place in any other Church, certainly not in the Church of Rome. His influence on the whole is exceedingly dangerous to Evangelical Churchmanship, the more when, as it may sometimes happen, he is in agreement with it. He and Bishop Talbot have, since the Edinburgh Conference, in which their influence was seen and felt in many directions, with some lesser people, largely succeeded in alienating some of the leaders of the Student Christian Movement from their Evangelical foundations. It is the old story of the camel and the tailor.

New Church Paper.

"The Challenger," the new Church paper about which I wrote in a former letter, will appear in less than a fortnight, and will doubtless find its way speedily to you. A large sum is being spent in advertising its prospectus, and the financial papers have been bound to notice the "new issue"! The "Economist," an eightpenny weekly, solemnly advises investors that "the venture is a mixture of a propagandist organ to set out the views of its sponsors, and a commercial proposition. How far the two are compatible it is impossible to forecast, but it would be most unwise for the investor to go into it for the sake of the commercial side alone." The prospectus

Diocesan Book Society

Near St. Paul's Cathedral, Melbourne.

Best house for all descriptions of Church and Sunday School requisites. Books for Private and Devotional reading. Write direct and save time.

Rev. P. J. Edwards, Rector of St. Stephen's, Rutherglen, Victoria, having accepted the charge of Holy Trinity, Benalla, will commence his duties in his new sphere early in July.

Mr. Dan Crawford, the famous African missionary and explorer, and author of "Thinking Black," is expected to arrive in Auckland on June 30. He hopes to visit all the Australian States.

Rev. E. J. Durance, Rector of Elmore (Victoria), informs us that he has not accepted the curacy of St. Columb's, Hawthorn, as was reported in our columns last week. The correspondent who forwarded the paragraph must have been mis-informed.

Canon W. J. Huggill died at Uralla, N.S.W., last Sunday, at the age of 84 years. He was Vicar of Uralla for a quarter of a century, and retired eight years ago. The funeral took place on Monday afternoon, Bishop Cooper conducted the service, being assisted by Rev. G. E. Ure.

Rev. W. J. Hicks, Curate at Quirindi, N.S.W., has been appointed Vicar of Mungindi.

Rev. W. A. and Mrs. Dark are now on their way to Australia, and will arrive early next month. Mr. Dark is the son of Rev. Joseph Dark, of Greenwich, Lane Cove River, Sydney, and is Rector of St. Barnabas', Sheffield. He was formerly Association Secretary of the Colonial and Continental Church Society.

At a meeting of the Standing Committee of the Diocese of Sydney, held last Monday, a resolution was passed expressing great regret at the death of Mr. E. H. Rogers, and deep sympathy with his family. Another resolution of sympathy with Mr. W. Crane, and Mr. J. Kent, who have been seriously ill, was also passed. We regret to hear, as we go to press, that Mr. Crane passed away on Tuesday. His death will be a great loss to the Sydney Diocese.

Mr. John Kent, a member of the Standing Committee of the Sydney Diocese, and Hon. Treasurer of the N.S.W. Church Missionary Association, has been advised by his medical attendant to take a long rest. He intends to leave for England, via Canada, towards the end of June. Mr. and Mrs. Sully will accompany him.

Four things a man must learn to do if he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Henry Van Dyke.

Church of England Homes for Women and Girls

Off Forayth Street, Glebe Point, Sydney. Tel. Glebe 127.

Laundry Work well done at laundry rates. Any quantities. Carter calls.

Lace Making—Maltese, Torchon, Clung and Spanish. Lessons given.

Chair Caning—Chairs Caned from 2/6 each.

Needle Work (Plain or Fancy)—We can give satisfaction.

Curtain Framing a Speciality.

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

promises special attention to Social and Industrial problems, Foreign Missions, the Development of the Church abroad, Historic Faith and new Discoveries and Modern Interpretation of the Bible. It hopes to exercise influence in the Colonies, especially in the fight against Secularism. Sacerdotalism is to be left alone apparently, though this is really at the bottom of all our troubles. Its assertiveness, its superstitions, its dogmatism, all operate against spiritual religion which alone can overcome the evils of life, and avail for the life to come.

The Church Missionary Society.

I expect the C.M.S. figures will reach you by cable. They promise to be well over £500,000. This however includes the special Swanwick contributions for restoring the Society's capital. The increase in the ordinary contributions will not reach the 25 per cent. hoped for, in fact not 10 per cent. Nevertheless, they must evoke much jubilation and thanksgiving. The £100,000 gift is one of the most wonderful experiences the Church has ever had, more so than if the whole amount had come from one donor. That so many persons should have been led to contribute one thousand gifts of one hundred pounds each, either alone or in combination with others, is most remarkable. It will be found that the amounts raised through the Associations are considerably up. Being all against the tide it is therefore the more wonderful. The ecclesiastical current is dead against the spiritual principles represented in the C.M.S., and so is the worldly spirit which so generally prevails.

The Bishop of Uganda.

Bishop Willis leaves for his Diocese on Wednesday, where he will have a month's activity before returning to meet the Consultative Committee which is to adjudicate on Kikuyu and its relative problems. His visit has been a real treat to the home Church. The charm of his manner and personality, the strength of his character, the soundness of his plans, the wisdom of his counsel, and the depth of his spirituality, have combined to reveal in him one of the "foundation men" of his time.

St. James', Piccadilly.

It is much more than curiosity that is awaiting the appointment by the Crown to St. James', Piccadilly, vacant by the death of Canon McCormick. Usually the appointment is made by the Bishop of the Diocese, and Canon McCormick was so appointed by Bishop Creighton in 1900, having been transferred from St. Augustine's, Highbury, previous to which he was Vicar of Hull for twenty years. St. James', Piccadilly, is a sphere of great influence which the Canon had worthily

'STUDY YOUR HEALTH'

Use Gold Medal Milk
Made by NESTLES.

"Vino Sacro"

The Perfect Church Wine.

TURNER & COMPANY, Sole Agents
102, SUSSEX STREET, SYDNEY.

The Call of the World!

The Victorian Church Missionary Association is helping the Australian Church to respond to this call through the 50 Missionaries which it supports. It wants your interest, your prayers, and your gifts to maintain and increase its work.
Secretary: Rev. A. R. Ebbs, Cathedral Buildings, Melbourne.

filled. He was a fine specimen of a man, possessing a sound mind in a sound body. Doubtless all sorts of influences are being brought to bear on the Lord Chancellor in the matter, who, if he can replace the old Rector with one of like parts, will give the greatest satisfaction to those who are anxious to see a fair appointment made.

Laymen's Missionary Movement.

The retirement of Captain Watson from the Secretaryship of the National Laymen's Missionary Movement is a great surprise, though if possible, a greater surprise is the appointment of his successor, Mr. T. R. W. Lunt, Secretary of the Educational Department of the C.M.S., whose position at Salisbury Square was a distinguished one. The National Movement has not made much impression in England so far. The lines of demarcation between the different Churches—Anglican, Presbyterian, Wesleyan, Congregationalist, Baptist, and so on—are very clear, and each has its own well-worked missionary organisation to influence laymen. Laymen are often spoken of as though they were the black sheep of the missionary fold, not always justly. The London Lay Workers' Union claims to have had not less than one hundred of its members sent to the Mission Field, two of whom have reached episcopal rank, while other members have reached positions of influence in the Society's administration. Its work in the parishes and Sunday Schools has had a really profound influence. Similar testimony could be given of other leading cities in the homeland where C.M.S. laymen have united themselves—Birmingham, Manchester, Liverpool, etc.

London Diocesan Conference.

The new London Diocesan Conference is summoned to meet at the Church House, Westminster, on May 6th and 7th, and, it being the first session of a new Conference, there will doubtless be a large muster of members. The total membership is over 600. The Conference, it must be confessed, is rather a useless body, often irritating in its ill-formed conclusions. The majority, as a rule, adopt anything that is officially put forward. It has now some responsibility in the new Diocesan Finance, but very few members understand the subject, so control is very nominal, and the Board of Finance, which consists of 18 members, some of whom are co-opted, is practically an independent body. I understand that notices of motions have been sent in which would suffice to fill the Agenda five times over, and that the Committee had no easy task in selecting the subjects to submit to the Bishop. The episcopal veto is a great factor in this connection. One of the subjects sent forward for sanction or otherwise, is as follows:—"That this Conference is of opinion that the published proposals of the Houses of Convocation for the Revision of the Book of Common Prayer are not calculated to promote the unity of the

Church." This is to be moved by Sir Edward Clarke, if the fates allow.

Memorial to Convocations.

I will next week refer to a Memorial to Convocations promoted jointly by a Committee of London Laymen and the National Church League, directed against both the Ritualism and Rationalism prevalent in the Church. At the last sessions the Convocation changes were agreed to which were frankly favourable to the so-called "Catholic" interpretation of things, and the "Record," in reviewing the subject, headed its leading article, "A Week of Disaster." This Memorial has, therefore, been provoked, and was somewhat vehemently called for from all parts of the country. So far about 20,000 have signed it. Identical documents are being presented both to Canterbury and York.

REV. W. L. LANGLEY.

Rev. W. L. Langley, Rector of St. Stephen's, Newtown, Sydney, who is touring England under the auspices of the Colonial and Continental Church Society, recently addressed a great mass meeting at Bristol, at which the Bishop of Yukon also spoke. In the course of his address, Mr. Langley alluded to the immigration to Australia, and remarked that the problem facing Australia was just a little bit greater than she could manage. The names of the people out there were down on the baptismal registers of the parish Churches of the old country, and he was sure the people at home did not want their kith and kin in Australia to go out to new settlements, the new irrigation areas which were being opened up, without the ministrations of the glorious Gospel of Jesus Christ. He gave an interesting account of the conditions under which Church work is carried on in New South Wales, and said that every penny given to the ministry in the new districts was being spent upon the support of men who were well worthy of support. They were giving their very best to the service of the community and to the spreading of the Kingdom of God. An anonymous donor had that evening given him £80 towards the establishment of the Bush Brotherhood. They wanted £4,000 to establish four Bush Missions—and they wanted it now.

Notes on Books.

Kikuyu Tracts, Longmans, Green & Co. One penny each.

We have received from Messrs. George Robertson & Co. three more copies of the Kikuyu Tracts, which are quite as interesting as those upon which we commented in a previous issue. **The Church in the Mission Field**, by Dr. Eugene Stock, deals directly with the questions raised at Kikuyu. Dr. Gwatkin, in the tract on "Episcopacy," shows plainly that it is not of the "esse," but only of the "bene esse" of the Church, and the Bishop of Down deals in a very liberal spirit with the important question, **What is the Church?**

Read not to contradict nor to confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others swallowed, and some few to be chewed and digested—that is, some books are to be read only in parts, others to be read not curiously, and some few are to be read wholly and with diligence and attention.—Lord Bacon.

