

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

The Examination Halls.

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

Magdalen College.

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

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

The Bodleian Library.

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

"If thou bee younge, then marie not yett;

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

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

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

Ancient Hostels.

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

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

A CARLYLE STORY.

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

"HALF THE CRIME DUE TO DRINK."

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

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

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

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Our Forward Movement.

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

One Thousand New Subscribers during February.

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

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

Current Topics.

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

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

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

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

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

"In almost all the greater cities of Britain now, the boys have been provided with clubs, gymnasiums, polytechnics, and social institutions in

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

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

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

In his open letter to the Bishop of St. Alban's, under the heading "Ecclesia Anglicana," the Bishop of Zanzibar alluded to Evangelical Churchmen as being merely tolerated within

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

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

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leading columns this week, this is shown with regard to the Church's teaching on Episcopacy, but it is the same in other directions. We accept the 39 Articles in their plain and obvious meaning; we use the Communion and Baptismal Offices without addition or omission; we believe in the teaching of the Catechism; we observe the seasons of the Christian year; the Prayer Book, as a whole, satisfies us, and we are not agitating for revision. So among all those who enjoy the membership of the Church of England, none have a better claim to be esteemed as "good Churchmen" than the Evangelicals.

At last the Churchwomen of the Diocese of Melbourne have the privilege of voting for Representatives in Synod. They always have been eligible as voters at Annual Meetings, for Church Wardens and Vestrymen, and for years past, they have voted for members of Parliament, but for Synod Representatives they were not permitted to record their suffrages. But now that is changed, although it took a case before the State Full Court to finally settle the question.

The daily papers have used sensational head lines, "Church Suffragists," "Church Dispute," &c., &c., but the matter was really very simple. The Church Constitution Act, under which the Melbourne Synod was constituted, spoke of "Laymen" as voters. Did "Laymen" include women, that was the question? The court took the view that the Act was passed to enable the Church to manage its own affairs. So now, Churchwomen, who worship in the Church, and work for the Church, and raise money for the Church, will have, quite rightly, the privilege of electing Lay Representatives to Synod, which is the Parliament of the Church.

Dr. Charles Aked, whose resignation has been demanded by the Presbyterian Ministers' Association of San Francisco because of his heretical views regarding the Birth of Christ, is reported to have said "that the faith of John, Paul, James, and Mark, was quite good

enough for him, and these men had said nothing about Jesus Christ coming into the world in any miraculous way. He might just as well aver that John, James, Peter, and Jude had said nothing about the institution of the Holy Communion, and that therefore there is no obligation resting on the Church to retain it. Considering the early dates allowed to the two Gospels which contain the account of the Virgin Birth, the argument from the silence of St. John and St. Paul only goes to strengthen the testimony of St. Matthew and St. Luke. Indeed Harnock, who is not likely to be mistaken for an orthodox believer on this and many other points, says that the idea of the Virgin Birth is primitive in itself, and is declared to be primitive, by the fact that at the end of the first century, or at least the beginning of the second century, it was "the common property of Christians, as St. John (ch. i., according to the true text) and Ignatius teach us. But every belief which at that time was the common property of Christians (including the Palestinian Churches) must be traced to the Churches of Palestine, and must be ascribed to the first decades after the Resurrection."

LAND OF PALM AND PARROT.

Bishop Tugwell, at the Gleaners' Anniversary in London, said:—

"We are to glean in order that we may sow. The part of the mission field which he represented, namely, West Africa, was sometimes called the 'Land of Palm and Parrot.' The connection between the two needed explanation. The favourite food of the parrot was the palm-nut; and it had been observed that the bird, after feeding to repletion upon the tree, invariably flew off with a nut in its beak, to serve no doubt as a 'night-cap' before retiring to rest. On its way home it often happened that a brother-parrot would be met, and 'parrot law' required that greetings should be exchanged in passing. The consequence was that the nut fell to the ground and in due time there sprang from it a magnificent palm-tree. 'We shall do well,' said the Bishop, 'to emulate parrot-methods, though perhaps not with parrot-motives!'"

Follow with reverent steps the great example Of Him whose holy work was "doing good;" So shall the wide earth seem our Father's Temple, Each loving life a psalm of gratitude. —Whittier.

The Missionary Enterprise.

A Flood in Bengal.

