

and souls in many lands were blessed by him. This book should have many readers.

"The Gospel for an Age of Doubt," by Dr. Henry Van Dyke. Man to Man Library, Hodder & Stoughton. 2/6. Copy received from Messrs. Angus & Robertson, Sydney.

A volume which has reached its seventh edition must certainly have commanded wide attention. We have read it and will read it again and yet again. It is a book which is distinctly helpful. It has a message for today; that of real religion fitted to meet the needs of our time. The author dwells upon the fact that the present is one of the periods in human history in which the sudden expansion of knowledge, and the breaking up of former moulds of thought have produced a profound and widespread feeling of uncertainty in regard to the subject of religion.

The critical faculty has been so strong with the result that there has been no little unsettling. Dr. Van Dyke meets this condition with the real and living Christ, and shows that the meaning of Christianity is that men and women are not merely to be saved, they are called to live and save others.

"The City of God," by A. M. Fairbairn, D.D. Hodder & Stoughton. Expositors' Library. 2/6. Copy received from Messrs. Angus & Robertson, Sydney.

This volume is one which requires hard reading and thinking. But then Dr. Fairbairn was one of the massive intellects of the latter part of last century. We cannot follow him altogether in the attitude he takes up on important theological questions, yet the book is one which every preacher and thinker should read. In the first chapter the writer deals with "Faith and Modern Thought," and rapidly surveys the philosophic and scientific movements in this day of restless inquiry and ceaseless search. He shows man's need of religion, and after expounding God's dealings with Israel, dwells upon the question of sin and suffering. He then places emphasis upon the historic Christ and the Christian's place in God's economy, bringing in as a climax, the City of God, wherein will dwell righteousness. The chapters in this book were delivered as sermons on special occasions. They afford much food for thought and are of the kind to brace and inspire.

The Bystander.

One Word More.

A boy was once listening to a preacher in Australia. After the service he said: "Mother, in his sermon Mr. P— said, 'One word more,' and then went on for a long time." Possibly we may have heard preachers do the same. Last week I wrote about sermons, and now on the same principle I will have "one word more," for the subject interests me.

What do the members of a congregation really want from the preacher? I have come to the conclusion that they do not want politics, or science, or details of deep scholarship, although all these may be used, in passing, to illustrate a subject. Still less do they want the latest "assured results of Higher Criticism," or elaborate addresses on apologetics. I rather sympathise with the old lady, who, after listening to a very fine sermon on "The Being of God," went round to the clergyman afterwards and said, "That was a grand sermon this morning, but in spite of all you have said, I still believe there is a God."

The Sermons People Need.

I have said something about the sermons which people do not desire;

let us turn to the other side of the question, and ask, what do they want? The answer is simple, they want spiritual help. Among the congregation, as they sit in their pews, decorous and self-restrained, are some longing for peace of soul, for the forgiveness of sins; some fighting with a great temptation, seeking a higher power to give them victory; some beset by doubts, needing a Heavenly Teacher; some in the depths of sorrow, without having a Divine Consoler. The cry from hearts like these is expressed in the words of the Greeks to Philip, "Sir, we would see Jesus." These people need the Gospel, the old, old story; they want the Bread of Life, and often look up and are not fed. The preacher may approach his subject from many sides, may enrich it with illustrations from many sources, but what the people want is a message from God about the good news of salvation in Jesus Christ.

Sermons I Have Heard.

My experience of sermons has been somewhat varied. Let me tell first of a few which appear to have failed in their purpose. Years ago I went to the Foundling Hospital in London on a Sunday morning. The bulk of the congregation was composed of the children; hundreds of them were there, tidy, well cared for, well behaved. There was also a general congregation, mostly visitors to London. The preacher began his sermon thus, without any text: "What are we, whence did we come, whither are we going?" It was a deeply philosophical discourse, in which there was no indication either that there was such a book as the Bible, or such a person as the Lord Jesus Christ. It might have been preached by anyone who had a belief, however vague, in God. I pitied the children, but discovered afterwards that they always had a popular preacher there to attract a congregation, that the Hospital might obtain financial support. The preacher was a man of mark. He is dead now; I will not mention names. But I was sorry for the children.

Twice I have been treated to discourses on the Book of Jasher. Returning to Sydney from England a quarter of a century ago I spent a Sunday in Melbourne; eighteen years after, returning once more to Australia, I spent another Sunday in Naples. In both cases, of course, I went to church, and it was the Sixth Sunday after Trinity, the First Lesson being

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2 Sam. I., and the text, "Behold it is written in the Book of Jasher." There was much scholarship, great learning, but the bones were very dry. Fancy feeding souls on "the Book of Jasher."

In London one evening I dropped in at a church in the city. The Vicar, who preached, had just returned from the Holy Land. What a privilege he had enjoyed, and how he might have informed our minds and stirred our hearts! But he did neither of these things. His text was, "The Cave of Adullam," and his sermon a description of the Cave and of the journey thither, without moral or application. The sermon reached its climax when he looked down at us from the pulpit and said, "You may smile when I tell you that your Vicar went to the Cave of Adullam on a donkey!"

Sermons Which Help.

But let me turn from such terrible examples of "how not to do it" to the brighter thought of the preachers who really help their people, and these are in the vast majority. I have heard many remarkable preachers—Mr. Spurgeon, Dean Farrar, Mr. Hugh Ritchie Hughes, the present Archbishop of York, General Booth, Mr. John McNeil, Canon Fleming, the Bishop of Sodor and Man (Dr. Denton Thompson), Archbishops Tait, Benson and Temple, "Fathers" Ignatius and Stanton, and many others both in England and Australia. Much as I appreciated their great gifts, placed, as they were, at the disposal of their Lord, I wish to record my conviction that relatively quite as much good is done by preachers of average ability. In my last paper I said that the greatest blessings of my life had come to me through sermons. I can never forget that my first vision of the simple Gospel message came to me through what my friends who were with me called "a bad sermon." It may not have been eloquent, but it did God's work. I thank God for the multitude of preachers, without great eloquence or learning, who seek their message from God, in prayer, and by study of His Word, and who deliver that message believing that the Holy Ghost will convict the hearers of sin, and bring them to the Saviour, and make them day by day more like Him. F.L.A.

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

GREATEST TEST OF CHARACTER.

The greatest test of character is to be found in what is common, rather than extraordinary. It is easier for the soldier to be faithful in the rush of battle, when sustained by a catching enthusiasm, than to maintain a high tone of consistent principle under the many trials of daily drill.—Macleod.

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With which is incorporated "The Victorian Churchman."

VOL. I., No. 4.

SYDNEY, JANUARY 23, 1914.

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

Current Topics.

The subject of the Second Sunday after Epiphany is the Manifestation of Christ as the Creator.

Second Sunday After Epiphany. Year by year Almighty God, by the ordinary methods of nature, produces the fruits of the earth. At Cana of Galilee, as we read in the Gospel, the Lord Jesus Christ, by a word, manifested the same power in a more unusual way, by turning water into wine. The Lord of Nature, and the Lord of Grace, are one. The lesson is much needed to-day. We look out on the world of nature and see many things which are not easy to understand; but Christ stands behind nature in creative and sustaining power. He said, "I and My Father are one." In spite of many difficulties we are cheered by the thought that the God who made, and upholds the universe, is none other than the Father, of whose Person the Lord Jesus Christ is "the express image." So in the Collect we pray to the Almighty God, Who governs all things in heaven and earth, to hear the supplications of His people, and to grant them His peace all the days of their life.

A vivid illustration of the difficulties which the world of nature presents to faith is seen in the events which have been occurring in Japan. Millions of people in the northern district, Hokkaido, are near the starvation line through failure of the rice crop, and in Kiu Shiu, in the south, the terrible volcanic eruption at Sakurashima, has destroyed Kagoshima, a town of nearly 70,000 people, and many villages. Hundreds of lives have been lost, much property destroyed, and many survivors are homeless and destitute.

We stand appalled in the face of such disasters, and there is only one key which can unlock the mystery. It is the Cross of Calvary. There the most awful suffering was the means of the world's redemption, and brought blessing to mankind. St. Paul speaks of the whole creation, "groaning and travailing in pain, waiting for the adoption, the redemption of the body." We may then trust the loving Father always to bring good out of what seems to us unmitigated evil.

In the meantime our sympathy goes out to the Japanese people. We are glad to note that practical help will be forthcoming, and we trust that Australia will rise to the occasion, passing the barriers of race, and colour, and creed, thinking only of the dire human necessity. It has been said that the nineteenth century made the world one neighbourhood, but that it

is the province of the twentieth century to make the world one brotherhood. May Australia take a leading part in this great work in the present crisis.

And while helping to provide the material needs of those in distress, let us not forget to pray and work for the evangelisation of Japan, so that on the Land of the Rising Sun, "the Sun of Righteousness may arise, with healing in His wings."