Communion Tables, Pulpits, Reading Desks, Baptism Fonts, Chancel Chairs and Seats, etc.
Send for Illustrated Catalogue.

J. F. NUNAN,
326 Elizabeth St.,
Melbourne.

The largest and best appointed Factory in the Southern Hemisphere. Metal Pipe Manufacturers, Voicer and Tuner. Patentee of Pneumatic Improvements.

Telephone—Hawthorn 275.

Church Furniture.
ORGAN BUILDER.

F. TAYLOR, 243 Burwood Road, Hawthorn.

Correspondence (cont.)

The Communion Cup.

To the Editor, "Church Record."

Sir,—Having read the Rev. Langford Smith's letter, please permit me a few lines in reply. Firstly, it is more than a medical or sanitary question, and therefore cannot be settled by the dictum of doctors. Secondly, it implies that Jesus, Who established the Ordinance, did not know how to regulate the observance; that He gave it to us without knowing its effect on human bodies, however good it might be for human souls. If such is the case, I fear we cannot regard Him as an Omnipotent, and perfect Saviour. Thirdly, it implies that while God gives us this Sacrament, He suffers it to become contaminated and therefore unholy, though at the same time commanding, "This do in remembrance of Me." It was at the feast of the Passover, just before Christ's arrest, that He instituted the Lord's Supper, and at that Passover feast both a common dish and a common cup were used (See St. Mark, xiv.), without it being considered unclean, or a breach of etiquette. The words, "He that dipeth his hand with Me in the dish," and also the words, "Drink ye all (everyone) of this," show this conclusively. But nowadays a man must not kiss his wife, nor a mother her baby, for fear of microbes injuring their health, as the result of such contact. A well-known clergyman once said that for fifty years he had celebrated the Communion, and it was his duty to drink what was left in the cup, but he enjoyed excellent health.

In the course of a long life I have never heard of a case of infection, and I challenge anyone to produce a well-authenticated case of such. Another objection to the separate cup is this. As many as 50 or 100 cups may be required, and unless a careful count of communicants is first made, a large margin may remain unused, and the celebrant must drink what is left. Again, if, as is sure to be the case, all the cups are washed in the same basin, the cups may be contaminated for further use. The service is unduly prolonged also, and with so many cups, there is always danger of an upset or breakage. But to some people the word "microbe" is almost as terrifying as the words "boo-man" used to be in our infant days.

R. ANDERSON.

Albert Street, Petersham.

The Editor, "Church Record."

Sir,—I have read with interest the letter of Rev. S. E. Langford Smith, practically condemning the use of the common cup. If his contention—viz., "that the risk of infection by means of the common cup is a very real one"—is correct, then what becomes of the faith of the participants? If the feast of the Communion is merely another means of disseminating disease, then one's faith in the

NOCK & KIRBY'S

"The Home of Noted Low Prices."

Everybody's Store to buy something or other—which means it's a good place to travel to, with "Value Received" at the end of every trip.

The store folk come to when they're wanting **TOOLS OF TRADE, BUILDING a house, FURNISHING a home, fixing up a GARDEN, "doin' a bit of paintin'!"** going for a **TRIP** to anywhere, or seeking something good and cheap in **HOUSEHOLD DRAPERY and MEN'S MERCERY.**

NOCK & KIRBY LTD.

"The Home of Noted Low Prices for General Hardware and Drapery,"
188, 190, 192, 194, 196a GEORGE STREET
(Near Circular Quay) SYDNEY.

Sacrament will to a large extent be destroyed. Clergymen are regarded as probably the best lives from an insurance point of view, and if danger of infection existed, surely they would suffer, but I have heard of no evidence which shows that they have so suffered. Again, the Church is not the only body which uses the common cup for a rite somewhat similar, but so far I know of no desire on the part of organisations other than the Church to take away the common cup.

Not long since I was informed that a Communicant partook of the bread, but because someone near had a cough, the participant refrained from finishing the rite. An example such as this makes one feel that our faith has gone. Furthermore, where the cup is not common, what becomes of the balance of the wine not used? Is the position of the clergyman better or worse? Still, furthermore, if there are 100 communicants, does it mean 100 cups?

J. A. I. PERRY.

"Be Holy; It's Cheap."

To the Editor, "Church Record."

Dear Sir,—In the Undergraduate's procession last Saturday morning in Sydney, whilst there were some clever representations of various kinds, one especially displayed such bad taste, that I feel compelled to record my protest against it.

A lorry loaded with individuals, representing ministers of the Gospel, formed part of the procession, and one of these young gentlemen stood at the side of the conveyance addressing the crowd with the mocking expression that he hoped all these to whom he spoke were "Sayed." Alongside him was a placard exhorting all and sundry to "Be holy; it's cheap."

There are not a few people in this world whose intelligence is quite equal to that possessed by these young men, who are ready to face the ridicule of such distinguished critics, and believe that the statement in the Word of God is true, that "we must all appear before the Judgment Seat of Christ."

Let them bear in mind also that when that solemn moment arrives, they will not be surrounded and supported by a more or less admiring crowd, but will have to individually account for their actions, and in the Eternity to follow they will realise the meaning that lies behind the words from our Saviour's own lips, "Whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven."

Apart from this, is it cheap to be holy? Let the blood of the martyrs of the past rise up in condemnation of this idea. What about the Missionaries, who leave their homes, friends, and loved ones, to go out into fever-laden districts to work, often amongst cannibals, or can we forget those who have been burnt at the stake, and in other ways suffered torture, because they would not renounce their religious convictions.

It does seem a strange thing that there are those to be found who will use the intelligence that God has given them, to invent various methods for sneering at all movements that are directed towards the purification and uplifting of our national life. Surely the efforts put forth which may tend to lead others into the same state of mind, must place upon those concerned a solemn responsibility in the last great Day when all our lives and stewardship shall be brought into judgment.

BELIEVER.

Appeal for the Church Homes, Clebe.

(To the Editor, "Church Record.")

Sir,—In connection with the appeal which has been made to the mothers of the Diocese

of Sydney to provide a Country Home for the children of the above Homes, a friend has promised £50 if nine others will give the same amount. Now, who will come to the "help of the Lord against the mighty?" Surely there are many of our church people who will be only too willing to make an offering to God for past mercies received, and so give of their abundance. Christ commands us to bring the little children to Him, and in what nobler way could this be done than in providing this Country Home for little "homeless" ones?

"He that giveth to the poor, lendeth to the Lord."

MARY M. HUDSON,
Secretary, Country Home.

The Rectory, Hurstville.

Election of Churchwardens.

(To the Editor, "Church Record.")

Sir,—Will you answer me the following question through your valuable journal? In a certain parish there are two churches, St. — and a Mission Church. A vacancy has occurred for a churchwarden. I desire to propose as a candidate a gentleman who regularly attends Divine worship at the Mission Church, and he is also a member of the Church Committee (elected at the last Easter Vestry Meeting). He also takes Communion at the principal Church, but does not attend ordinary services there. Is he eligible to take the office of churchwarden?

SUBSCRIBER.

(Yes; he would be eligible to take the office of churchwarden, but he would have to resign his (separate) membership of the Church Committee.—Ed.)

[Other letters are held over.—Ed.]

The Church in Australasia.

NEW SOUTH WALES.

Empire Day.

Empire Day was well observed in Sydney. At St. Andrew's Cathedral 300 Boy Scouts attended the morning service, having assembled in Hyde Park and marched to the Cathedral. The Archbishop preached from Deut. iv., 7-9, and after dealing in detail with the greatness of the British Empire, he concluded by saying that our great need is threefold: We want men of courage, men of truth, and men of self-sacrifice. At the afternoon service about 350 soldiers were present, and the hymns were accompanied by the massed bands of the Artillery and Infantry. The Dean was the preacher, speaking of the great privileges of Empire, and reminding his hearers that we can retain the blessings we have won only by the exercise of the same national virtues by which we have won them. In the evening Dr. E. Digges La Touche occupied the pulpit, and strongly asserted the right of Ulster to remain as a part of the United Kingdom. There were large congregations at all the services. Similar Empire services were held at the Churches throughout the city and suburbs.

St. Andrew's, Summer Hill.

The anniversary of St. Andrew's, Summer Hill, was celebrated last Sunday, this being the first anniversary since the Church was free of debt and was consecrated. Rev. H. S. Begbie, Rector of All Soul's, Leichhardt, preached in the morning, and the Dean of Sydney at night. The congregations were very large.

(Continued on page 9.)

Printing! Printing!

If you want a Good, Cheap, Quick, Job,
Phone "Brighton 465," or drop a line to

J. F. LEWIN, 21 Elm Grove, Brighton

and he will submit samples of Up-to-date Work,
and quote most reasonable prices.

Under Vice-Royal
Patronage



Tel. 4888.

JOHN ROSIER,

Orthopaedic Institute (Library side)

246 Swanston St., Melbourne.

FOOT SPECIALIST, CHIROPODIST AND SURGICAL BOOTMAKER.

Perfect Feet Preserved in their Pristine Beauty.

The human foot treated on only Scientific and natural process. Suffering Relieved while maintaining the Shape and hiding deformity. See Testimonial—proof undoubted. Corns, Bunions, Ingrowing Toe Nails Treated with Utmost Safety and the Most Delicate Touch.

Established 1888

ARE YOU FAIR TO YOURSELF?

YOU begin to look old, with those grey and faded hairs, always so conspicuous. A bottle of the world-famed



Lockyer's Hair Restorer, 1/6

gives health to the Hair and restores the natural colour. It cleanses the scalp; is the most perfect Hair Dressing. **DON'T LOOK OLD.**

W. McNabb, & Co.,

— TAILORS —

Corner Victoria and Hayward Sts.,
Established 33 years. North Melbourne.
Fit, Style and Workmanship Guaranteed.
Patterns Posted to Any Address.

Telephone 1857.

M. O'KEEFFE,

Baker, Pastrycook and Confectioner.

Cakes made to Order. Supplier to C.E.M.S. Tea Rooms.
Broad delivered in all Suburbs.

182 Victoria Street, North Melbourne.



And has successfully cured:—

Liver and Kidney	Nervous Disorders
Diseases	Growths
Tumours	Rheumatism
Call Stones	Skin Diseases
Indigestion	Chest Troubles, &c.