The recent flooding of the river Damodar, which submerged hundreds of square miles and rendered many thousands of low-caste or outcaste people homeless, has, says the "East and West," revealed traits of character in the Bengali students assembled in Calcutta which afford ground for great encouragement. As soon as the news was published in Calcutta hundreds of students from the Christian colleges, as well as Hindu students unconnected with any Christian Mission, assembled at the railway station, with sacks of grain which they desired to take to their starving countrymen. A central committee was eventually organised, and for a whole month detachments of students, about seventy-five at a time, spent five or six days in ministering to the wants of the sufferers. When we realise that some of the work done by the students, who included many Brahmins amongst them, was work which is usually performed by scavengers, we can appreciate and thank God for the new spirit which has come over many of the Bengali students. It would be impossible to find in India's long history a parallel to what has recently happened in Calcutta.

An Answer to a Scoffer.

The Haidas of Queen Charlotte Islands, a warlike race once the terror of the British Columbia coast, in the North Pacific, are described as "fine lot of Christians." Their evangelization was begun by Archdeacon Collison in 1876, and continued by Canon Keen and others. A missionary writes in the "Church Missionary Gleaner" for January: "A bad man some time ago sought to sap the faith of one of our finest Haidas. He said, 'Do not mind what these missionaries tell you, there is no God.' The Haida replied, 'If there were no God as you say, and the Haida did not believe in Him, you would not dare to stand where you are to-day. Fifty years ago you would not have dared to land on these islands.' What a splendid answer to a scoffer."

The Position in Japan.

The Education Department of the Japanese Government summoned a conference of the "three religions" to be held in Tokyo from November 4 onwards, similar to the conference of Buddhist, Shinto, and Christian leaders which was called together in 1912 by the Vice-Minister for Home Affairs. The Rev. W. R. Gray writes in the "C.M.S. Gazette" for January:—

"I have no doubt whatever that the previous conference has had a marked effect upon the Christian enterprise in this country, in the way of taking from it the stigma of an 'unauthorized' religion, and so increasing numbers of even the more conservative Japanese to honestly face the claims of Christ. 'Some people think that the death of Prince Arisugawa last summer and the anniversary of the deaths of the late Emperor

of Japan and of General Count Nogi helped to foster the strong materialistic (or anti-foreign) spirit of the people. I feel rather that these events have helped to sober the people and make them feel that, without a religion like that of Christianity, they are as 'ships without a rudder.'"

The Regeneration of Persia.

In an article on "How best to help in the Regeneration of Persia" in the January number of "Mercy and Truth," Dr. H. White, a C.M.S. medical missionary, who has been working at Yazd for fifteen years, writes:—

"If the secret of England's greatness is the possession of the Holy Bible, then one is sure that the very best help we can give is to endeavour to spread the truths contained in that book."

"Dr. Mott said a short time ago that he considered that we ought to foster our medical missions more and more, and that undoubtedly they were the great agencies for evangelistic work. And certainly we have found in Persia that we do get unique opportunities of coming into contact with all sorts and conditions of people, of breaking down the prejudices and misconceptions of ages, and of representing by example and precept the great truths of Christianity."

"In Yazd alone during fifteen years there have been nearly 400,000 visits of out-patients and between 6,000 and 7,000 in-patients. The circle of influence is an ever-widening one, and the distances from which patients are brought increase year by year."

How Boys Help Missions.

For twenty-one years The Boys' Brigade branch of the C.M.S. Medical Mission Auxiliary has endeavoured to inculcate a missionary spirit in the Church Companies of the Boys' Brigade—the oldest and largest of organizations formed on its distinctive lines for Christian work among boys. During 1912-13 £415 was subscribed by 111 companies, and seventy-one cots supported in twenty-eight C.M.S. hospitals. The total sum received through the branch by the Medical Mission Auxiliary during the twenty-one years of its existence is £3,225. It took over thirteen years to collect the first £1,000, between three and four to raise the second, and three only for the third. We read in the report which has just been issued: "What has the collection of £3,225 meant in the mission field? If we reckon that on an average, a patient stays about a fortnight in hospital, it means that just about 70,000 patients have, through the instrumentality of The Boys' Brigade branch, been received into C.M.S. hospitals during the past twenty-one years."

A Black Boy's Progress.