When, in April last, the call came from China, asking for the prayers of Christians on behalf of the new Republic, some people imagined that the victory of the Christian Faith in China was near at hand. But old ideas, especially among a conservative people, do not die so easily. It is true that doors were opened, and are still open for Christian work and influence, as never before, and that this glorious opportunity constitutes a call to the Church of God to go in and take possession in the Name of the Lord. But there are signs that the door which has been so wide open, is beginning to close.

Reaction has set in. A recent cable message says that Yuan-Shih-Kai, the President, is seeking to revive the Emperor's sacerdotal office on New Year's Day. Under the old regime the Chinese Emperor, once a year (on the Chinese New Year's Day), solemnly went to the Temple of Heaven, and supplicated Heaven on behalf of his people. Under the Republic this was abolished, the grounds of the Temple were used as a Government experimental farm, and the Temple itself was preserved merely as a national possession of historic interest.

If the worship of Heaven is to be restored, what does it mean? It may imply the restoration of Confucianism as the national religion of China, but, in our opinion, it implies something much more revolutionary. Yuan-Shih-Kai, the President of the Republic, contemplates offering the worship formerly offered by the Emperor. In a short time we shall probably have a new Chinese Dynasty, with Yuan-Shih-Kai as Emperor, and the Republic will be a thing of the past. We need much prayer for China and for the Christian Church, that the Gospel may be fully proclaimed in China while the door remains open.

At the recent State elections in New South Wales the votes polled for no license, or for reduction of licenses were very numerous, and, although the temperance reformers did not get all they wanted, there is abundance of evidence that

public opinion is being educated on the question. In Victoria a different system is in vogue. A board was appointed some years ago to close unnecessary hotels, with the remarkable result that in less than seven years 710 have been suppressed. Compensation has been paid to the extent of £344,952, which was raised by a tax of 3 per cent. on the liquor consumed in the State, two per cent. of which is paid by the owners of the hotels, and one per cent. by the tenants. An interesting point about this suppression of licenses is that there has been a great increase in the accommodation provided for travellers in the way of bedrooms and meals, and a great decrease in the number of public houses where there was only a bar trade. Whatever our views may be as to the best methods of temperance reform, we cannot but rejoice at the improvement which has been effected in Victoria.

Some of the Sydney daily papers, in reporting the work of the C.M.A. Summer School, at Austiner, have stated that the members of the School indulged in mixed bathing. We desire to say, on the authority of the Secretary of the School, Rev. S. H. Denman, that, in the ordinary sense of the phrase, the members of the School did not take part in "mixed bathing" at all. The men were always in the surf at about 6 a.m., right out in the breakers, while the ladies came at 7 or 7.30, and remained near the water's edge. The two parties were never together, but were always separated by some 30 or 40 yards.

A CHRISTIAN KING.

On his return from his visit to England the King of Uganda (Daudi Chwa) reached the capital of his kingdom in Central Africa on October 6. In the "C.M.S. Gazette" for December the Rev. E. Millar says: "His first act in the capital was to go to Church to thank God for his safe journey. After that he held a reception in the space in front of his enclosure so that all the people could see him."

THE PUPIL SCORED.

A teacher in one of the small schools on the Canadian prairie was relating some of the difficulties she found in teaching the children to speak correctly. One of her boys invariably said "I have went" for "I have gone." After repeated corrections, there was no improvement, so she determined to make a final effort to impress it on his mind. She told him to remain after the other children had gone home, and to write out the words "I have gone" fifty times. She left her charge busy at his task, and on her return she found the imposition carefully written out and placed on her desk with a note added underneath: "I have done my task and I have went home."

**Moore Theological College,
Sydney.**

We have received the report and prospectus of Moore College, Sydney, for 1914, and it gives a most satisfactory record of results achieved.

During the twenty-four years that have elapsed since the College was moved to Sydney about two hundred of its students have passed into the ministry, making a grand total approaching our hundred. Some of them have gone to the mission field, some have gone home, but the great majority are serving in various parts of Australia, chiefly in New South Wales and Victoria.

From the report of the Principal, Rev. D. J. Davies, M.A., we take the following:—

The new scheme of study has been set going, and has resulted already in raising the intellectual standard of the students. A complete course is provided, beginning with the most elementary subjects, and leading up finally to the Durham B.D. Special provision has been made for utilising the lectures given at the University of Sydney, which is quite close to the College, and this will come into operation for the first time in 1914.

No other Theological College in Australia provides so complete a course of instruction. Special attention has been paid to Homiletics, Pastoralia, Reading, and Singing.

Altogether, 27 ordinary students, 12 evening students, and 9 Clergy have been under instruction at one time or other during the year, making a total of 48, a substantial increase on last year's figures. There is promise of an increased entry for 1914, including candidates recommended by four Dioceses in New South Wales. The need of more accommodation is obvious, and the provision of a hostel is a pressing necessity.

Several new Lecturers joined the staff in March, 1913. The College has been especially fortunate in securing the honorary service of two such distinguished scholars as the Dean of Sydney and Dr. Digges La Touche. The Rev. H. N. Baker's course on the "Philosophy of Religion," was greatly appreciated as also were the pastoral lectures given by the Rev. G. A. Chambers, formerly Vice-Principal.

It was with feelings beyond description that the intimation was received from the "Walter and Eliza Hall" Trustees that the old debt of £1500 would be liquidated in three yearly payments from the funds of the Trust. This splendid gift has set free the small income from the original endowment, and has made it possible to consider schemes of expansion and reconstruction of the College.

To set the College upon a really sound financial basis, to reconstruct the buildings, to accommodate fifty men, while yet leaving ample open space for a tennis court and other purposes, to endow the teaching staff, provide additional bursaries, and at the same time reduce the fees of the College, a capital sum of £50,000 is required. There are Church people who could provide the whole of this sum and scarcely miss it. If they rise to the opportunity that now stands before them in Moore College, they would do the best work for the Church that has yet been done in Australia, for they would have provided the means of adequately training their future Clergy.

A hostel is urgently required. A new Chapel is almost as necessary. A new outfit of chinaware is needed for the kitchen and dining hall, and there are many other smaller needs. But the chiefest need of the College is the prayer and sympathetic interest of every member of the Church. Every parish ought to be supporting its own students for the ministry at the College.

**Australasian Student
Christian Movement.**

Summary Conference of Mt. Barker, South Australia, Jan. 2-16, 1914.

On Saturday, Jan. 3rd the inhabitants of Mt. Barker realised the fact that an invasion, though a peaceful one, of their rural retreat, was taking place. The morning train deposited on the platform a throng of enthusiastic students, and piles of baggage. Several delegates had arrived earlier in the week, and these had assembled at the platform to welcome the new arrivals. During the day delegates were settled in their respective quarters. The women were billeted in various cottages, while all the men were comfortably camped in the Agricultural Hall. All dined together in the Methodist Hall.

The opening meeting of the Conference took place on Saturday evening, when Dr. T. P. Dunhill, of Melbourne, gave an address on "The Possibilities of the Conference"—possibilities of reasoned and strengthened faith, or of a call for fuller service.

On Sunday many members conducted services in Mt. Barker, and the surrounding district. A barly theological student hailing from Melbourne broke the springs of the Rector's buggy while driving out to take a service.

At Christ Church Rev. J. V. Patton, Vice-President of Moore College, Sydney, preached in the morning, and the Ven. Archdeacon Clappett at night. Holy Communion was celebrated twice and also on the Epiphany and on Thursday. The College, Sydney, preached in the morning, and the Ven. Archdeacon Clappett at night. Holy Communion was celebrated twice and also on the Epiphany on Thursday. The Rector, Rev. J. Welch and Mrs. Welch were most kind in helping to make the stay of members as pleasant as possible.

On Sunday afternoon in the Institute, the Missionary Meeting was held, and the address was given by Dr. E. J. Stuckey.

On Monday the real work of the Conference began. The mornings were occupied by meetings for prayer and study of the Bible, and special text-books, with discussions, and inspirational meetings were held at night.

The discussions are always a very helpful feature, for an opportunity is given to every one to contribute something toward the solution of problems that the Conference is called upon to consider. Perhaps the best discussion was on the subject of "Service at Home." Rev. O. C. James dealt powerfully with the claims of the Ministry. He did not omit to state the difficulties of ministerial life, but yet he dwelt on its joys, its privileges, and its opportunities. The evening meetings were addressed by the Rev. Walter Wragge, M.A., Warden of St. Barnabas' College, Adelaide, and the Rev. Morris Morris M.Sc. Mr. Morris gave two addresses on "Christ, His Historical Setting," and "Christ, His Historical Significance." The speaker, by his use of illustrations drawn from the realms of physical science, treated his subjects in a stimulating and suggestive way. Rev. Walter Wragge gave his addresses on "Jesus Christ, Natural and Supernatural," "Prayer and Faith,"

"Christ, our Atanement and New Life." This last may well be said to have been the best of the Conference. Mr. Wragge is a firm believer in the centrality of the Cross in human experience, and agrees with the statement that the centre of gravity in the New Testament is not Bethlehem, but Calvary. His closing remarks on the companionship of Jesus were strikingly beautiful. Each evening the Rev. F. W. Rollands gave a short devotional meditation.