You need suffer no longer. Because Vitadatio will speedily overcome your ailments and give you new health, new strength, new vitality, and new life. Vitadatio is a Tonic, a Restorative, a Blood-maker and a nerve Food. As a Tonic, it "tones up," stimulates and invigorates the system when you are "run down." As a Restorative it revives your flagging energies and creates new strength. As a Blood-maker, it surcharges your whole system with a wealth of new, rich blood. As a Nerve Food it invigorates, rejuvenates and nourishes your worn-out nerves and gives them new life. Therefore when you take Vitadatio you obtain its four-fold benefits—all at once.

Vitadatio is sold by Chemists and Stores
5/6 and 3/6 per bottle.

FREE ADVICE and the fullest particulars
and testimonials given from

S. A. PALMER,

439 Flinders Lane, Melbourne, Vic.

JAMES SANDY & CO., LIMITED.

WALL PAPER SPECIALISTS.

(Established 1853.)

New Designs arriving weekly. Artistic Friezes. Beautiful Colourings in Wall Papers, with Picture Mouldings to match. Large Stock of Anaglypta Ceilings.

Showrooms: 326 & 328 George Street, Sydney.

Patterns sent on Application.

EDITORIAL NOTICES

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

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

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

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney. Telephone City 1887.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

TERMS OF SUBSCRIPTION (in advance).

In Australasia ... 5s. 6d. per annum (post free).
Beyond Australasia ... 8s. 6d. per annum (post free).

ADVERTISEMENTS.

Small Advertisements (prepaid).
Per insertion—10 words, 1s. One penny for each additional word.

Standing Advertisements.

Rates will be quoted by the Manager on application.

The Church Record.

MAY 29, 1914.

MIRACLES AND THE MIRACULOUS.

Nothing escapes criticism now-a-days. There is no belief, however sacred, no institution however venerable, no tradition however hoary, no opinion however widespread, no fact however well established, no ideal however noble, which has escaped attack or evaded discussion. Everything at some time or other has been called in question.

There is no harm in this kind of thing provided that it arises from a genuine zeal for knowledge. In fact it is the primary condition of progress, and is infinitely preferable to the lazy acquiescence of indifference. It is a good thing for Christians to be ready to give account of their beliefs, and to be able to set forth reasons for the hope that is in them. They are told as much in the Holy Scriptures. Christians have nothing to fear from criticism of the right sort. They ought to welcome it, if only as a sign of interest.

But it is not only Christianity that is being constantly called to account. Nothing is more remarkable than the change of temper which has come over men of science during the last thirty years. This is exemplified in the modern attitude of many leading scientific investigators to miracles and the miraculous. The typical man of science of that day, for example Huxley or Tyndall, was a bitter opponent of current Christianity. To-day much of that bitterness has departed, and sympathy is expressed in unexpected quarters.

Thirty years ago the facts that came under the purview of the ordinary scientific investigators were regarded as the only realities. Anything outside their immediate range of observation was regarded as merely speculative and devoid of practical importance. The phenomena of physical science constituted a self-contained and self-sufficient universe. It was really a resurrection of Deism, with God further off than before. The universe was conceived as a complex of continuous, and self-acting sequences. Personality, will, emotion, the finer feelings, even reason and conscience, were summarily described as the reactions

of blind material forces without any satisfactory attempt to explain them further. In fact they were not seriously investigated at all, as they could not be dissected or decomposed in a laboratory.

The man in the street, when he saw what was going on and being moreover impressed by the rapid and wonderful applications of scientific discoveries to commercial and industrial processes, asked no questions, but swallowed not only the ascertained facts, but also the premature and undigested theories of scientists, who attempted to play the parts of philosopher and theologian at the same time. He gave his verdict in favour of the obvious and tangible without further thought, and a wave of materialistic theory swept over the half-educated, and finally penetrated through all classes of society. Miracles and the miraculous were relegated to the limbo of worn out superstitions, and the foundations of religious belief and practice seemed to have been cut away. To the man in the street miracles appeared impossible. Attempts were made again and again to evolve a non-miraculous Christianity.

To-day all is changed. Further investigation and more mature thought revealed the fact that materialism failed to explain many things. Scientists found that they had only covered but a very small portion of the illimitable field of fact. Miracles were not impossible and they might even be probable. The position of Paley, namely that the question of the miraculous must be decided by evidence, and not by a priori assumptions, reasserted itself. The probability of a spiritual interpretation of the universe forced itself upon earnest seekers after truth. The scientific temper which had appeared to be the enemy of revealed religion became its best ally.

Moreover, scientific theories had to undergo considerable revision and modifications. The Darwinian theory of evolution was attacked by other investigators. The indivisible atom was proved to contain infinite possibilities of subdivision. The materialistic view of the universe was found utterly inadequate. The parable of the rose bush illustrates this point. The botanist might dissect and classify, the chemist might resolve the component elements, but they had not completed the fact of the rose bush. They had to learn the lesson of what the rose bush is to a little child, to whom the fragrant flower is given. They could not explain the joy that lights the face of the sick person at the sight of the sweet blossoms in their fresh beauty. The scientist had undoubtedly increased our information about the rose, but he had not explained the miracle of its beauty and sweetness. He had not even explained why people should bother about roses at all.

There was a renaissance of wonder. To the plain man the rose bush is not a catalogue of dry facts or the resultant of blind forces. It is a thing of beauty and joy for ever. It is something which brightens his outlook upon life, and causes him to lift his heart in thanksgiving to God. It makes him sing with the psalmist, "The heavens are telling the glory of God and the firmament sheweth His handywork." Nature speaks of Nature's God, "O let your songs be of Him, and praise Him and let your talking be of all His wondrous works." This is the new

temper that has invaded even the laboratory and the dissecting room. It is reflected in the philosophic tendencies of the age. The spiritual is regaining its rightful supremacy over the material view of the world. Miracles are no longer impossible. They are even probable. They are the results of spiritual antecedents, the working of mind upon the matter or upon other minds. Mind itself is the great miracle.

The modern theory of evolution recognises that development has not been continuously progressive, that there have been well-marked stages at which new departures were made. Such a stage was the appearance of life. Another stage was the appearance of consciousness. The Incarnation is another stage, the climax, the fullness of time. At each of these stages something happened which had never occurred before, in other words, a miracle. As the late Dr. Bigg well says: "Every degree of revelation or inspiration or discovery is miraculous. Where did Newton's *Principia* come from? You may say that the mind of the great mathematician was brought into contact with the mind that dwells in Nature; and this is surely a miracle. Or, if you say that there is no mind in Nature, and that what we call the mind of man is a product of Nature able to understand and even to regulate the cosmic process out of which it came to be, is not this even yet more miraculous? We talk lightly of new knowledge, but God says, 'Behold I make all things new'."

Miracles are no longer impossible, they are even probable. Their alleged occurrence is a question to be decided by two groups of considerations, first the evidence, and secondly the purposes served by them. There are critical periods of history when miracles may be expected to happen.

Think of what our Lord has done for the world. Think of the problem of man's sin, of the redemption of the world, of the vindication of the righteousness of God, of the proclamation of the love of God. A non-miraculous Christianity is a contradiction in terms. A miraculous Gospel is justified by evidence and purpose. Jesus Christ is a unique Personality for above any other that has appeared in history. He is beyond the power of man to invent. We may expect so transcendent a Person to perform works which are true miracles, the finger of God manifestly at work among men. For the miracles of our Lord we have the best of evidence. No writings have been so mercilessly criticised as the Holy Scriptures. No writings have come out so triumphantly through the tests. The fact of Christ is the most decisively attested event in history, and this fact is a miraculous fact. It is uniquely so. It cannot be explained away. The only explanation is that it happened. The facts of our Lord's life, His teaching, His work, His death, and His resurrection are splendidly unique. They stand out also as even more splendidly true. The New Testament records have been subjected to the severest cross-examination, but their veracity is unshakable. The evidence shows that our Lord's life and ministry were characterised by events described as miraculous. This evidence is complex, but its purport is clear. A selection of actual miracles is described. The narrative is built upon and implies miraculous powers. Attempts to con-

struct a non-miraculous Christianity have failed. The same miraculous power existed in the Church in its earliest age, as we might reasonably infer from the critical nature of the period.

When the records of our Lord's miracles are examined they reveal the fact that His mighty works are in accord with His nature and His purpose in coming into the world. They are spontaneous, arising naturally out of the circumstances in which He found Himself. They are instinct with high moral purpose, and were never ends in themselves. They are part of His Spiritual work. He sternly refused to be drawn into thaumaturgic display. He exercised strong restraint in the use of supernatural power. Never did He use it for His personal ease, gratification, or convenience. Nothing was done by extraordinary, which could be done by ordinary, means. His miracles spring out of His innermost nature, and are marked by moral dignity and congruity with His unique and exclusive spiritual power. Helpfulness to mankind was the abiding characteristic of our Lord's miracles. They were outward and visible signs of the love of God which He uniquely revealed to man. They were always morally conditioned, and arose out of the need of man, and that Divine impulse which moved Him to suffer and to die and to rise again for our salvation.

To sum up; miracles and the miraculous cannot be cut out of the Gospel. There is no such thing as a non-miraculous Christianity. The New Testament is an unimpeachable witness to the reality of miracles and the miraculous as part and parcel of the revelation of God to man. History adds its testimony to that of Holy Scripture, and this testimony is verified by the moral miracle of conversion, and by the daily miracle that happens to every sincere Christian, the answer of a living God to our repentance and faith, to our adoration and thanksgiving.

The Church in Australasia (cont.)

A Church without Pew Rents.

St. Luke's, Mosman, was formed into a separate parish five years ago, when the Rev. F. W. Reeve was inducted as first Rector. As soon as the School-Church was built it was decided to work the parish without leasing any portion of the Church to those who, by the accident of wealth, were in a position to pay for a pew. The result has certainly not been a failure. The Easter statement of accounts shows that without any extra parochial help the parish has been able to pay a stipend of £350 and provide a suitable residence. In addition to paying all interest due, it has reduced the debt on the property, £230. It has taken a deep interest in missionary work; for two years it paid half the salary of a missionary, and last year undertook the entire support at a cost of £110, of Miss K. Miller, who is working in German East Africa. New Guinea, Yarrabah, the Mitchell River, the Roper River, and Melanesia have been assisted to the extent of £26, the Home Mission Society £17, and other Diocesan objects £26.

In proportion to increased amounts given to objects outside the parish, the revenue of the Church has increased year by year. The offertories last year amounted to £527. A new pipe organ has just been erected, two-thirds of the cost having been already subscribed.

Five years ago the parish contained 250 Church of England families; now there are 400.

Convention at Chatswood.

The 9th Annual Holiday Convention for the deepening of the spiritual life, will be held at St. Paul's, Chatswood, on Monday, June 8.