An aboriginal boy named "Wilfred," aged 13, at the Roper River Mission, wrote the following letter to Miss Tinney, of the Mission Staff (now in Melbourne). It is a convincing evidence of what may be done for the blacks. Wilfred is acting as pupil-teacher in the school:—

Dear Miss Tinney,—I send this letter to you to tell you that Mr. Birch is going away by the boat Leichhardt. It is not a steamer, but goes by oil and sails. We are looking for her every day. To-day the survey men came up, they have changed the name of Mount Scott to Mount Olive, after Mrs. Birch. Mr. Joynt has your school, Percy the third class one week, and I have it the other. All the girls and boys were glad when Mr. Joynt told us that you might come back to the Roper. Mr. Birch, Mr. Warren, and Mr. Vizard are building a dormitory for the girls close up to the tank. I will close. Text: "Neither pray I for these alone, but for them also which shall believe in me through their word."—I remain, your black friend, WILFRED.

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WHAT COMING TO CHRIST MEANS.

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Have you a sense of the power of sin that nothing you know can break? Do you believe Christ is stronger than the devil? If so, again you have come to the right place, for that is true.

Are you longing to live a better, nobler, truer life? If so, again you have come to the right place, because Christ alone can give you this. Remember, "Blessed are they that hunger and thirst after righteousness."

Another question is—Have you counted the cost? Have you made up your mind to throw in your lot with the people of Christ? I don't ask you to be identified with all that is done in the name of Religion. Religion is a popular thing, and many things are done in its name which will make you revolt; but I do insist that you shall not be ashamed to be identified with Christian men and join them in their work for the world.

Count the cost. Have you made up your mind to say good-bye to the world, the flesh, and the devil? If your answer is "Yes," I have to say that you are eligible candidates for the Kingdom of God, for of such is the Kingdom made. And I have further to add, that you are not only eligible, but invited; that on the authority of Christ. It is not presumption on your part. You are to come just as you are. Little as you have, and are, you are requested to bring it all for the service of the Master. Otherwise you are not wanted. He says, Come unto Me, give Me thine heart, thine all.

What steps must you take? Different are the aspects, different the ways all leading unto Him. We are told in the last chapter but one of Revelation, that the twelve gates of the City were twelve pearls. You may enter in by any one of them; some of you will come by one, some by another. Don't think you must go in by the way your friend went. Go your own way. "Every single gate was of one pearl." Spurgeon goes in by one, Robertson, of Brighton, by another, you by a third. Go just as you are in your own nature. You must get near to Christ and close to Him. The emphasis is on the object not the action of faith; and that which is in us showing us the way is Christ Himself holding out His hand to help us.

There are one or two different aspects in the New Testament of the Christian Life—a Race, a Fight, and Fellowship. They are all the same, and include one another.

You are before God now. Just tell Him all about it. Tell Him your need. Consecrate your life to His service, and if you listen you will hear Him say, Him that cometh, Him that cometh, I will not cast out.

HENRY DRUMMOND,
(Address to Students.).

There are nettles everywhere—
But smooth green grasses are more common still;
The blue of heaven is larger than the cloud.
E. B. Browning.

To cultivate kindness is a great part of the business of life.—Samuel Johnson.

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Problems and Principles.

By the Rev. E. Digges La Touche, L.H.D.

V.

Positive Teaching.

The great thing which distinguishes Christianity from all the philosophies and religions of history is the note of rational certainty, which assures its truth to the anxious soul. To the ancient world, wearied of doubtings and difficulties, the triumphant certainty of the Gospel of the Grace of God came as a veritable message from Heaven, which regenerated the thought as well as the life of an old civilisation.

Nor apart from this note of certainty could Christianity convince people that it was indeed a revelation from God. When a Church ceases to have absolute certainty in its teachings, it degrades revelation to the level of a human speculation. The older type of preacher came to his people with absolute certainty. Thus saith the Lord was the dominant note of his teaching. What was revealed was truth to him and he considered it his duty to convey the whole truth to his hearers. He was absolutely sure that there was no excuse whatsoever for the refusal to receive the Divinely given message.

A Frank Rationalism.

Nowadays this is largely changed. The old respect for revelation—the only intelligible basis for Christian faith—has largely been superseded by a more or less frank rationalism. "The individual conscience and reason" have usurped the place of the Divine personality as the seat of religious truth. The ordinary preacher, just because he knows perfectly well that his opinion is only one among many, speaks with a hesitant note. No longer coming to people in the certainty that he has a revelation from God, binding upon conscience and reason, his authority is naturally limited.