In the afternoons, members indulged in walking excursions. On Friday a very successful sports meeting was held when most of the men students wore some fancy costume, and made plenty of noise.

All through the week an excellent spirit of unity and good feeling existed among members, and the Conference has been most successful. The number of delegates present reached the excellent total of 137 (83 women and 54 men). Of these there were 24 belonging to the Church of England, 24 Methodists, and 32 Presbyterians.

The Conference is now over. Its results cannot be measured. It has been a season of happy and blessed fellowship, of visions of needs, of decisions for fuller consecration and service. God's Spirit has been moving among some of the best and brightest of Australia's sons and daughters, and it is certain that in future days many will rise up and praise God for gracious influences set in motion at Mt. Barker, Jan., 1914.

Helps for Quiet Moments.

THE SOUL'S REFUGE.

If I could shut the gate against my thoughts,
And keep out sorrow from this room within,

Or memory could cancel all the notes
Of my misdeeds, and I unthink my sin;
How free, how clear, how clean my soul should be.

Discharged of such a loathsome company,
Or were there other rooms without my heart
That did not to my conscience join so near,
Where I might lodge the thoughts of sin apart.

That I might not their clamorous crying hear,
What peace, what joy, what ease should I possess?
Freed from their horrors that my soul oppress!

But, O my Saviour, Who my refuge art,
Let Thy dear mercies stand 'twixt them and me.

And be a wall to separate my heart
So that I may at length repose me free;
That peace and joy and rest may be within,
And I remain divided from my sin.

—Anon.

ONE OF ELI PERKINS' ANECDOTES.

A shrewd worldly agnostic and a clergyman dressed in a modest clerical suit, said Eli Perkins, sat at the same table in a Pullman dining car. They were waiting for the first course at the dinner, a delicious Hudson River fish. Eying his companion coldly for a moment, the agnostic remarked:

"I judge you are a clergyman, sir?"
"Yes, sir; I am in my Master's service."
"Yes, you look it. Preach out of the Bible, don't you?"

"O yes, of course."
"Find a good many things in that old book that you don't understand, don't you?"
"Oh yes, some things."

"Well, what do you do then?"
"Why, my dear friend, I simply do just as we do while eating this fish. If I come to a bone, I quickly lay it on one side and go on enjoying the fish, and let some fool insist on choking himself with the bones."

Personal.

The Venerable Archdeacon Boyce, Rector of St. Paul's, Redfern, Sydney, intends to leave for a trip to England on February 21st. Rev. H. J. Noble, Rector of Liverpool, will act as Locum Tenens.

Rev. H. P. Hale, Rector of Wynnum, Queensland, left for England this month.

Rev. J. W. Symonds has commenced work as Curate in the Parish of Lower Macleay, N.S.W.

Mr. S. Lyon has been appointed as Superintendent of the Yarrabah Mission.

Rev. H. S. Begbie will spend some time in New Zealand on his return from Honolulu. He will be absent from his Parish about two months.

Canon Crozier will administer the Diocese of North Queensland during the absence of the Bishop in England.

Rev. W. C. Thomas, late of Fern Tree Gully, Victoria, left Melbourne last week, to take up work at Queensland, Tasmania.

Mr. Edwin Lock, who for many years has been manager of the Diocesan Book Society, Melbourne, is so unwell that his medical adviser has insisted on his taking a prolonged rest. He has been granted leave of absence for three months.

Rev. G. Gilder, who has been Locum Tenens at Winchelsea, Victoria, was, before leaving, presented with a watch by the Teachers and Scholars of the Sunday School. Mrs. Gilder was given, by the parishioners, a handbag, containing a purse of sovereigns as a token of esteem.

Rev. E. Shipley, Curate of St. John's, Ashfield, Sydney, has been offered the position of Rector of Kangaroo Valley, by the Archbishop.

Rev. R. Pitt Owen Rector of Kangaroo Valley, N.S.W., will act as Locum Tenens in the Parish of Liverpool for twelve months.

Rev. Harry Hyde, formerly Curate

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of St. John's, Darlinghurst, returned to Sydney from England last week, and hopes to take up work in the Diocese.

Mr. Eustace B. Grundy, K.C., has resigned the office of Chancellor of the Diocese of Adelaide.

Rev. W. B. Docker has been appointed to the charge of St. Cyprians, North Adelaide, in place of Rev. H. R. Cavalier, who has been appointed to Renmark.

Rev. W. S. Williams has been appointed Rector of Laura and Gladstone, S.A.

Miss Holloway, who went to China last year as a missionary of the A.B.M. from Hawthorn, Victoria, is now at St. Agatha's Hospital, Ping Yin. The Bishop of North China says she is full of energy and life, and will certainly make a success of her work, if anyone could make it such.

Bishop Sadlier of Nelson, N.Z., has returned to Melbourne from the C.M.A. Summer School. He gave a lecture in the Chapter House on Monday, entitled: "My experiences in New Zealand." He will spend a short time in Sydney before returning to his Diocese.

Rev. W. Goodyear, Superintendent of the Maori Mission in the Bay of Plenty District, New Zealand, has died at the age of 63 years. He was the last missionary sent out by the C.M.S.

Rev. S. E. Maxted, Rector of Haberfield, Sydney, is officiating at All Souls', Leichhardt, during the absence of the Rector, Rev. H. S. Begbie.

Rev. George Brown Rector of Gresford, N.S.W., has been appointed Rector of the Parish of West Wallsend.

Rev. H. Stanley Hollow, M.A., has been appointed to Christ Church, Geelong, Victoria, in succession to Rev. F. W. R. Newton.

Rev. Dr. Headlam is to give the Morehouse Lectures this year in St. Paul's Cathedral, Melbourne. He is expected to arrive in May next.

The Archbishop of Melbourne is at present enjoying a short holiday in Tasmania.

The Rev. W. G. Thomas, warden of the Clergy House, at Fern Tree Gully, Victoria, was presented with a purse of sovereigns on the eve of his departure to take up work on the North-West Coast of Tasmania.

The friends of Rev. Canon Hughes, of St. Peter's, Melbourne, will be pleased to hear that he has quite recovered from his recent illness.

Rev. D. R. Hewton, of St. Luke's, South Melbourne, is returning to Aus-

tralia with his family. The party spent Christmas in Switzerland. They are expected to reach Melbourne on 2nd February.

Rev. W. P. F. Dorp, Rector of Condohlin, N.S.W., has resigned his parish, and will leave for England in a few months.

Rev. C. J. Chambers, Vicar of the Lower Macleay, has this month been presented by his parishioners with a handsome parish gig, a horse, and set of harness, costing altogether about £50.

The death of Colonel J. H. Goodlet, which occurred in Sydney last week, removes the last of the philanthropists who met in 1862 to found the Sydney City Mission. For over 20 years he paid £150 per annum for the support of a worker, besides often making up the shortage on the year's transactions.

Mrs. Sheppard, the widow of the late Rev. G. Sheppard, of Berrima, N.S.W., has passed away at Lindfield. She was a sister of Mrs. W. E. Morris, and of Mr. A. F. French.

Archdeacon Allanby, who has resigned the Parish of Brown Hill, Ballarat, intends to proceed shortly with his family to England.

Rev. W. A. Ethell has been appointed Rector of the Parish of Laidley in the Brisbane Diocese.

Rev. M. G. Hinsby will commence his new duties as Rector of Penrith, N.S.W., on March 1st.

C.M.A. Summer Schools

NEW SOUTH WALES.

Three things will ever stand out in the memories of those who attended the Seventh C.M.A. Summer School, held at Austimner, January 10-17; first, that it was nothing less than a great spiritual happening; second, that it sounded the call to the Church Missionary Association to a strong and determined advance; third, that it left little doubt as to the spirit of those who attended, for he it remembered that contributions to the amount of £1,000 were received towards the Association's funds; everyone present solemnly resolved on a 25 per cent. increase in their offerings for foreign missions, while on the last night some 20 persons publicly dedicated themselves for service in the Mission Field. Truly, the week was a remarkable one—indeed, the whole School was swept by the Spirit of God, with the result that lives are richer and service will be more devotedly and zealously rendered than ever before. For weeks past many had been praying for the School; the plans and preparations had been enveloped in prayer, while during the week the attitude of "waiting" was manifestly in evidence. In a word, the School was an answer to prayer. From the beginning to the close, God's presence was graciously present. He seemed to use every speaker, and every arrangement He greatly blessed.