The Holy Communion will be celebrated at 8 a.m. The Convention will be divided into three sessions, 10.30 to 12.30, 2 to 3.30, 4.15 to 5.15. "Hymns of Consecration and Faith" will be used. Trains leave Milson's Point at 9.40 a.m., and thereafter half-hourly. Steamers leave Circular Quay ten minutes earlier. All are invited. Boiling water will be provided.

Penrith.

At St. Stephen's, Penrith, good progress is being made. Last Sunday will long be remembered, for the seating accommodation was inadequate for the congregations, both morning and evening. The Mayor and Aldermen, and about 80 officers and men of the Light Horse, Infantry, and Cadets, were present in the morning, and at night representatives from nearly all the lodges in the town attended the service. The Rector, Rev. M. Hinsby, preached at both services sermons suitable to Empire Day.

St. Thomas', Balmain West.

The 40th anniversary of St. Thomas', Balmain West, was celebrated last Sunday. Rev. J. F. Done, Rector of Holy Trinity, Miller's Point, preached at the evening service. He was present at the dedication of the Church by Bishop Barker, on May 24, 1874. The district was then nearly all bush, being part of the parish of St. Mary's, Balmain, where Rev. Henry Langley, afterwards the first Bishop of Bendigo, was Rector. The Church now stands in the midst of a dense population.

St. Clement's, Mosman.

Seldom has a large choir had to face such a set of unforeseen circumstances at St. Clement's, Mosman, experienced on Ascension Day. Gounod's "Redemption," part II, was the oratorio advertised, and it looked at the last moment as if it was destined to be postponed. Not only was the weather decidedly inclement, but it affected the fine organ, and a piano had to be requisitioned. One of the principals also (Miss Muriel Barton) was delayed on the road from Bathurst, and her place had to be filled by Mrs. Arthur Massey, who proved an able substitute. The other principals included Dr. Crouch (tenor), and Mr. Lou. Walters, who gave most effective renderings of their parts. The beautiful choruses were admirably rendered by a large choir, under the able conductorship of Mr. Arthur Massey.

St. Paul's College Commemoration.

The Annual Commemoration of St. Paul's College took place on Ascension Day. Although the weather was wet, the attendance was large. The meeting was held in the College Hall; the Warden, Dr. Radford, presided, and delivered an address showing that the College had passed through a most satisfactory year. There were 41 students in residence. Twenty-three out of twenty-five men had passed their University Examinations, and of these twelve men obtained eighteen distinctions between them. Dr. Radford made a strong appeal for the extension of the College buildings to accommodate twelve more students. For this an extra £1,000 would be needed at once.

If you are not already a subscriber, please send this Order, with remittance, to our Manager.

If you are a subscriber, kindly show the paper to a friend and ask him to order it.

ORDER FORM.

To MR. L. LEPLASTRIER,

64 PITT STREET,

SYDNEY.

Dear Sir,

Please send me "The Church Record" by post, for which I enclose Postal Notes value 7s. 6d. (or 3s. 3d.) being subscription for one year (or six months) in advance.

Yours faithfully,

Name and Address:

(Rev., Mr., Mrs., or Miss)

Date, 191

*8/8 to places outside Australasia.

WHAT THE WORKS ARE TO WATCH
CARPENTER
THE ACTION IS TO AN ORGAN.
REGISTERED IN U.S. PATENT OFFICE

CARPENTER ORGANS
Excellent for Tone and Durability.
Cash or Easy Terms Catalogue Free.
W. H. GLEN & CO.
272 Collins St., Melbourne,
Ballarat and Bendigo.

was conducted in the evening without any other service. Owing to the inclement weather the congregation was small, but the greater number of them communicated. It is the first time that this plan has been tried, and it will probably be repeated in subsequent years.

St. Ann's, Ryde.

Miss Nellie Foulcher who has been connected with St. Ann's Church, Ryde, has been presented with a gold watch and a muff chain, and an address from the children of the Sunday School, in appreciation of her work.

Church Missionary Association.

Miss B. L. Hassall, who arrived from Palestine on May 7, will spend a short furlough of five months in Sydney. Miss Hassall had a month in Europe prior to coming to Australia. She is very well in health and reports a year of marked blessing on the work at Nablous.

Miss Newton, who is in Tasmania, is slowly improving in health and hopes the complete rest will fully restore her.

Rev. E. C. Gore writes hopefully of his work amongst the Azandis and asks for continued prayer.

Mr. Doulton has just completed a most successful itinerant trip to some of the outstations and had been much encouraged.

Miss Pownall is making good progress with the language, and is successfully carrying on the medical work at Lieng Kong during Miss Marshall's absence.

Dr. and Mrs. Matthews are finding many openings at Kien-ning and the attendance at the Women's Hospital is increasing.

Recent letters from Rev. G. Brown tell of great encouragement in the work at Hyderabad, and Mrs. Brown was feeling stronger and able to be about.

Rev. O. J. and Mrs. Kimberley, from the New Zealand C.M.A., have been in Sydney for a few weeks on holiday. The C.M.A. in the Dominion has made great progress during the past year, and great preparations are now being made for a Missionary Exhibition to be held at the time of the Marsden Centenary.

GOULBURN.

"The Southern Churchman."

The May number of the "Southern Churchman" is a jubilee number, and contains excellent portraits of the late Bishops Thomas and Chalmers, and of Bishop Barlow, also of Canon McDonnell, the Organising Secretary of the Church Society. It publishes a full report of the Jubilee Celebrations of the Church Society. During the year, 1913, the income of the Society from all sources amounted to £3,062 2s. This included the profits from the sale of the Goulburn Cookery Book, which amounted to £260 4s. 8d. The total amount received from the sale of this popular book up to March 31, reached £2025 8s. 2d.

New Rectory.

The Council of St. Saviour's Cathedral, Goulburn, has accepted a tender by Mr. Gould, builder, Goulburn, for the erection of a stone and brick Rectory on the Cathedral grounds, for the Incumbent's residence.

Adaminaby.

The old Church building at Adaminaby has been renovated. The old shingles have been pulled off, galvanised iron replaced, plaster and paint have been applied to the walls, and the whole building put into good repair.

MILK THAT IS USED IN THE HOSPITALS MUST BE GOOD

"FRESH FOOD" MILK is supplied to all the leading Hospitals and Government Institutions. It is the purest and most wholesome Milk obtainable.

Our carts deliver twice daily in all Suburbs.

THE N.S.W. FRESH FOOD AND ICE CO. LTD.,

25 HARBOUR STREET, SYDNEY.

J. C. WILL, LADIES' and GENT'S TAILOR.

Twenty Years with Bowley & Sons, Flinders Street, City. Cut and Fitting Garments a Speciality. A Trial Solicited.

386 BURNLEY STREET, BURNLEY, VICTORIA.

BATHURST.

The Bishop's Letter.

In the "Church News" the Bishop says that after careful investigation the Council of the Diocese feel that an irreducible minimum of £991 is required for Home Mission work in the coming year. Of this amount the Colonial and Continental Society have promised £240.

On Friday, June 5, the Bishop hopes to ordain Rev. F. J. Sharp, B.A., to the priesthood, and Mr. J. C. Ramsay to the diaconate in Holy Trinity Church, Dubbo.

Towards the balance of £200 required to complete the Diocesan Offices the Bishop has received £150.

Bishopric Endowment Fund.

A sum of £4,774 17s. 3d. is the result to date of the campaign being conducted by Rev. T. D. Dunstan on behalf of the Bathurst Bishopric and General Endowment Fund.

RIVERINA.

Tocumwal.

On Sunday, May 17th, Rev. John Verso, Rector of Tocumwal, unveiled a pulpit in St. Alban's Church, erected by the parishioners as a memorial to the late William Edward Meek, who for many years was an earnest worker, and apart from his sustained interest in Church matters, gave generous support to every worthy movement in the town. Archdeacon Pritchard, organising secretary for the Riverina Diocese, who was visiting the parish, preached in St. Alban's Church both morning and evening.

GRAFTON.

"Diocesan Chronicle."

The first number of the "Grafton Diocesan Chronicle" has been published. It is the official organ of the Lord Bishop of Grafton. In size and shape it is somewhat similar to the "Sydney Diocesan Magazine." A large portion of this issue is devoted to the events which were associated with the enthronement of Bishop Druitt, and there are several illustrations. The Bishop writes a letter to his Diocese, in which he says:—

"It is an inspiring task to which God has called us all—to lay the foundations of and to set the ideals of a new Diocese. From His hand we have received, as it were, a clean white sheet, on which to write our record. May we all be kept by the restraining, guiding influence of His gracious Spirit from writing upon it anything which shall cause us shame hereafter or bring sorrow and hopeful dependence upon His strength let us face the tasks and problems of the future, as 'Fellow-workers with Him.'"

We wish the "Chronicle" every success.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Empire Day.

Empire Day occurring this year on a Sunday was celebrated by special patriotic services in most of the Melbourne churches. The State Governor attended morning service at St. John's, East Malvern. Canon Godby preached, and special music was rendered by the choir. The Mayor and Councillors, Cadets and Scouts, attended a pat-

REV. A. J. H. PRIEST is available for Sunday Services. "Tennyson," Glebe Point. Tel. Glebe 924.

MR. H. A. B. R. I. M., General Cabinet Maker, 348 and 427 Brunswick St., Fitzroy, Victoria. Take particular notice of Harris' four strong points, which are as follows—1st. Latest Design; 2nd. Finest Quality; 3rd. Best Workmanship; 4th. Lowest Price. All Orders punctually attended to.

Tel. Central 4908.

W. H. Webb,

Architect & Sworn Valuator

(Under Transfer of Land Statute, 1890).

Union Trustee Building,

331 Collins Street, Melbourne.

Tel. Canterbury Ex. 153

F. Cathcart,

Late C. H. Peacock.

Family & Dispensing Chemist.

The Block Pharmacy,
C/r Maling Rd. & Bryson St.
Canterbury, Victoria.

Convalescent and Invalid Home

"Belgrave"

An Ideal Home for Convalescent and Mid-wifery Patients. Large Spacious Grounds. Beautifully Situated. Efficient Staff. Nurses kept. Terms and particulars. Nurse Phillips. Telephone 103 Oakleigh.

Cr. Belgrave & Dandenong Rd.,
Murrumbidgee, Victoria.

RELIGIOUS LITERATURE,
Sunday School Requisites,
Prize Books, Prayer Books
and Hymn Books for all Churches
and Schools. Bibles, all sizes
and prices. High-class Fiction.

CHAS. C. MIHELL,

Bible House, 242 Pitt Street, Sydney.

Depot, British and Foreign Bible Society.

261 Lennox St., Richmond.

P. W. STRICKLAND,

Baker and Pastrycook.