A stream cannot rise higher than its source, and the authority of the human intellect is at the best very fallible. Nothing less than the authority of God can be final. Hence the note of certainty is inevitably lacking in any teaching which is not based upon the conscious acceptance of an objective revelation from God. The basis of holy living, the joy of Divine salvation, is being lost to the community. A bowdlerised Christianity, without the essential note of true revelation, has been substituted for the old triumphant message of the Gospel. The price we have paid for liberal Christianity is a weakened moral tone, a paralysed spirituality and intellectual obscurantism.

Our Relation to Others.

If this is the price that we have paid

for the uncertainty of modern theology in our Church life, we also pay a very serious price for it in our relations to others. Evangelicals hold the key of the position in the Church to-day. They grasp the fundamental truths of the Gospel of Jesus Christ, and can assimilate the truths which other parties in the Church, and in other Churches have distorted. This they can only do efficiently by teaching their own position in a positive way. They cannot hope to win the assent of the High Churchman to their way of thinking by ignoring the Church. They can however, easily do this by presenting the great and profound doctrine of the Church as held by their representative leaders. Infinitely more satisfying both intellectually and spiritually than any other doctrine of the Church, it presents a unifying ideal, which enables the whole work of the Holy Spirit to be brought into relation with the Body of the Christ. This, however, is not realised by those who have never been taught this great truth and the consciousness that the Church has a corporate aspect inevitably means that the presentation of a purely individual salvation fails to satisfy some of the highest needs of man.

This is not only the case, however, in our relation to those of different schools of thought within the Anglican Communion—most of whom could be won by the presentation of evangelical truth as a whole. The lack of positive teaching means that our relations to other Churches are not felt to be a scandal and dishonour to the name of Christ. Those who realise the unity of the Body of Christ cannot be content that unbrotherly relations should exist between the various representatives on earth of the Bride, the Lamb's wife. Re-union can only come by positive teaching of the whole truth of God.

Similarly, when we look to our relation to unbelievers, the evil of this hesitancy and uncertainty in teaching is only too apparent. Much of the unbelief and practical infidelity of the day is due simply to the fact that men do not know what to believe. "Boned preaching"—preaching which lacks the backbone of doctrine—cannot ultimately hold men who think. The preaching which alone can reach the souls of men is that which reveals rationality in its certainty and substance.

The Supreme Note of Evangelicalism.

It is the supreme need of the day that we should begin to preach positively and to present the truth of God in its triumphant certainty. What I think does not matter. What God says is decisive. The latter was always the supreme note of Evangelicalism in the days when it swept through apostate England like a fire,

and kindled that passion for righteousness both individual and social which found expression in the great missionary and philanthropic movements of the nineteenth century. It has been the note of all Christianity, of all religious teaching throughout the ages which has ever gripped the hearts and lives of men.

We, who know that the Son of God has come and has given us an understanding that we may know Him that is true, must continue this tradition of certainty inherited from our fathers. This can only be done by our uncompromising adherence to the truth as it is in Jesus, by our exaltation of the inerrant Christ of God as Lord of the intellect, as well as of the heart, and by our loyalty to the same written word of God, to which Christ pinned His faith in the days of His humiliation. The story of modern scholarship is the story of the progressive intellectual vindication of the old faith. Modern discoveries, modern enquiries have revealed nothing which ought to weaken our frank acceptance of the truth of God in all its fulness. A little re-statement of older positions may be necessary as it is certainly desirable; but the truth itself has only gained in witness by the incessant attacks of modern unbelief. Hence it is a defensible proposition that Evangelical Christianity is the only scientific intellectual position for a modern man, who is more concerned with facts than prejudices, and we are amply justified—apart from the inward witness of the Spirit—in proclaiming the glorious Gospel of the blessed God as the absolute and triumphant message to a sin-stricken and perishing world. The note of our teaching during the next ten years will determine the destinies of Australia. What will it be?

The Horizon Line.

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white.
At last far-flashed farewell—and like a thought
Slipped out of mind, it vanished—and was not.

Yet to the helmsman, standing at the wheel,
Broad skies still stretched before that gliding keel.
Disaster? Change? He felt no slightest sign;
Nor dreamed he of that dim horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide,
On level sea, nor mark the unknown bound,
We call it Death. To them 'tis Life Beyond!

A GLORIOUS RESULT.

The South Sea Islanders, and they alone among people of non-Christian lands, have refunded to the British and Foreign Bible Society every penny spent in printing Scriptures for them.