The Chairman of the School, Bishop Druitt, came as a man with a message. His opening words set the key to the School; his Bible readings on "The Missionary Message of St. John's Gospel" proved most illuminating, while his closing remarks on the Friday night under the headings of—(1) "Our Relation to the Will of God," (2) "Our Realisation of the Will of God," (3) "Our Response to the Will of God" came as a very searchlight into our lives, resulting in a spirit of consecration and surrender that we had never dreamt of. Then, too, we must single out the closing meditations by Rev. W. T. C. Stores, who certainly had come well prepared. He seemed to come, as it were, from the innermost fellowship with God. His words came as a breath of love and tenderness each evening—albeit he never failed to probe deeply into the lives of his hearers, and thence endeavour to relate them to a closer and more devoted ser-

The Call of the World!

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Secretary: Rev. A. R. Ebbs, Cathedral Buildings, Melbourne.

Correspondence.

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

ANNIVERSARY SUNDAY.

The Sunday after the Landing.

To the Editor of "The Church Record."

Sir,—The Anniversary Sunday of this Land will be Sunday, 1st February, which will be the first Sunday after Anniversary Day. The resolution passed in 1903 by both the Provincial Synod of N.S.W. and the Synod of the Diocese of Sydney was as follows:—

"That with the view to remembering the first Divine Service in Australia, which was held in 1788, on the Sunday after the landing under a great tree at Sydney Cove, and for the purpose of emphasising the priority and the history of our Church here, it is very desirable that in every parish yearly, on the Sunday after Anniversary Day, which would be the anniversary of the planting of our Church on this continent, there should be some suitable notice or commemoration of so important and interesting an event."

The Archbishop and other Bishops sent out circular letters to each parish in their Dioceses requesting that steps should be taken to promote the object named.

Any Sunday before Anniversary Day would clearly be inappropriate, as the "first fleet" would not have arrived. On the 25th January it was at Botany Bay, and came round to Port Jackson on the 26th. The C.E.M.S. have arranged for a commemorative service on or near the site of the original service on next Sunday, the 25th, correspondingly before any landing. I hope that that service will be well attended, but trust that in future the official day will be strictly adhered to. The Sunday "after the landing" will, I hope, be recognised this year in every Parish.

The movement has steadily grown—some Churches have decorated on the day. It should be an Australian day, that is one for dwelling upon the history of our own Church in this Land. I had this in my mind in proposing the resolution.

We soon exhaust references to the Service under the great tree, and it is asked by some what can we say? But is not the Church rich in records of its 126 years work? I venture to suggest some topics.

1. The general progress. The one clergyman is now about 1900; in 21 Dioceses there was no Church, now there are probably over 2000—some are stately and beautiful buildings.

2. The great part the Church played in bringing about moral reform in the early days. The suppression of bushranging. The witness all through for truth and righteousness.

3. Its educational work. It began the first Day School. For nearly 70 years the bulk of the education was in its hands. With scanty means it did nobly. In higher education the King's School and others have been most useful. The compromise by which the religious teaching is given in Public Schools here was won chiefly by the action of the Church. God has always been put first for the mind of the child.

4. The Missionary work of the Church. This would include that of Marsden in New Zealand, 1814; the founding of the Board of Missions in 1850; the work in Melanesia; the founding of the New Guinea Mission; also the work of the C.M.S. from its inception here in 1825 to the formation and efforts since of the C.M.A. The work among the aborigines is also full of interest, though tinged with sadness. In the latter there are memories of Watson in Wellington in 1832 and Günther in 1837.

5. The lives of the heroes of the Church, and any one of them might be the subject for an inspiring sermon. I name some, Richard Johnson, Samuel Marsden, Archbishop Doane, Bishop Robinson, Bishop Hill, Nelson, of New Zealand, and Litchfield, Rev. Albert Maclaren.

6. Notable laymen. The life of Thomas Moore in the 1918 "Sydney Diocesan Direc-

vice to our Master. To him, under God, the School owes very much.

Now, the aim of the Austinner Programme was, that we might discover the condition of our C.M.A. Home Base, and during the evening meetings look further afield and examine the needs of the great non-Christian lands. We shall never forget—e.g., in Animism, Hinduism, Buddhism, Mohammedanism, and Confucianism. We have seen how Christianity outshines these systems, while we are no longer in doubt as to the spiritual barrenness of the lands where these religions hold sway. The special papers and addresses each day on our C.M.A. Organisations were particularly interesting. Each speaker sounded the note of advance, endeavoured to point out the weaknesses of our work in the Home Base, and gave suggestions as to how that work could be strengthened.

At the evening sessions we were given reviews of the work in China, Japan, India, Africa, and Moslem Lands. Again and again each speaker concluded with a solemn warning of the danger of neglecting this day of opportunity in these great heathen and Mohammedan fields, while they one and all insisted on the call for men and women in every part of the foreign field. Each hand cried out for workers! "Whom shall I send, and who will go for us?" was the word that pierced our hearts at each solemn evening session.

One other special feature of the School was the meeting of Clergy, leaders and delegates, for conference. Here we tried to gather up the lessons of the week. We were specially anxious that the School should not merely be a happy time and just end with words. Hence, after much anxious thought and prayerful deliberation, the main lines of the School were embodied in important and far-reaching resolutions, which will be forwarded on to the General Committee of the Association, with the fervent hope that the spirit of service and dedication engendered at the School may be used to quicken the whole Church. We had worked and prayed that the spirit of Swanwick would take hold of those who attended, and this God has very graciously allowed. We believe the Association, going to advance, we believe, that Austinner, 1914, will be epoch-making in the history of our Association.

Finally, at 6.45 a.m., we gathered for Holy Communion on the Saturday. The Te Deum was sung in joyful yet subdued notes. Hymns and message proved most fitting. God spoke to us in clear and clarion tones: "I beseech you therefore by the mercies of God that ye present your bodies as a living sacrifice Silently we left the Church, each one firmly resolved upon a life of complete surrender and loyal obedience to the will and purpose of God.

VICTORIA.

During the week, January 9th to 14th, the Church Missionary Association held its Annual Summer School. The spot chosen this year was Ocean Grove, in many ways a most suitable place. It is beautifully situated on the shores of the Southern Ocean, between Barron Heads and Pt. Lonsdale; and the beauty of the surroundings, the fresh ocean breeze, the facilities for sea-bathing, the excursions near at hand, made it a delightful spot for rest and refreshment of body, while its seclusion, and freedom from the bustle and distraction of towns, were most conducive to the spirit of earnestness which marked this—the 7th—C.M.A. Summer School.

Accommodation was provided at the two large boarding-houses (Ocean Grove House, and Mafeking House), but, as usual, a large number preferred camping. About 30 women were provided with tents in the grounds of Ocean Grove House, while the men campers, about 30 in number, slept under canvas at a quiet spot nearer the beach. The camp dining-tent was erected in the grounds adjoining the lecture hall, and all were enthusiastic in their praise of the good fare provided, and the punctuality with which everything was prepared.

Amongst the 170 who gathered for the School were Clergy, Missionaries from the Foreign field, out-going Missionaries, Secretaries of Gleaners' Unions, Students, Sunday School Teachers, and others interested in Missionary work. A good deal of the success of the School was undoubtedly due to the hard-working secretaries, Revs. C. H. Raymond and P. F. Edwards, who prepared and carried out all the details of arrangement.

The School was indeed most fortunate in having the presence of the Bishops of Gippsland and Nelson, who are both devoted friends of the Missionary cause.

Bishop Sadlier, with his morning Bible Study, and Bishop Pain, in the closing meditation, set the tone of the day's proceedings, and as the days passed all felt more and more grateful for them.

It was with feelings of sincere sympathy and regret that the School learned that serious illness had prevented Dr. Digges La Touche from being present. He was to have given the morning Bible Studies, and members were more than grateful to Bishop Sadlier for stepping into the breach caused by his absence.

Bishop Sadlier took as the subjects of his Bible Studies various kinds of workers as typified in the New Testament: (1) The Instantaneous Worker, St. Andrew; (2) The Obscure Worker, St. James; (3) The Courageous Worker, St. Peter; (4) The Visionary Worker, St. Stephen; (5) The Obedient Worker, St. Paul; (6) The Devotional Worker, St. Mary. It was indeed a privilege to attend these masterly and deeply spiritual studies, and members must all have felt inspired, not only to search more earnestly for the treasures new and old that are to be found in the Word of God, but to strive with fresh heart and greater self-denial to follow these great workers of the New Testament, and, where and when the Master wills, be witnesses unto Him, and fellow-workers with Him.

At the second session of the morning, and in the evening, lectures were given on Work in Foreign Fields, on the other religions of the world as compared with Christianity, and on work among the aborigines of Australia.