Birthday and Wedding Cakes made to order.
Picnics and Socials catered for.

J. M. MORRIS,

Watchmaker, Jeweller, Optician,

Union Rd., Surrey Hills (close Railway Station).

I make a Specialty in the Repairing of Watches, Clocks, Jewellery, etc. Eyesight Tested Free. Spectacles to suit all sights. Workmanship Guaranteed. A Trial Solicited.

For Engagement and Wedding Rings go to—

W. A. O'BRIEN, Manufacturing Jeweller.

Phone—Central 2802.

Watches and Clocks Repaired.

243 SWAN STREET, RICHMOND, VICTORIA.

(Next Swan Hotel.)

TASMANIA.

(From Our Own Correspondent.)

Appointment to Bellerine.

An appointment has at last been made to the important parish of Bellerine, rendered vacant by the resignation of the Rev. F. B. Sharland, B.A. The new rector is the Rev. F. S. Wall, M.A., of Blackall, in the Diocese of Rockhampton, where he has been working for the past five years, having just previously married a Hobart lady. Mr. Wall graduated at Keble College, Oxford, in 1898, and before coming to Australia, had experience in London and Kent. We offer him a warm welcome to this important and difficult post—important because Bellerine is fast becoming the North Shore of Hobart; difficult because of the area to be covered, and the many centres to be worked, the need being rather for a staff of men than for only one clergyman. The parish runs north and south for no small distance, and inland till it joins Richmond, where the Rev. A. Gamble is making steady and good progress in his new sphere.

St. James' Pro-Cathedral.

Excellent congregations have assembled at the old Church since it was opened for service on its new site. It is likely that the Missioner on his arrival will find a congregation ready to aid him in his great enterprise.

C.E.M.S. Forward Movement.

The Victorian C.E.M.S. is in a state of great activity. Eleven men have been enrolled at the Hostel, East Melbourne, while the £400 debt incurred in opening the Hostel, £300 is in sight. Strong efforts are being made to raise the final £100. It has been decided to distribute the work of the society throughout several new departments. Special city and Hostel departments already exist. To these will be added departments controlling boys' work, missionary work and open air work. It is hoped to place a man in charge of each department who has shown an inclination to specialise in that particular direction.

The Sunday afternoon services on the Yarra Bank have been most successful. On Sunday week plenty of questions were put by the bystanders, but Rev. A. B. Tress and Rev. H. T. Langley proved quite equal to the occasion. But the difficulty is how to deal with the man who interjects simply to hear his own voice. Some of the questions were reasonable, others were evidently put for the purpose of upsetting the preacher, if that were possible.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Ascension Day.

Ascension Day was duly observed in the Brisbane Churches. At the Cathedral there were three celebrations of the Holy Communion, the last being choral. At Morning Prayer (10.40) the nave was well filled with children; this included the Cathedral Boys' School and the Brisbane High School, the latter has always asked for a special service on this day. The school is a private venture, and is rapidly increasing its influence and numbers. Miss Harker is the principal. In the Gymnasium, at 3, Dr. Headlam gave his lecture to an overflowing audience, representative of all the various denominations. Dr. Youngman, a veteran minister of the Methodist Church, proposed the vote of thanks, not only to the gifted lecturer, but to the Archdeacon, for his invitation. At night the Doctor preached in the Cathedral. We appreciated his kind visit.

He that cannot forgive others breaks the bridge over which he must pass himself, for every man hath need to be forgiven.—E. Herbert.

PROTESTANT CHURCH OF ENGLAND UNION. The 16th Annual Meeting will be held at St. Barnabas' Hall, George Street West, on Tuesday, June 2nd, at 8 p.m. Addresses will be delivered by Revs. R. Nelson Howard, Canon Archdall, W. H. H. Yarrington, C. C. Dunstan, and others. A cordial invitation is extended to all our Church people to attend.

CAULFIELD GRAMMAR SCHOOL

EAST ST. KILDA.

Patron THE LORD BISHOP OF GIPPSLAND.

Staff.—Head Master, W. M. Buntine, M.A.; Classical Master, J. S. Taylor, B.A.; Commercial Master, A. Astley, B.A.; Science Master, R. W. P. McCullough, B.Sc.; F. H. Archer, M.A., Dip. Ed., and other Resident Masters.

DAY AND BOARDING SCHOOL FOR BOYS.

Pupils prepared for the University and for Agricultural and Commercial Life.

Illustrated Prospectus will be sent on application to the Head Master.

HARRIS & CO. TEAMEN AND COFFEE ROASTERS

27 THE STRAND, SYDNEY.

We cater especially for lovers of fine Tea and Coffee.

ORGAN-7 Guineas

TERRILL, 160 George St. West.

Work resumed
FEBRUARY 2ND.

Correspondence
a Speciality.

Miss I. Sims, B.A.

Coach for University and
Public Examinations.

Flinders Buildings (No. 21, First Floor)

312 Flinders Street, Melbourne.

A. L. Nugent,

Austral Motors, Cycles & Sports Depot

First-class Bicycles kept in stock. Prices to suit all customers. Repairing done. Motor Cycles a Speciality. A Trial Solicited.

Free Gift Gramophone.

346 BURWOOD ROAD, near GLENFERRIE ROAD, VICTORIA.

Next Commercial Bank.

WILLIAM ANDREWS PRINTING CO. LTD.

Printers
Bookbinders
Stationers
Account Book Makers

236 CASTLEREAGH ST., SYDNEY
Opposite Fire Station.

TEL. Windsor 662.

"Bentham"

Private Hospital.

Medical and Maternity Cases.

Nurse M. Kennedy,
366 Church St.,
Richmond Hill.

Fees strictly
moderate on
application.

Hudson & Keen,

Tankmakers and General Plumbers,

White Horse Road, Box Hill,
Victoria.

Gas, Water and Bells Fixed, Pumps Supplied and Fixed, Iron Spouting, Down Pipes, Ridging, Water Pipes and Fittings, Patent Rolled Edge Baths, Troughs and Sinks Stocked.

MISS HILL,

Nauheim Massage
Institute.

128 Russell Street Opposite
King's Theatre.
MELBOURNE.

Ladies and Gentlemen treated for all kinds of Muscular and Nervous Complaints, Sciatica, Rheumatism, Neurasthenia, Neuritis, &c.

Commemoration of Moore Theological College.

The Annual Commemoration of Moore Theological College, Sydney, was celebrated on Tuesday afternoon, May 26th, in the Hall of the Deaf and Dumb Institute, the Archbishop presiding. The Hall was well filled with a large and influential gathering.

Principal Davies submitted the report showing that steady progress had been made during the year. The College is full to overflowing, and more accommodation is needed. Nearly 50 persons altogether have been receiving instruction. Many students of great promise have entered this year. Two of them, at least, intend to devote themselves to bush work. The course of instruction follows the lines of the examinations prescribed by the Australian College of Theology, but the connection with Durham University is maintained. The curriculum has been re-modelled, enabling the teaching to be more effectively organised. More time is given to practical training in homiletics, pastoralia, and the use of the voice, in addition to the ordinary theological course. Private tuition is given where needed. A comprehensive training for Holy Orders is provided.

Much care is given to the spiritual training of the students. The high spiritual tradition bequeathed by the late revered Principal, Canon Jones, is maintained.

The connection of the College with the University is steadily growing. The Vice-Principal, Rev. J. V. Patton, has secured the University Diploma in Education. Both the Principal and Vice-Principal have been in close touch with the Student Movement. Six students have been admitted to deacons' orders during the year. Two former students are reading for honours at Cambridge. Two others are reading for the Arts Degree at Durham. Two more have recently gone to the Mission Field.

The most urgent needs of the College are the provision of a Hostel, the establishment of professorships and lectureships by subscription or endowment, an adequate prize fund, and an increase of the Bursary Fund.

The Archbishop congratulated the Principal and his staff on such an encouraging report. The training in the

College was both intellectual and spiritual, and the spiritual was always put first. Such a training in a community life was most valuable. It was for the good of the Church that the intellectual standard of the College was continually being raised. We should never be content with anything less than the best. It was much to be desired that someone would present the College with a new Chapel. Church people generally ought to give financial support to the College far more than was done at present. It was very important that the clergy, and especially parents should encourage young men to offer themselves for the ministry.

The Bishop of Newcastle spoke of the position of the man who thought the ministry was not good enough for his own son, but who expected a very high ideal in the clergyman of his parish. They were quite right in having a high ideal educationally as well as spiritually, but they must be prepared to pay for it. The Theological Colleges and the University should always be linked together. The athletic training provided in connection with Moore College was most important, preparing the men for heavy physical strain in their country parishes. He believed in the preaching of the old fashioned Gospel, which was an Eternal Gospel to meet the needs of men. The ministry of the Church was worth every sacrifice.

The Senior Student, Mr. Haultain, expressed thanks to the Archbishop and the Bishop of Newcastle for their addresses, and also to the officials of the Deaf and Dumb Institution for the use of the Hall, and spoke in some detail of the various aspects of College life, especially asking for the prayerful sympathy of all for those preparing for the work of the ministry.

Bishop Stone Wigg and the Dean of Sydney occupied seats on the platform. After the meeting Principal and Mrs. Davies held an "At Home" in the grounds of the College.

Which ever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east, or blow it west,
The wind that blows, that wind is best.
—Caroline A. Mason.

This life is the childhood of eternity.

The Woman's Page.

Story-telling: Its Possibilities.

Experience in work among girls has taught most of us that a well-told story can hold the attention of the wildest member of our audience. We know only too well the moment when the breathless attention relaxes as we leave the story to get back to our original theme!

Many of us have deplored the fact that we never seem able to find suitable stories to tell, and would not feel able to tell them if we did. Beyond this vague regret when we are seeking an illustration for a lesson, story-telling, as a definite factor in our teaching, has not been much considered. Everyone knows what a large place story-telling has in the kindergarten, and how it is being recognised more and more as an educational method too long neglected.

In reviving this art we are making use of the most early method of education known to man. All our folk-lore myths and tales of heroes have reached us through story-telling, and where indeed should we be without our background of well-loved tales, either read or told, which we have treasured from our childhood?

If we needed a further and final place for the use of stories, we have it in the example of our Lord. The Bible stories are the most perfect we can find, and we realise what a great place they had in all His teaching.

The strength of the story's influence lies in its impersonality; it speaks for itself; the audience will apply the moral unerringly if the story has been properly told.

1. What to tell? It is quite obvious that all stories do not suit all ages, and great

ORGAN.—St. Columb's Church, Hawthorn, invite tenders for purchase of their Organ now in use. Two manual pedal pipe, great organ 5 stops, swell organ 4 stops, and 16ft. pedal stop, couplers. Tenders not later than 30th June. Appointments to test and time delivery arranged. F. G. Hooke, 31 Queen Street, Melbourne.