Mr. E. J. Stock, F.S.S., A.I.A., gave a highly interesting account of his trip to Uganda. He went on purely business matters, and with little or no interest in Missions. He has come back to bear witness at our Summer School to the wonderful power of the Gospel in Uganda.

Most interesting and helpful lectures were also given by Revs. A. Law, F. G. Masters, and J. P. Joseland, Mr. J. C. Platt (late of West China) on "The Power of the Gospel in China," by Rev. K. E. Hamilton (The Sudan), on "Pagans in Africa," and on Thursday morning The Call was brought specially before scholars by the following:—"The Call to the Field," Mr. Platt on "Difficulties in the Work"; Mr. Joseland, on "The Joy of Service"; Miss Dixon (E. Africa), on "The Needs—Workers and Money"; and Miss Erwood (Palestine), on "A Vision of the Need."

In addition to hearing lectures and addresses, scholars formed into study circles each morning for about 40 minutes. Study of "The Home Base," when "Education," "Organisation," "Prayer," and "Giving" were considered. Also a careful thought out and suggestive paper was read by Mr. Lormer, on "The Principle of Leadership in Study Circles."

In his beautiful and heart-searching meditations at the close of each evening, the Bishop of Gippsland dealt with some of the questions addressed by our Lord to his disciples.

The Bishop made all feel the personal note of the last evening's question from the Master to every disciple in that Summer School:—"Lovest thou Me?" And, we pray that some, at least, of those present were that evening commissioned to go and feed His sheep in Foreign fields.

The School was a most pleasing and profitable reunion. Two men offered for the Home Ministry, one man offered for service abroad, and others are considering their life's work.

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MORDIALLOO, VICTORIA.

tory," might well be brought before any congregation? It would be 20 minutes well spent.

It seems to me a most proper and right thing to celebrate the anniversary of the founding of the Church in this Land. Our people know too little of its history, and the day should furnish a splendid opportunity in every parish to tell the people of the fine, noble, and heroic work that it has done. The deeds of the past are often inspiring influences for the strenuous years to come.

F. B. BOYCE.

St. Paul's, Sydney.

THE RESULTS OF SERMONS.

To the Bystander.

Dear Sir,—Gladly I respond to your suggestion for readers to tell you their experiences in regard to the place of sermons in the great epochs of their spiritual progress. Led by memory's kindly hand, I see four great periods in my own life, and at the head of each is the earnest face of a Messenger of God, and a living transforming message. I was awakened to my native need to "idee from the wrath to come," by three sermons, when but ten years of age. So powerful were the impressions then made that a life of a thousand years could not efface the clearness of their memory.

When at the age of fourteen I heard the Rev. John Wattsford speak, I resolved to seek the sinner's Saviour, not in vain.

Bible and Prayer Union.

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

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Again, later on, while disheartened with the strain of inward spiritual conflict (see Rom. vii.), I heard the masterful and sympathetic call of the Rev. Inskip, which led me to that definite and whole-hearted surrender to the Lord, which has since then resulted in so much to myself and to others. Last, but not least, when realising the need, and seeking the infilling of the Holy Spirit, an eloquent, heart-searching and grandly assuring sermon, by Bishop Moorhouse, at a Confirmation, proved the occasion of that great blessing which seemed to focus the good of all the previous spiritual movements of my life, and become the point of consciousness of "power for service," which I had never possessed before, which I humbly praise God has not left me yet.

A COUNTRY VICAR.

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

The Church in the Home Lands

The Kikuyu Conference.

The Bishop of Durham has published a letter in the "Times," dealing with the Kikuyu Conference. "The Record" says that this letter "has probably saved the situation." It hardly seems likely that the Bishop of Zanzibar will insist in indicting his brother Bishops for heresy, when a prelate of the standing and distinction of the Bishop of Durham, is willing, if need be, "to take his place beside them." He holds the Kikuyu programme "to be true to the mind of our Master, and full of promise for His work."

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

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

TERMS OF SUBSCRIPTION (in advance).

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

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

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Rates will be quoted by the Manager on application.

The Church Record.

SYDNEY, JANUARY 23, 1914.

THE NEGLECT OF THE BIBLE.

We may seem unduly pessimistic in choosing such a title in the year of grace, 1914. The facts seem quite against us. The British and Foreign Bible Society in their last report show that all previous records have been broken in the publication of the Word of God, that in 450 languages and dialects some seven and three-quarter million copies of the Bible, or portions thereof, have been printed and published during the past year.

And yet we speak of "the Neglect of the Bible." Yes! for we are painfully aware that there is another side. From India there comes the echo of European spiritual unrest. The "Arya Samaj," in one of its publications, writes:—"Europe, from which educated India imports not only its outer clothing, but also its mental tunic, has shaken off the Bible, the only revelation with which it is familiar. The Bible, in its fall, has dragged down God also from the altar of educated public opinion, and His place has been usurped by agnosticism."

whole fabric of our best social life has been bound up with the reading of the Holy Scriptures, and with the inculcation of their precepts, stern and sweet alike. The Bible has meant so much to the Church of England, and to the whole people of England. We cannot afford to let all this power for good be lost from our midst. The age may not be one of great sins . . . but it is an age which over values comfort, amusement, and intellectual excitement, and makes less of self-sacrifice and the faithful discharge of duty than the Bible does."

The writer, with quite easy mind, suggests the possibility of the passing of "religion," and in allusion to the Christmas pleasure seekers frankly states:—"The master personality would probably have preferred that people should consult their health and innocent pleasure to their monastic (sic) celebration of His natal day. And, from the worldly view point, we should say that 'he prayeth best who liveth best.'" And this from one of the reputed great leaders of public opinion! Are we really a Christian people?

Let us fairly face the irony of the position. The Bible is a neglected book in a Christian land. We surmise that even Christian workers are not devoting due time and care to the study of the Word. We are living in days of bustle and books and the combination too often tempts the Christian worker from the quiet "rooting" times that our life needs, when, by prayerful study of the Book of God, we grow more into the Knowledge of God and of those divine principles which should govern our lives. "He who abandons the personal search for truth, under whatever pretence, abandons truth," "A cheap theology ends in a cheap life." Sermons and books can never take the place of the Book, and decay of Bible Study will ever lead to decay in robustness of character.

The matter deserves the earnest consideration of all who deplore the wave of irreligion that threatens to destroy our national life. The verdict of history bears out the witness of the Psalmist, "The entrance of Thy Word giveth light." The "people of one book, and that book the Bible," have become the greatest and most trusted nation of the world. The canker that attacks the nation's heart is the enemy most to be feared, and that heart can only be kept free from dread disease by the bright beams of heavenly light that shine through the pages of the Word of God upon the individual hearts of the people.

O Gracious God and most merciful Father, which hast vouchsafed us the rich and precious Jewell of Thy Holy Word, assist us with Thy Spirit, that it may be written in our hearts to our everlasting comfort, to reform us, to renew us according to Thine own image, to build us up and edifie us into the perfect building of Thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this O heavenly Father, for Jesus Christ sake. Amen.—(From the Geneva Bible, 1575.)

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

New Site for the Deaconess House.

An excellent site has been purchased by the Committee of the Deaconess House in Bligh Street, Newtown, close to the Women's College, and also to Moore College. It is hoped that before long a suitable building for the important work connected with the Deaconesses' Home may be erected on the land which has been secured. The house occupied by the Deaconesses at present is only rented.

Y.M.C.A.

The total attendance at the religious meetings of the Sydney Y.M.C.A. during 1913 was 18,479, at meetings of a social character 13,993, and for physical work events 15,158. There are 1000 members of the Sydney Y.M.C.A. of the average age of 23 years, while the total membership is 1457. Dr. Wilson, the President of the United States, speaking recently used the following words:—"You can test the modern community by the degree of its interest in the Young Men's Christian Association."

Bible Society.

The annual report of the British and Foreign Bible Society (New South Wales Auxiliary), submitted to the committee last week, spoke of a substantial increase during the year ending in December last. Three colporteurs have been at work, and their sales have exceeded those of the previous year. The number of Scriptures sold at the depot was 27,134, an increase on 1912 of 2039, and the general receipts show an increase of £557. Notwithstanding exceptional expenses all local charges have been defrayed, and £1832 sent to the home society, an advance on 1912 of £699.

Proposed Change in Church Law.

A Bill, to be brought before the next Synod, has been drafted by the Standing Committee, which, if passed by Synod, and afterwards by the State Parliament, will have important results. Its first aim is to consolidate the Statutes which deal with Church property in the Diocese, but new provisions are also included. Especially it proposes to give greater powers to the Standing Committee, to allow sale or mortgage of properties, and other action to be taken, without waiting for Synod. This power is possessed by the Bishop's Councils in all the Dioceses of Victoria, and it works very well, saving the Synod from much wearisome detail.

Missions to Seamen.