The Evangelical Movement.

XIII. HENRY VENN.

Call to Huddersfield.

In 1759 Henry Venn was appointed Vicar of Huddersfield, in Yorkshire, by Sir John Ramsden, at the solicitation of Lord Dartmouth. The appointment was accepted from the one adequate motive, the desire to win souls for the Master. His wife was not in favour of the move, and it also involved a loss of income. But it was a call to a neglected sphere of work. The Industrial Revolution had already begun. In the West Riding new centres of population were growing up, and the town of Huddersfield was already a manufacturing community. The parishes of the West Riding, especially those near, or upon the Pennine moorlands, were nearly all of extensive area and scanty income. A large population was already gathering there, and was soon to increase with tenfold rapidity, as mechanical processes were extended in the textile trades. When Venn went to Huddersfield the immense development of machinery was still in the future, but, for various reasons beyond the scope of this article, there was a considerable industrial population, mainly of hand-loom weavers, cloth-dressers, and other persons following the varied occupations involved in the process of transforming fleeces into cloths of varying textures and colours.

These people were growing and multiplying in districts which had hitherto been sparsely inhabited, and they were without the traditions and that continuity of experience which were to be found in the Southern and Eastern districts of England. The provision of spiritual ministrations had not nearly kept pace with the increase of population, and it was in such districts too often that the least effective ministers were placed. What this meant in the eighteenth century has already been indicated. It is sufficient to say that the new manufacturing districts were those that suffered most from the spiritual apathy of the Church, and it is not surprising that superstition, vice, and brutal violence were more often to be found in them than in other parts of the country. Henry Venn had to face in Huddersfield much the same sort of problem as had faced Grimshaw in Haworth.

But, nevertheless, Venn was the first evangelical clergyman to reach the manufacturing masses. Grimshaw's people were scattered over a wide area. Venn's parish was large, but his flock were for the most part massed together. Few persons to-day realise how modern is the phenomenon so often described as "the working man." That phenomenon was only beginning to appear in the form of a distinctive, and more or less self-conscious group, dominated by class rather than local feeling. The early evangelicals were the first to tackle the problem of meet-

discrimination must be used in the matter. We are told by psychologists that from fourteen years and upwards altruistic interests begin to be aroused in a girl's mind. At that age she can be appealed to, to help others, and it is most important that the feeling should be encouraged and stimulated. The stories that will appeal to her will be tales of endurance, victory, self-mastery, and self-sacrifice. There is a whole wealth of such stories to be found in the biographies of great men and women, in stories of the Saints, and in legends of mythical heroes and heroines.

Stories for the purposes of moral teaching may be divided into two classes—the idealistic and the realistic. In the idealistic story the narrator is not hampered by facts; it is recognised that she is drawing on her imagination, so that all the detail of her story will help to emphasise and impress the truth she wishes to teach.

In the realistic story, on the other hand, she must keep carefully to actual happenings, and in consequence there is the danger of getting in too many details and incidents which may take away from the moral lesson.

There is an absorbing interest to girls of fourteen and onwards, and that is love. They will devour impossible tales of marquises marrying kitchen maids, and get their pitifully low ideal of marriage lowered still further by such reading. Yet there are countless tales of love which would help to refine and elevate all their thoughts on this all important subject. It is very difficult to persuade a girl to read anything that looks the least bit "stodgy," but if she has heard something of the characters in a story she will be anxious to make their more intimate acquaintance. In this way story-telling may be the means of putting better literature into her hands.

2. How to tell. There are two qualifications for story-telling—patience and practice. An authority on this subject said not long ago: "Practise, practise, on children if you can, and on some long suffering friend!"

After having read through the chosen story several times so that its general features are thoroughly familiar, it should then be carefully analysed. Four essential points—(a) Beginning, (b) Action, (c) Climax, (d) End.

The beginning should be as short as possible, bright and taking. It must be your background.

The action is the sequence of events. This must be orderly and accurate. It is a fatal thing to hesitate, to go back and correct yourself, for the attention of your audience will relax if you do. Cut out all unnecessary explanations and phrases; let adjectives and adverbs do the work of sentences.

The climax is the most important part of the story. The moral or lesson lies here, everything preceding it has only been preparation for it. A good teacher will not say: "This is the moral," for then, as we know by our personal experience, interest will flag. The audience must see the moral for themselves. Without clearness and simplicity the story will be a failure.

The end of the story should be definite and satisfactory, or the girls will be busy speculating upon it, instead of grasping and appreciating the moral lesson for which the story was told.

The writer has used this plan to girls' clubs and mothers' meetings with great success. A useful book on the subject is "Stories and story-telling," by E. P. St. John, Eaton and Maine, New York.

It would be interesting to know the opinions of any of our readers on the subject.

"FOR THE HEATHEN."

A member of a certain Church who was well endowed with this world's goods did not approve of foreign missions. One Sunday at Church, when the offerings were for foreign missions, the collector approached the wealthy man and held out the collection bag. The millionaire shook his head. "I never give to missions," he whispered. "Then take something out of the bag, sir," whispered the collector. "The money is for the heathen."

Phone—Central 1092

SILVESTER BROTHERS,
The Strand, Sydney. For Hams and Poultry.

Purveyors of High-Class Table Delicacies.

Sandwich Specialists.

"DENSO"

for Cleansing Artificial Teeth and Plates. The most effectual and perfect cleanser for this purpose, without injurious effects. Imparts sweetness and fragrance. Boxes, 1/6 and 2/6 post free.

JOHN WILKEE CO., Alphington, Melbourne.

Tel. 3531.

"AVONDALE,"

Midwifery & Surgical Hospital.

MISS MILLIGAN, Principal.

Patients received. Out-door Cases promptly attended to by Certificated Midwives. Nurses in readiness for any emergency.

171 Palmerston Street, Carlton.

DR. PARERIA'S

Vita Tonic Pills

The most marvellous Tonic on the market FOR NERVOUSNESS AND WANT OF TONE.

Price 7/6, or £1 1s. for 5 boxes.

Consult

R. J. POULTON, of 119 Bourke St., Melbourne, ON ALL COMPLAINTS.

The Store for Everything!

Orders Called for and Delivered.

W. BROWN,
My Grocer,

Corner Robert & Yeoman Sts., Northcote.

A Trial Order Solicited. Phone—Northcote 474

Telephone—3528.

J. S. Black & Son,

Prescription Chemist,

198 Smith Street, Collingwood, MELBOURNE.

Mr. J. S. Black & Sons have taken over Chemist's Business in Powlett Street, East Melbourne. Manager, Mr. Wright.



N.S.W. CHURCH MISSIONARY ASSOCIATION,

129-133 THE STRAND, SYDNEY.

President: The Most Reverend The Archbishop of Sydney.

Vice-Presidents: The Bishops of the Provinces, The Dean of Sydney and C. R. Walsh, Esq.

Founded 1825, extended 1892, and working under a strong Committee of Clergy and Laymen of the Province.

THE ASSOCIATION SUPPORTS:

10 Missionaries in China, 7 in Africa, 4 in India, 1 in Palestine, 2 at Roper River Mission to the Aborigines in Northern Territory and 2 amongst the Chinese in New South Wales.

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

The Committee is planning for a large increase so that more Missionaries, now in training, may go forward. Large and small sums thankfully received.

THE HEADQUARTERS OF THE ASSOCIATION are in the Strand Arcade (Second Floor), Sydney, open from 9.30 to 5 p.m. to which Letters, Donations and all inquiries are addressed.

FROM WHICH CAN BE OBTAINED our MISSIONARY PERIODICALS "The Review," 7/- Post Free, "The Gleaner," 1/6,

"Awake," 1/-, "Round World," 1/- per annum; illustrated, inspiring Missionary Papers: Missionary Collecting Boxes and all information relating to the world-wide work.

WHERE THERE IS ALSO a Splendid Lending Library of Missionary Literature open to all, Fee 2/6 per annum.

Also LUNCHEON ROOMS, and DEPOT for sale of beautiful ORIENTAL GOODS and up-to-date MISSIONARY BOOKS.

Hours, 11 a.m. to 5 p.m. except Saturday and Sunday.

Hot and Cold Luncheon and Afternoon Tea.

Organisations in connection with the Association are: The Gleaners' Union for adults, The Young People's Union, which embraces the Sowers' Band and Girls' and Boys' Missionary Bands

The Organisations together with our Ladies' Union and Nurses' Union and Laymen's Missionary Movement are continually on the look-out to link up men and women in the great Missionary cause.

Visitors and Friends are cordially welcomed to our C.M.A. Rooms.

ing the distinctive spiritual needs of the modern working man, and on the whole they have proved the most successful in doing so from that day to this.

"Henry Venn became Vicar of Huddersfield at the age of 22 and continued there only 12 years. He went there a poor man, without rank or influence, and with nothing but God's truth on his side. He found the place a huge, dark, ignorant, immoral, irreligious, manufacturing town. He left it shaken to the centre by the lever of the Gospel, and leavened with the influence of many faithful servants of Jesus Christ, whom he had been the means of turning from darkness to light. Few modern ministers appear to have had so powerful an influence on a town population as Henry Venn had on Huddersfield. Such is the verdict of the late Bishop Ryle of Liverpool, as recorded in his book, 'The Christian Leaders of the Last (18th) Century,' a volume published in 1868, and well worth reprinting."

The Power of Preaching.

When Henry Venn went to Huddersfield he found no parochial "machinery" there. His one method was "preaching." The pulpit of the Parish Church at Huddersfield became a mighty power in the district. He was a man of one weapon, the Bible. The use of this weapon was not confined to the pulpit. He would often from the reading desk explain the psalms and lessons. He would frequently begin the service with a solemn and most impressive address. Every week he regularly visited the various hamlets in the parish, and generally preached eight or ten sermons in the week besides his stated work on Sunday in the Parish Church. His outdoor preaching was especially effective. His grandson, Henry Venn, records that he "made a great point of the due observance of the Sabbath, both in the town and parish. He induced several of the most respectable and influential inhabitants to perambulate the town, and by persuasion, rather than by legal intimidation, to repress the open violation of the day. By such means a great and evident reformation was accomplished. . . . He endeavoured to preserve the utmost reverence and devotion in public worship, constantly pressing the matter upon his people. . . . He succeeded in inducing the people to join

in the responses and singing. Twice in the course of his ministry at Huddersfield he preached a course of sermons in explanation of the Liturgy. . . . He took great pains in catechising the younger members of his congregation, chiefly those who were above fourteen years of age. The number was often very considerable, and he wrote out for their use a very copious explanation of the Church Catechism, in the way of questions and answers."