We have received the quarterly paper of the Missions to Seamen. It contains an interesting record of the valuable work done by the Church among the seamen who visit our ports. We cannot over-estimate the importance of this enterprise, which shows great moral and spiritual results in the lives of many of the men.

Frank Speat.—An Appreciation.

On Thursday, January 15th, Frank Speat, sometime student of Moore College, 1911-1913, died at the hospital, Narrandera, aged about 25 years.

Mr. Speat came to Sydney about five years ago from Manchester for the benefit of his health. He took up work in a solicitor's office at Forbes, subsequently being employed as Catechist in the same town, and also later at O'Connell and Ultimo—the Moore College Mission District. He was universally respected and loved for his gentleness and devotion to his work. Ill-health prevented his remaining at Moore College, and after spending some time in the Waterfall Hospital he went to Narrandera to be Catechist under the Rev. J. Rawling, Vicar of the Parish. But he was not able to take up the work, and increasing weakness caused him to go into the hospital at Narrandera, where he entered in the last week.

Frank Speat was a true soul, genuine, a thorough Christian, a sound Churchman, with a loving disposition, a real friend. He rests in peace.

BATHURST.

Offering at Bathurst.

The sum of £40 was given as a Golden Offering in the Parish of Holy Trinity, Bathurst, at the end of 1913. The Parish is being worked on the principle of direct giving.

VICTORIA.

MELBOURNE.

(From our own Correspondent.)

Appointment.

The Archbishop has appointed the Rev. George Gider, some time Curate of St. Paul's, Geelong, and recently Locum Tenens at Winchester, to the charge of the Parochial District of Warburton.

St. Mary's, North Melbourne.

The Vestry of St. Mary's Church, North Melbourne, of which Rev. J. H. Fremm is the Vicar, is engaged in erecting eight brick cottages on the land adjoining the Parish Church, which, when the loan which the work necessitated, has been repaid, will prove a valuable endowment for the Parish. The foundations have also been laid for a new Parish Hall, with library and classrooms, which will be invaluable for Sunday School purposes. One thousand pounds are already in hand for the Hall, and about £700 more is required. The dimensions of the Hall will be 72 x 36 feet, and it is expected that all the buildings will be completed soon after Easter.

Church Missionary Association.

Rev. K. E. Hamilton, M.A., of the Victorian C.M.A., returned to Melbourne on January 5th, after two years of valuable service in the Gordon Memorial Mission in the Sudan.

The total income of the Victorian C.M.A. for 1913 was over £9000.

Miss Beever, a trained teacher of South Australia, has been accepted for preparation for work at the front.

Mr. T. Lawrence, who has just completed a successful course at Ridley College, has gone to St. Luke's Church, Adelaide, to assist the Rev. D. J. Knox.

The Regeneration of Society.

A defence of the Christian Church as the true social reformer was set up by Dr. Sadlier, Bishop of Nelson, in a sermon which he preached at St. Paul's Cathedral last Sunday. His text was Acts ii, 17: "Your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." He said that social unrest was to-day almost universal, and the condition of the laboring classes could be traced back to the middle of the eighteenth century, when trade sought expansion at the expense of human life. The preacher argued against the cult of reformers who would regenerate the world by purely human methods. Environment to the ordinary man, he said, was only a negative power. If democracy succeeded to-morrow, and if wealth were evenly distributed, the great problems of society would still remain unsolved. Perfect conditions would not produce the perfect man. What was needed by the Church to-day was a clearer vision of her first message, to reach society through the regeneration of the individual. She was afraid to see visions. The man of visions would carry the people with him, because he had a message that would regenerate the individual heart, and the heaven would spread.

Seamen's Mission.

The Archbishop administered the Rite of Confirmation in the Chapel of the Victoria Missions to Seamen last Sunday week, when six seamen were presented by the Chaplain, Rev. A. C. Goldsmith, from different ships in port.

Fire at Balwyn.

Rev. A. R. Wilson, Incumbent of St. Barnabas, Balwyn, was just about to deliver his sermon on Sunday week last when an alarm of fire was given. The service was immediately brought to a conclusion, and the worshippers quietly but quickly left the building, to find a large hedge in close proximity to the Church and Vicarage blazing fiercely. For some time it seemed as if the Vicarage was doomed to destruction, but after strenuous efforts the male members of the congregation successfully extinguished the flames without the aid of the fire brigade. How the fire started is a mystery, but happily the damage done was very slight. The Parish lost a Sunday morning's offertory—but will not have to face the huge undertaking of replacing the Vicarage.

Seaside Services.

A feature of Sunday evening experience at Brighton Beach of late has been the holding of services on the sand, after the

Wilson House.

Mr. Wilson recently offered a property in Ballarat, to be used as a U.F.S. Lodge, on condition that a certain sum was raised from other sources. Over £355 has been given and Wilson House will be officially opened in a few weeks.

Appointments.

To fill the vacancy created by the appointment of the Rev. O. F. Snell as successor to Archdeacon Allanby, the Bishop has appointed Rev. J. K. Hill, of Boort, to the Parish of Kingston. The Bishop has also appointed the Rev. Frank E. Lewin, locum tenens at Ballan, to the charge of Boort.

Rev. S. H. Smith, who has served this Diocese since 1909, has left it for the Diocese of Melbourne. His place as Vicar of Hillywood has been filled by the Bishop's appointment of the Rev. S. Cragg. The Bishop has offered the charge of Bealiba to the Rev. A. Thompson, Curate of Maryborough, who will assume his new duties in the course of this month.

St. Paul's Jubilee.

This year will be the Jubilee of the present Church of St. Paul's, Ballarat East. The Vicar, Rev. T. A. Colebrook, hopes that the year will be marked by fitting celebrations.

GIPPSLAND.

(From our own Correspondent.)

The Bishop returned on Saturday from the C.M.A. Summer School, at Ocean Grove.

Church of England Men's Society.

FIRST CHRISTIAN SERVICE.

Anniversary Service,

Macquarie Place, City, Sunday, January 25th, 1914.

SPEAKERS—

His Grace The Archbishop of Sydney. Hon. L. E. Green, M.N.R., Minister for Trade and Customs.

New South Wales State Military Band. Massed Choir of 300 voices.

The Lord Mayor and City Council will be present.

A procession will start from St. Andrew's Cathedral, George Street, at 2.45 p.m. sharp, and will march through the City to Macquarie Place.

WANTED Locum Tenens for Country Parish for six months from April 1st. Apply, "Evangelical," C.M.A. Depot, Moorabool Street, Geelong, Victoria.

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

BALARAT.

The Parish Chronicle.

The "Church Chronicle," the Diocesan paper for Ballarat, has entered on its 24th year, and is both enlarged and improved in appearance. The Editor of the "Church Record" was for 24 years the Editor of the "Church Chronicle," and we wish every success to our contemporary in its new venture.

Home Mission Fund.

The revenue of the Home Mission Fund reached £1887 for 1913, the largest amount ever given in one year. The Diocese aims at £2000 for 1914.

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

Date, 1914

*8/8 to places outside Australia.

The "Church Record" has been well received in this Diocese, and in time is likely to have a large circle of readers.

Clergy Pleas.

Some of the Clergy had a most enjoyable time on the Gippsland Lakes last week. A motor launch was engaged for the event, in which the Clergy camped at night and, in the day time visited all the most interesting and picturesque nooks and corners of the Lakes.

Movements of the Clergy.

Two of our junior Clergy, the Revs. T. B. Syer and F. R. Johnson, have, owing to ill-health, been obliged to take three months' complete rest.

Rev. R. Birch, late of the Roper River, takes charge of Cunningham next week. The Rev. Karl Hamilton, who left Bunyip two years ago for the Soudan Mission, has returned on furlough.

WEST AUSTRALIA.

PERTH.

Rev. E. B. Griddle.

Rev. E. B. Griddle, who has recently taken charge of the Forrest River Mission to the Aborigines, writes in the "W.A. Church News," as follows:—

"After a very quick and somewhat exciting journey from Sydney by steamer to Albany, and thence to Perth by motor car, I am now bound for Cambridge Gulf and the Mission of St. Michael and All Angels, on the Forrest River. Our work, from what I have been able to gather so far, will be, for some time, to win the confidence of the natives, and for this we need the prayers of all the God's guidances may be vouchsafed to us. I know that there are many anxious to help to the utmost of their power. As time goes on we will, of course, be needing

clothing for the people, who will (ere long, let us hope) be permanently attached to the Mission. We want to reach the hearts of the natives with the message of the Gospel of Peace and Goodwill. But we have a long way to go yet before we can get them to understand that. First of all we want them to understand what our intentions towards them are. There are several ways of doing this, but the best way is through the eye. Let me explain: I have brought with me a great many lantern slides of the work at Yarrabah, right from the very beginning of things there up to the present time. I want to show the Forrest River people these, even as I did the blacks on the Mitchell River in North Queensland, and thus convince them that our designs upon them are righteous. Can anyone help us in this by helping to purchasing a good lantern?"