Many instances are recorded of the powerful influence he was enabled to exert. Men came to scoff and remained to pray. His preaching was not confined to his own parish. He often visited Grimshaw, and, like him, proclaimed the evangelical message in parishes where Church life was almost non-existent. He was a close friend of Whitefield, and was chosen to preach his funeral sermon at Bath in 1770. He also preached Grimshaw's funeral sermon at Luddenden.

Closing Years.

In 1771 his labours at Huddersfield, coupled with the loss of his wife four years previously, told upon his health to such an extent that when the county living of Yelling was offered to him he gladly accepted it. Here he remained till his death in 1797. Yelling is a small agricultural parish in Huntingdonshire, about 12 miles from Cambridge. It was a great change, but a providential one. His health improved, and he was enabled to do much useful work. John Berridge was near enough to meet him frequently. He was also able to keep in touch with Evangelicals at the University of Cambridge. Charles Simeon owed not a little to his influence.

Above all, the leisure he enjoyed at Yelling opened up to him a new avenue of usefulness. He was able to keep up a very extensive correspondence. His letters were, like his preaching, easy, natural, pleasant, yet clear, pithy and direct. They are far easier to read than his books and printed sermons, which are written in the stiff and high-flown style that was regarded as the standard of excellence at the time. They were doubtless of much help to many people, but as a writer, Henry Venn exercised much more influence through his correspondence. It was an age of noted letter writers, such as Lord Hervey, Lord Chesterfield, and

Horace Walpole. There was no daily press of the kind familiar to-day. Periodicals and cheap publications had but a limited circulation. Letter writing served purposes then which are now fulfilled in other ways. John Newton's letters were a great help to many, and the influence of Henry Venn's letters was even wider.

Outstanding Features of His Character.

This survey of Henry Venn's life and work may fitly conclude with a summary of the outstanding features of his character. The first thing to notice is the soundness of his judgment on difficult and disputable points in theology. This is shown by his refusal to allow himself to drift into extreme Calvinism. He also showed peculiar wisdom and good sense in offering advice to others about duties. Thirdly, he showed singular success in the education and training of his family. The name of Venn is highly placed on the roll of effective ministers of the Gospel. Fourthly, in all his many trials and afflictions, he manifested a singular unworldliness and cheerfulness of spirit. Lastly, there was in Henry Venn an extraordinary catholicity, and kindness of spirit and a readiness to love and honour his brethren. He delighted in speaking well of his fellow-labourers, and rejoiced in their gifts and success.

Such is the story of one of the noblest lives that have ever adorned the ministry of God's Word and Sacraments.

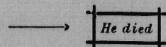
"O God, to us may grace be given,
To follow in his train."

Oh! health is wealth, and life is long,
And earth is fairer, too;
When man is fit and well
The skies are always blue,
So guard your health, your joy increase,
Your life from ills secure;
From pain and trouble win surcease
With Woods' Great Peppermint Cure.

HOW SMITH & LANE

PRINTERS, 15 BRIDGE STREET, SYDNEY

LOST A CUSTOMER!



YOUR enquiries will receive OUR best attention.

Brooks, Robinson & Co. Ltd.,

ELIZABETH STREET, MELBOURNE.

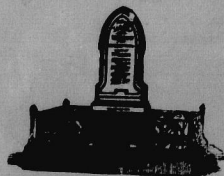
Wall Papers, Gas and Electric Fittings,
Mantelpieces, Tiles and Grates.

STAINED GLASS WINDOWS.

J. SWAIN & SONS, Monumental and General Masons.

Corner EXHIBITION and LATROBE STS., MELBOURNE.

Established 1885. Correspondence Invited. Monumental Headstones and General Repairs Executed. Hearthstones, etc., Marble Baths, Shop Slabs and Table Tops, Gasaliers, Tiles, etc. Marble and Enamelled Mantelpieces.
Phone Central 4188.



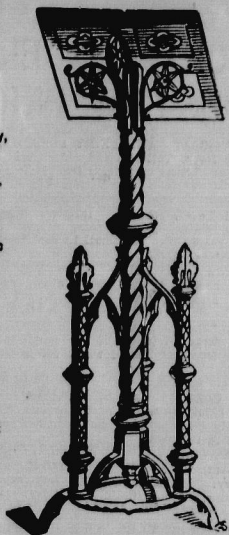
T. GAUNT & CO.

Largest and Best
Selected Stock
in Australia of

Watches,
Clocks,
Diamond and
other Jewellery,
Barometers,
Thermometers,
Microscopes,
Surveyors' and
other Scientific
Instruments,
Silverware,
Electro-plate,
In all the latest
Patterns and
Best Quality.

INSPECTION
CORDIALLY
INVITED.

Spectacles to Suit
all Sights in Gold,
Rolled Gold, Steel,
and Nickel Frames.
EVERY EYE TESTED
GRATIS.



Manufacturers of
all kinds of
Church Plate
Leotards,
Bishops'
Crosses,
Calvary Crosses,
Baptismal Fonts,
Communion
Services.

Repairs Department.

Special Care is
given to the
repairing of
Watches,
Clocks,
Jewellery,
Spectacles,
Field Glasses,
and all kinds of
Scientific
Instruments,
Church Plate,
Brasswork,
Altar Rails, etc.,
renovated equal
to new.

ESTIMATES ON
APPLICATION.

T. GAUNT & Co. WATCHMAKERS,
JEWELLERS & OPTICIANS,
337-339 BOURKE STREET, MELBOURNE.

JAMES THELWELL,

Late MEERS & COCKS,
Successors to ALSTON & BROWN,

Tailor, Hatter and Men's Mercer,
254 COLLINS ST. MELBOURNE

Victoria District Nursing Home and Private Hospital.

This Ideal Home for Convalescents, Aged, Bed-ridden,
Infirm, Invalid Children, and Hospital Patients.
NURSES may be engaged to attend the sick for one hour or
two hours daily for a Guinea per week.
Occasional visits 3/6.

THE ROOMS are bright, spacious, and airy.
GOOD NURSES are supplied to the public at £2 2s. per week.
In all cases terms are arranged according to circum-
stances.

Registered by Board of Health.
A. HURNALL, Sister. Tel. 822 HAWTHORN.
16 A'BECKETT STREET, KEW, VICTORIA.

ELECTRIC Lights, Irons, Fans, Belts, Motors,
Radiators, Flashing Signs, Kettles, Saucepans,
Toasters, and all Cooking and Heating Apparatus
All Work Promptly Attended to.
Estimates Given.

Schatz Bros., Electrical Contractors.

699 Sydney Road, Brunswick,
And at 35 The Avenue, Windsor.

Headache Neuralgia Toothache

Why Suffer?

A NEURO POWDER
gives relief at once.

Excellent results obtained in influenza
and Rheumatism.

NOT INJURIOUS TO THE HEART.

Post Free in Packets of six for 1/- or
fifteen for 2/- from

Wm. B. Reid, Chemist,
116 Glenferrie Road, Malvern,
MELBOURNE.



Mustard Pot Reflections

USE

**COLMAN'S
MUSTARD**

Without it no meal, however
dainty, is complete—with it the
plainer fare is made most
appealing.
There's none other just so good—
none with the same strength,
or fullness of flavour.
See that your Mustard Pot
holds Colman's—the finishing
touch to every meal.

Cooper & Horne, Carnegie Fuel Supply.

Wood, Coal, and Coke Merchants, General Carriers.
Weight Guaranteed. Telephone Malvern Ex. 1865

KOORNANG ROAD, CARNEGIE, VICTORIA.

GEO. TAINSH - Tailor and Mercer

(Late with Shave, Collins St.)

Ladies' Tailoring a Speciality.

Mordialloc, Victoria

L. J. Bottomley's

Motor and Tyre Works

All Classes of Motor Cars Repaired and Renovated. Tyres Vulcanised
by the Harvey Frost System. Motor Driving taught on 1912 Model
English Cars by the Principal. Expert Advice given free to anyone
buying or selling cars. Cars on Hire day or night. Phone, Windsor 1695.

PEEL STREET, WINDSOR (off St. Kilda Road), Victoria.

G. R. R. Nicholas

(Late Johnson & Sons)

Pharmaceutical Chemist.

Sole Manufacturer of
Old Shoe Corn Cure.

Junction Pharmacy,
ST. KILDA,
Victoria.

Phone, Windsor 963.
Private Address, 47 Punt Road,

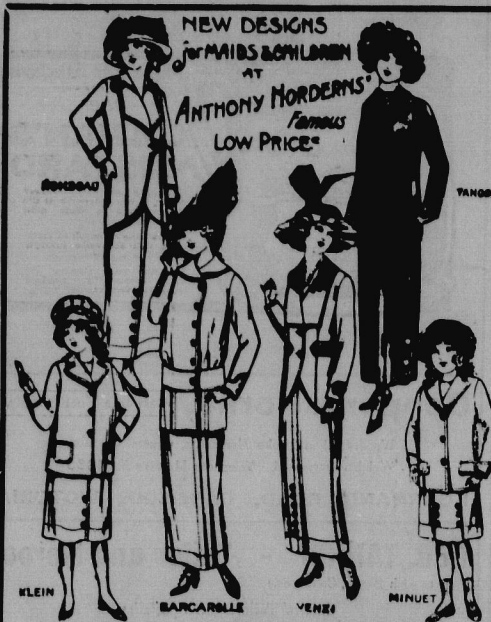
ADVERTISE IN

"The Church Record"

The Circulation is Steadily Increasing.

Apply for Advertising Rates to

The Manager,
"The Church Record,"
64 Pitt Street, Sydney.



FASHION and ECONOMY Combined in ANTHONY HORDERNS' FAMOUS LOW PRICES.

THE RONDEAU.—COAT AND SKIRT COSTUME, in heavy Cheviot Serge, Navy. Tailored and designed exclusively for Small Ladies' figures and Maids from 16 to 19 years.
Sizes: 9, 25/6; 8, 25/6; 7, 24/11; 6, 24/6.

THE TANGO.—MAIDS' COAT AND SKIRT COSTUME, in Check Donegal Tweed, smartly tailored, introducing the new feature in this season's designing. Suitable for Maids from 17 to 19 years; also for Small Ladies' figures.
Sizes: 9, 39/6; 8, 38/6.

THE KLEIN.—COAT AND SKIRT COSTUME, in Coating, Serge, Navy. Beautifully cut and daintily designed for Children from 4 to 14 years.
Sizes: 2, 14/11; 3, 15/6; 4, 15/11; 5, 16/6; 6, 16/11.