SOUTH AUSTRALIA.

ADELAIDE.

The New Bishopric.

The Fund for the New Bishopric now stands as follows:—In hand, £5,607 10s. 1d.; promised, £2,152 17s. 10d.; total £7,760 7s. 11d.

New Parish.

The Bishop has formed Waikerie and Loxton, on the River Murray, into a separate district, and has appointed Rev. Sydney Harold Austin Embling to take charge.

TASMANIA.

(From a Correspondent.) Estimates for 1914.

The Diocesan Council met on January 8th to confirm and pass the estimates for 1914, as framed by the Estimates Committee of the Council. It may be well to say that in Tasmania, the Synod considers the estimates, and no payment, except from the various funds, can be made without Synod's approval; this works well, both from a financial point of view and also for the opportunity given for anyone in Synod to challenge or call attention to any item of Diocesan finance.

NEW GUINEA.

New Churches.

The Church at Samarai is being built, and that at Port Moresby will be begun shortly. The Bishop is still looking for a clergyman to take charge of the latter place, a most important extension of the work in the capital of the territory. The work there will be chiefly among the white settlers in the Port and on the plantations adjacent.

NEW ZEALAND.

Marsden Centenary.

An effort is being made to raise, in connection with the Marsden Centenary, which will be celebrated this year, the sum of £20,000, for the promotion of religious education in New Zealand. A Church Congress will also be held in Auckland in February, 1915.

The First Service and Church in Australia.

Next Sunday there will be commemorated in Sydney the first service ever held in Australia. A procession, organised by the C.E.M.S., will leave the Cathedral at 2.45 p.m. for Macquarie Place. The Archbishop and the Hon. L. E. Groom will deliver addresses.

Christianity was planted in Australia by the Society for the Propagation of the Gospel. No one associated with the British Government thought of sending a Chaplain with the first ship despatched to New South Wales, but the S.P.G. offered money and a man; upon which the Government made a small grant towards his support.

Rev. Richard Johnson was the Clergyman selected, and on the Sunday following the arrival of the ship on January 26, 1788, he celebrated Divine Service under a tree at Port Jackson in the presence of the whole ship's company. After this he was ignored, and religion forgotten. Mr. Johnson, however, held service each Sunday under the tree, though few, and least of all the officials,

The Evangelical Movement.

Economic Conditions.

When the readers of the "Church Record" see the title of this article they will wonder what has become of the "Evangelical Movement." It may be necessary therefore to point out that no movement can really be understood apart from the circumstances in which it began and continued. Hence the previous articles have tried to indicate the general religious condition of the country at the time of the Evangelical Revival.

But no life, whether of an individual or of a nation, can be divided into watertight compartments. All life is a unity. The unity of history is a fundamental maxim of modern historical investigation. Political, social, economic conditions all act and react upon one another, and this is true of religious conditions as well. Religion lies deepest in all movements of human effort, but while it affects all movements, it receives as well as gives. Political, social, and economic conditions react upon religion and morals.

In particular, economic conditions call for some notice. The economic factor in history has begun at last to receive its due meed of attention from students of secular history, but it has hitherto been practically ignored by the prevalent type of ecclesiastical compiler of annals and scandals. Still, one of the greatest economic historians of the day is also a Doctor of Divinity and quite an efficient Archdeacon. Economic motives really often underlie political and constitutional developments. Economics is the science of wealth. The economic aspect of history has to do with the getting and spending of the means of subsistence, whether indirectly by hard cash or directly by the production of various commodities. Food, shelter, clothing, are

after all, the things that engage the greater part of the thoughts and efforts of most human beings. To live in as great degree of comfort as possible is an object that occupies the largest share of our time and energy. It is in earning our daily bread and in securing to ourselves, and those dependent on us, the greatest possible amount of necessities and comforts, that most of us find the fullest occupation of our faculties, and these are the circumstances that seem to give occasion for the development and manifestation of our various characters and dispositions. Man does not live by bread alone, but "bread" takes up the greatest share of his time and energy.

The Motive of Material Gain.

The importance of the economic factor has not always been recognised. But in the eighteenth century the political constitution of Great Britain was apparently settled on parliamentary lines. The economic factor, therefore, came to the front, and we find Walpole deliberately moulding his policy on the lines of the mercantile system, which aimed at increasing the wealth of the country by manipulating tariffs and bounties, so as to ensure, if possible, that England should gain at the expense of other countries. The economic motive of material gain dominated politics, and indeed we may say that English society underwent a gradual reconstruction whereby the possession of wealth became the criterion of success and social position. It was the dominance of the economic motive that explains the systematic corruption which was practised as a fine art among politicians, and the corruption spread into all branches of public life and even tainted the Church. "Every man has his price." Offices and emoluments in Church and State were bought and sold, or bestowed as the reward or pledge of services rendered or expected. Poverty was looked on as a stigma—almost as a crime. Poor people were regarded as the "lower orders," and though theoretically all persons were equal before the law, yet in practice there was great difference of treatment.

Reversal of the Scale of Values.

The Evangelical Revival aroused opposition because it reversed the recog-

came near him. They refused to help him to build a Church, and, after nearly seven years, he determined to build one himself.

He set to work and hired some men, paying them out of his own purse. He accompanied them to the bush and cut down some of the trees with his own hands. The cabbage palm made rafters for the roof and standards for the sides. Wattle boughs were twisted in and out to form a sort of lattice work, and the interstices were filled up with mud dabbed on. The roof was formed of slabs of rough bark, and, as the heat curled the edges there was plenty of ventilation, though the rain came in. The main building was 73 feet long by 15 feet broad.

But at right angles to this was another room, 40 feet by 15 feet. The total cost to the clerical architect and builder of this large, but primitive structure, was only £40. It was opened as a Church and School on August 25th, 1795. The Church, however, was, not long after, destroyed by fire, and the Governor allowed Mr. Johnson to use a stone store, just completed, for Sunday services, but the congregations were very small.

Mr. Johnson left in 1800, after spending thirteen hopeless years in Australia, so far as spiritual results were concerned. He was far more successful in secular pursuits. He was the first man to grow oranges in Australia, and laid the foundation of the industry in the Parramatta district. His energy and love of nature found expression in this pursuit.

Quiet and undemonstrative, none who knew him doubted his piety, nor chided him for neglect of duty. He feared God, and sought the good of man.

A PREACHER'S DILEMMA.

THE story is told of a preacher, who discovered, when he got into his pulpit one Sunday that he had taken blank sheets instead of his sermon manuscript. After turning the pages over two or three times, he muttered: "Nothing, nothing! Well, out of nothing God created the world." He preached with such force and power that he never again relied upon a manuscript.

A WISE REPLY.

An unprepared man went to address a Sunday School. Thinking to be funny, he asked this question:

"What would you do before so many bright boys and girls, who expected a speech from you, if you had nothing to say?" "I'd keep quiet," replied a small boy.

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rised scale of values. Its leaders drew upon themselves the reproach of "other worldiness." They added to this offence by regarding the poor as equally possible inheritors of the Kingdom of Heaven. They were reckoned dangerous fanatics because they preached the Gospel to the poor by what were regarded as unconventional methods. Their active philanthropy aroused fierce hostility from vested interests. Wilberforce, who fought for the negro slave; Howard, who worked for the criminal; Shaftesbury, who strove for the overworked and sweated toilers in factories, were vilified and traduced by the money-getters who worshipped at the shrine of Mammon. Evangelicalism stood for beneficent stewardship as against selfish ownership.

Yet Evangelicalism was not indiscriminately opposed to the economic tendencies of the time. It was itself to some extent the foster child and foster parent of economic development. The Evangelical Revival was essentially a reaction from conventional to personal religion. It was a return to sincere love of goodness from a merely conventional conformity to respectability. The Evangelical Movement was more closely connected than is usually supposed with current movements in thought and life. It was part of the general movement towards greater human freedom which we can trace in politics, economics, literature, and philosophy. The early Evangelicals are usually regarded as conservative, and they really thought they were. But the Evangelical Movement was really a great move forward towards true liberty of mind and will. The Evangelicals set before the astonished world a new ideal of life, and they carried that ideal into effect. They practised what

they preached. They were sincere, earnest and enthusiastic in an age that despised enthusiasm and disbelieved in sincerity. Cowper was a pioneer in a new literary venture. Wilberforce and Shaftesbury were pioneers in political and legislative action. The Church Missionary Society embodied a new ideal for the Church—rather, it revived a dormant ideal.

Development in Poetics, Literature, and Art.