THE BARCAROLLE.—COAT AND SKIRT COSTUME, in Navy heavy Coating Serge, perfect cut, charmingly designed, expressly for College and School wear, fitting Girls from 14 to 19 years.
Sizes: 9, 24/6; 8, 24/6; 7, 23/6; 6, 23/6.

THE VENZI.—COAT AND SKIRT COSTUME, in fine Coating Serge, Navy. Collar facings of Black and White Striped Silk, exquisitely modelled for Small Ladies' figures, and Maids from 16 to 19 years.
Sizes: 9, 42/6; 8, 42/6; 7, 39/11.

THE MINUET.—COAT AND SKIRT COSTUME, in heavy Cheviot Serge, Navy. Modelled for little folk, especially suited for school wear. To fit Child from 4 to 14 years.
Sizes: 2, 21/6; 3, 22/6; 4, 22/6; 5, 22/11; 6, 22/11.

MANY OTHER STYLES ARE ILLUSTRATED IN OUR WINTER FASHION BOOK. WRITE FOR A COPY, POST FREE ON REQUEST.

ANTHONY HORDERN & SONS, LTD. Only Universal Providers, New Palace Emporium, Brickfield Hill, Sydney.

JOSIAH HOLDSWORTH, Undertaker and Embalmer.

Best Work :: Best Equipages :: Strictly moderate Charges
Removal from Private or Public Institutions Private Motuary Chapel
No Distance if you Phone—Central 1192
Brunswick 416
380 LYGON STREET, CARLTON.
Branch—555 Nicholson St., Nth. Carlton, ARTHUR J. HOLDSWORTH, Funeral Director

DAN WHITE, MOTOR CARRIAGE & BUGGY BUILDER

(The Original) Motor Body Expert.
Torpedo and Rotund Styles of Bodies,
Landulette and Limousine Bodies,
or any Description or Design wanted.
Established March, 1869.
Telephone: Central 131.

Showrooms and Works:

**36-92 STURT ST., & 17, 19, 21, 23 MOORE ST.,
PRINCE'S BRIDGE (Opp. Prince's Court), MELBOURNE.**

The New Style Violin

With Patent H.S. Fingerboard.
It is quite easy to learn. A beginner after
six months tuition passed the Assoc. Board, R.A.M.
and R.C.M. third year standard.
Demonstrations Daily 10 a.m. to 9 p.m.

Central Depot:
346 Flinders Street
(Near Queen Street).
Manby Violin Patents
Co. Pty. Ltd.
London, Paris, Berlin,
Sydney and Melbourne.

Consult at

J. B. DAVIS & SON, ESTATE AGENTS.

Houses, Land and Businesses for Sale.
**65 SYDNEY RD., BRUNSWICK, & CHELSEA,
VICTORIA.**

Telephone Central 8034.

MESSRS. COSTELLO & WARD.

W. COSTELLO, Surgeon Dentist; T. M. WARD, Recorded Dental Board, Victoria.
Artificial Teeth Fitted on latest Principles, Gold All Operations
Filling, Crown and Bridge Work a Speciality. Absolutely Painless.
161 COLLINS STREET, MELBOURNE (Opp. George's).

Readers Attention is specially directed

GLACK & PETERSON, Cash & Family Butchers.

Small Goods of every Description Fresh Daily. Families Waited on and Supplied with Meat
of Best Quality on Most Reasonable Terms. Orders called for and Delivered Daily. All
Meat Bought and Killed under Government Supervision.

523 MOUNT ALEXANDER ROAD, MOONEE PONDS.
Also at 217 Union Road, Ascot Vale, Victoria.

PETERS' Specialty Glove and Hosiery House.

Specialties in Gloves, Hosiery, Umbrellas, Handkerchiefs
and Fancy Lace Goods at Moderate Prices.
9 CENTREWAY, COLLINS ST., MELBOURNE.

W. F. BRAUN, Oil and Colorman. Painter, Paperhanger, Grainer, Decorator, Glazier, etc.

**Richmond House, 235 Bridge Rd., Richmond,
Hotham Street, Ripponlea.**
PHONES: Central 2840. ESTIMATES GIVEN FOR ALL
WINDSOR 1121. GENERAL REPAIRS.

Misses Moore & Jacobson, DRESSMAKERS, MODISTES AND MILLINERS.

Theatre Wraps and Evening Frocks a Speciality.
The latest models in MILLINERY always on hand.
No. 1, 2nd Floor, A, The Block, Collins St., Melbourne.

SAMUEL BAVINTON, CASH GROCER.

All Goods Sold at Prahrar Prices. Week-end
Visitors Give Him a Call and See for Yourself.
MORDIALLOC, - - VICTORIA.

"GORS & KALLMANN" CARNEGIE & SONS

The most popular Piano in Australia.
53,000 homes have Gors and Kallmann Pianos.

Sole Agents for Ronisch, Gors and Kallmann,
Schwechten and Bell Organs,
**106 ELIZABETH STREET,
MELBOURNE.**

The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. I., No. 23.

JUNE 5, 1914.

Price 1d. (6s. 6d. per Year.)

Current Topics.

The Festival of Trinity Sunday is a comparatively recent institution, and the Church of England seems to have led the way in its observance. Thomas A'Beckett, who was consecrated on the Octave of Whit-Sunday, appointed that Sunday to be observed in honour of the Holy Trinity in 1162. Pope John XXII. in 1334 was the first to order the universal observance of the day as Trinity Sunday in the Western Church. There is no corresponding festival in the Eastern Church, the Octave of Whit-Sunday being observed as the Festival of all Holy Martyrs.

Trinity Sunday is a fitting climax to the doctrinal half of the Christian Year. Having thought of the Incarnation of the Son of God, followed by His Crucifixion, Resurrection, and Ascension; having been reminded of the coming of the Holy Ghost to fill the Church with Divine power for the work of winning the world, we are led to look up to the one God in adoration, and to remember with gratitude the Three Persons—the Father who created, the Son who redeemed, the Holy Ghost who sanctifies us. Some have called Trinity Sunday the "Festival of God," and the phrase is most illuminating.

In the first morning lesson (Isaiah vi.), and in the Epistle (Rev. iv.), we have the vision of God revealed to Isaiah and St. John as "Holy, Holy, Holy." In the Gospel (St. John iii.) Nicodemus asks, as we may ask about the mystery of the Trinity, "How can these things be?" Heavenly things are above our reason, we cannot fully understand them, but they are not contrary to our reason, we can believe them on the testimony of the Lord. Who says, "We speak that we do know, and we testify that we have seen."

The other special lessons are all chosen as indicating plurality of persons in the unity of God. Some find difficulty in this doctrine of the Trinity in Unity, but the teaching of Scripture is quite plain. First, God is One, "The Lord thy God is one Lord." Secondly, in the one Godhead are Three, we call them "Persons," though the word is not applied to them in the Bible. Each is divine in nature, all are one in perfect harmony. We pray in the Collect to God Who has given us grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity, that He will keep us steadfast in this faith, and defend us from all adversities. All

experience shows that those who most firmly believe in the Trinity are most vividly conscious of the presence and power of the One Eternal God.

The ordination of deacons and priests in our Church is appointed to take place at four seasons of the year, preceded by Ember Days, on which special prayer is to be offered both for the Bishops and for those ordained. Of these four seasons Trinity Sunday is the chief time of ordination, and the Wednesday, Friday, and Saturday of this week are the Ember Days.

There can be no question as to the importance of obtaining an adequate supply of "fit persons to serve in the sacred ministry" of the Church. The first qualification is earnestness of purpose based on an experimental knowledge of the Gospel, but in addition to this, which is absolutely essential, there is needed the best intellectual equipment which can be provided. Our clergy should be in educational qualifications fully abreast of the times in which they live.

For this equipment we look to our Universities and especially to our Theological Colleges, and we are fortunate in having in Australia all that is necessary for the training of our candidates for the ministry. But many suitable men have not the means to pay for a College course, and here there is a call for the help of the members of the Church. Some time ago a correspondent from New Zealand suggested that a million shillings fund should be raised to provide for the training of candidates for ordination at Ridley College, Melbourne; Moore College, Sydney; or Bishopdale, Nelson. A few shillings were sent in, but there was no general response to the appeal. This Ember Week brings primarily a call to prayer, but also is in itself an appeal for financial assistance in training men for the ministry. Contributions should be addressed to the Editor, "Church Record," Pitt Street, Sydney, and will be acknowledged in our columns.

In an Editorial Note in our last issue, commenting upon the vigorous action of the Presbyterian Church in Victoria in the direction of social reform, we said "all Christian Churches should be aggressive and unite their forces for the suppression of intemperance and other vices." During the past week a notable step in this direction has been taken in Sydney, and the religious forces of the city are presenting a united front against the powers of evil.

A meeting was held at the Sydney Town Hall, presided over by the Lord Mayor, and including Archbishop Wright and Dean Talbot (Anglican), Archbishop Kelly and Father Sherin (Roman Catholic), Professor Macintyre and Rev. C. E. James (Presbyterian), Dr. Carruthers and Rev. C. J. Prescott (Methodist), Rev. R. B. Reynolds and Rev. N. J. Cocks (Congregational), Rabbi Cohen (Great Synagogue), Mr. P. S. Cleary (Catholic Federation), and Mr. T. H. Nesbitt (Town Clerk). Here we have men of every variety of religious opinions, but united in one great desire of improving the moral conditions of the community.

The fact that such a meeting came to a unanimous decision is a revelation of the possibility that good men of differing views may work together for moral ends. It was affirmed that conference was desirable, and that where deemed advisable united action should be taken. A committee, composed of three clergy and three laymen from each of the organisations represented, was appointed to frame a platform defining the objects of the conference and its methods of work.

We rejoice exceedingly over the movement thus initiated, and thank God for it. We trust that it may be used of God to uplift the moral life of our people. Each step in advance will have to be taken very carefully, after much prayer and thought, and we would specially emphasise the view expressed by one speaker, "that they should go no faster than they could go all together."

The loss of the S.S. "Empress of Ireland," with the sacrifice of one thousand lives, has stirred the sympathy of the civilised world. The tragedy has especially come home to us, as those

who were on board were chiefly of our own kith and kin. It was inexpressibly sad that at the very outset of the voyage to England, before the Canadian shore had been left behind, the sudden catastrophe should have happened. It is a joy to remember that in the awful moment of disaster, captain, officers, and crew, as well as passengers, were true to the best traditions of the British race, and that heroism and self-sacrifice were not wanting. Our sympathy goes out to those who have lost their loved ones, or who are suffering in any way. Especially should we pray that God may comfort the bereaved, provide for those who are in need, and bring solace to many sorrowing hearts. The solemn reminder comes to us that all the advancing knowledge of our twentieth century cannot prevent such disasters,