Moreover, economic development generally gives rise to further developments in politics, literature, and art. States that are primarily organised for war offer greatly limited scope for intellectual and spiritual growth. A purely agricultural community has little leisure for study or cultivation of the arts. Rustic and military communities do not enjoy much opportunity of intercourse. Commerce and industry imply peace and security. They increase the opportunities for leisure, for specialisation in learning and the arts. Where wealth accumulates and intercourse multiplies, culture reaches a higher standard. Energies are set free to exercise themselves in thought and research. Hence throughout history, from the palmy days of Athens to this modern age of commerce, where trade and industry flourish, there the human mind and soul most freely and fully develop. This is true of the days of the Early Church, of the Reformation, of the Evangelical Revival, and of the world to-day.

The Reformation took deepest root in the great commercial and industrial centres of Europe. The Puritan movement was strongest among the most prosperous groups of Englishmen in the seventeenth century. The Evangelical Revival was both positively and negat-

ively the outcome of England's great prosperity during the eighteenth century. Negatively it was the effective protest against a soul starving materialism. Positively it put forward the ideal of stewardship as against selfish ownership as the true method of regarding and using property and wealth of all kinds. Evangelicals were conspicuous in works of charity and in efforts for neglected classes and peoples. The slave-trading clauses of the Treaties of 1814, 1815, when England astonished the nations of Europe by giving away solid advantages to secure their co-operation in suppressing nefarious but profitable traffic, are an outstanding witness to the power which Evangelicalism exerted in awakening the dormant conscience of the British nation. Evangelicalism showed itself to be the expression of energies set free by the accumulation of wealth and the possibility of devoting time and effort to objects other than the securing of a comfortable subsistence.

(Note.—Readers who may wonder what is coming next may rest assured that the following article will return to a more familiar track.)

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THE FUNDS of the Association amounted last year to over £4,000. The Committee is planning for a large increase so that more missionaries may be sent to the various parts of the world.

THE HEADQUARTERS of the Association are in the Strathfield Arcade (Ground Floor), Sydney, open from 9.30 to 5 p.m. to which Letters, Postcards, and all inquiries are addressed.

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

Young People's Corner.

My Dear Young Friends,—

I have had answers sent to me now from four States: New South Wales, Victoria, South Australia and Tasmania, and there are competitors in each grade, Junior, Intermediate, and Senior. That is a good beginning, but I want the number of answers to grow like a snowball. You do not have snowballs in most parts of Australia, though I have seen many feet of snow on Mount Kosciuszko. When I was a boy in England we used sometimes to make a little snowball, and then roll it along the top of the snow, and as it rolled it gathered more snow, until it got so big that we could not roll it any more. That is how I want to see the number of answers to my questions grow, until there are so many that I have not time to read them all, but must get somebody to read them for me. You can all help by telling other boys and girls about the competitions.

I have been marking the first answers about the Christian name. The juniors are very good, although one boy seemed to think he got his surname at his baptism. The intermediates and seniors are not so good; perhaps my questions were too hard. But one girl in the intermediate grade answered splendidly.

Your affectionate friend, THE EDITOR.

23rd Jan., 1914.

Rules for Scripture Competitions.

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

QUESTIONS.

4. Inheritors of the Kingdom.

This week we think of the third great blessing you received at your Baptism. You were made "an inheritor of the Kingdom of Heaven." "Inheritor" means just the same as "heir."

Put the Title, "4. Inheritors of the Kingdom," at the head of your paper.

Juniors (under 12).

- 1. An inheritor (or heir) is to have a property some day. What may we expect to receive? Can we forfeit our inheritance? 2. St. Paul, in Romans viii., tells us why we are "heirs" of God. Write out the verse. Why are we heirs? 3. What do we learn about heaven, (a) in St. John xiv., 1-6., (b) Revelation xiii., 1-6?

Intermediate (under 15).

- 1. St. Peter, in his 1st Epistle, speaks of our inheritance. Write out the verses. What conditions must be fulfilled if the inheritance is to be ours? 2. In St. Matthew iii., and iv., it is said that the Kingdom is "at hand." Write out

the verses. In St. Luke xxiii., 42, it is spoken of as coming. Write out the verse. Explain what is meant by each. 3. Give Scripture texts to show that heaven is (a) a gift, (b) a place, (c) prepared from the foundation of the world.

Seniors (under 18).

- 1. What does St. Paul mean by "the earnest of our inheritance," Eph. i., 14? Write out the other passage in which he uses the word "earnest," and say what you think about it. 2. The Kingdom of Heaven (or of God) is spoken of in the New Testament as within us, as around us, and as coming. Give verses to illustrate this, and explain the different meanings. 3. Give Scripture texts to show that Heaven is (a) a place, (b) a state of happiness, (c) the presence of the Lord.

THE COMING OF THE KING.

Some children were at play in their playground one day when a herald rode through the town, blowing a trumpet, and crying aloud, "The King! the King passes by this road to-day. Make ready for the King!"

The children stopped their play, and looked at one another.

"Did you hear that?" they said. "The King is coming. He may look over the wall and see our play-ground, who knows? We must put it in order."

The play-ground was sadly dirty, and in the corners were scraps of paper and broken toys, for these were careless children. But now, one brought a hoe, and another a rake, and a third ran to fetch the wheelbarrow from behind the garden gate. They laboured hard, till at length all was clean and tidy.

"Now it is clean!" they said; "but we must make it pretty, too, for kings are used to fine things; maybe he would not notice mere cleanliness, for he may have it all the time."

Then one brought sweet rushes and strewn them on the ground; and others made garlands of oak leaves and pine tassels and hung them on the walls; and the little one pulled marigold buds and threw them all about the play-ground, "to look like gold," he said.

When all was done the play-ground was so beautiful that the children stood and looked at it, and clapped their hands with pleasure. "Let us keep it always like this!" said the little one; and the others cried, "Yes, yes! that is what we will do."

They waited all day for the coming of the King, but he never came; only, towards sunset, a man with travel-worn clothes, and a kind, tired face passed along the road, and stopped to look over the wall.

"What a pleasant place!" said the man. "May I come in and rest, dear children?"

The children brought him in gladly, and set him on the seat that they had made out of an old cask. They had covered it with the old red cloak to make it look like a throne, and it made a very good one.

"It is our play-ground!" they said. "We made it pretty for the King, but he did not come, and now we mean to keep it so for ourselves."

"That is good!" said the man.

"Because we think pretty and clean is nicer than ugly and dirty said!" another.

"That is better," said the man.

"And for tired people to rest in!" said the little one.

"That is best of all!" said the man.

He sat and rested, and looked at the children with such kind eyes that they came about him, and told him all they knew; about the five puppies in the barn, and the thrush's nest with four blue eggs, and the

shore where the gold shells grew; and the man nodded and understood all about it.

By and by he asked for a cup of water, and they brought it to him in the best cup, with the gold sprigs on it; then he thanked the children, and rose and went on his way; but before he went he laid his hand on their heads for a moment, and the touch went warm to their hearts.

The children stood by the wall and watched the man as he went slowly along. The sun was setting, and the light fell in long slanting rays across the road.

"He looks so tired!" said one of the children.

"But he was so kind!" said another.

"See!" said the littlest one, "How the sun shines on his hair! it looks like a crown of gold."

—From "The Golden Windows,"—by Laura E. Richards.

Notes on Books.

"Out of the Abyss," the autobiography of one who was dead, and is alive again. Hodder & Stoughton, 5/- Copy received from Messrs. Angus & Robertson, Sydney.

This is a most uncommon book. It is in the form of a series of letters addressed by a married woman to her Clergyman, and tells how she gradually gave way to drink, and became a confirmed drunkard. We are led step by step down the terrible stages of a drunkard's progress; we see the home made miserable, the furniture put in pawn, the children cold and starving. And at last when all seemed quite hopeless came the deliverance "as a bird out of the snare of the fowler." The story is a true one, and is guaranteed in a preface by Dr. George Steven. We trust that many will read the book, and become more earnest in Temperance Reform. There is also much to encourage workers to persevere in their efforts, and never to despair of success, for "with God, all things are possible."

"The Knowledge of God" (by the late Bp. Walsham How) is a volume of selected sermons preached on various occasions. The title is that of the 1st sermon in the book, and is in no way descriptive of the book generally. The first four sermons deal with questions of Apologetics, two of them having been preached before the British Association. The closing sermon was preached before the Empress Frederick of Germany, just after the death of the Emperor, and is full of beautiful and restrained thought on the subject of our holy dead. The saintly Bishop's knowledge of the deeper things of God is everywhere manifest in the simple and eloquent sermons that make up the volume.

(The copy is another phase of the Expositor's Library, and is from Messrs. Angus & Robertson. 2/6.)

A SAFE PROMISE.

A second-rate author, on sending Bishop Creighton his latest work, received by return of post the reply, "I thank you very much for forwarding to me your book, and I promise you faithfully that I will not lose any time in reading it."



STATEMENT TO BE SIGNED BY COMPETITORS.

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

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

Yours faithfully,

Date.....