Personal.

We are glad to be able to announce that Bishop Montgomery has completely recovered from his serious illness which kept him for several weeks in the hospital at Delhi, compelling him to abandon his tour in India. The Bishop has been resting in the South of France, where he hopes to stay for two or three weeks before returning home.

The Very Reverend Cyril Henry Golding-Bird, M.A., D.D., Dean of Newcastle, has been elected first Bishop of the new Diocese of Kalgoorlie, W.A. Dean Golding-Bird took his B.A. degree at Oxford in 1897, M.A. in 1899, and B.D. in 1908. He received the D.D. degree from Western University, Canada, in 1910, and was elected a Fellow of the Australian College of Theology in the same year. He was ordained in the Diocese of St. Albans, Deacon in 1897, and Priest in 1898, he held curacies at Plaistow, and All Saints', Margaret Street, from 1897 to 1902. In the South African war he was a Chaplain to the forces, and subsequently became Vicar of St. Barnabas', Dover. In 1907 he was appointed Dean of the Falkland Islands, and in 1908 he became Dean of Newcastle.

Mr. Matthews, of the Mitchell River Mission, is spending a few weeks in the Ballarat Diocese. He intends to leave Sydney by the St. Albans on March 7th for Thursday Island, and expects to reach the Mission early in April.

We regret to record the death of Rev. A. M. Hopcraft, which occurred in Sydney last Friday. Mr. Hopcraft was for five years Rector of St. Peter's, Watson's Bay, but resigned last December on account of failing health.

Rev. Arthur Fowler, Vicar of St. Aidan's, Remuera, N.Z., passed through Sydney last week on his way to England for a twelve months' holiday.

A presentation was recently made to Miss Kendall, honorary organist of the Church of England at Milton (Diocese of Sydney) in commemoration of her 50th year in that capacity. A Bible and a purse of sovereigns, on behalf of the parishioners, were handed to Miss Kendall by the Archbishop.

The Bishop of North Queensland, on his way to England, is to conduct a Retreat for the Clergy at Singapore, at the request of the Bishop of Singapore, who is an old school-fellow.

Canon Crozier, M.A., has taken over his duties as Sub-Dean of the Townsville Cathedral.

Rev. C. R. Dalton, M.A., Vicar of St. George's, Malvern, Melbourne, is shortly leaving for England for a trip. Rev. J. Tyssen, M.A., Rector of Maldon in the Bendigo Diocese, will act as Locum Tenens during his absence. Rev. H. H. Hauser will take charge of the Parish of Maldon.

Rev. F. W. R. Newton, the new Vicar of Holy Trinity, Coburg, Melbourne, was entertained by his parishioners at a Welcome Social last week. Rev. J. B. Sharp, Vicar of Christ Church, Brunswick, presided.

The Hon. Secretaries of the branches of the C.E.M.S. in the Diocese of Melbourne, intend to present to the Headquarters of the Society a framed portrait of Mr. E. C. Rigby, who, for five years acted as Hon. Diocesan Secretary.



The Very Reverend C. H. GOLDING-BIRD, M.A., D.D., Dean of Newcastle, N.S.W. Bishop-Elect of Kalgoorlie, W.A.

The health of Rev. James Norman, Rector of Prosperpine, N.Q., is steadily improving. He underwent an operation in Sydney recently.

Rev. A. H. Osborne, B.A., of Keble College, Oxford, who was ordained as Deacon by the Bishop of Winchester last December, has been licensed as Curate of St. Mary's, Brading, Isle of Wight. He is a son of Canon Osborne, of Brisbane.

Rev. D. A. Kerr, B.A., Rector of Kapunda, S.A., has been lately in ill-health. Mr. Henry Dutton, of Anambah, has offered to provide Mr. and Mrs.

Kerr with a trip to England. They will probably leave in March. Mr. Kerr has resigned the position of Diocesan Inspector of Church day schools, which he has held for 15 years, and, on his return will devote himself solely to the work of his Parish.

Rev. H. F. Goss, Th.L., who has been acting as Locum Tenens at St. Luke's, South Melbourne, began his ministry as Vicar of Hampton, on the 1st inst.

The many friends in Australia, of Rev. J. Watts Ditchfield, M.A., will rejoice to hear of his appointment to be Bishop of the new Diocese of Chelmsford in England. His work as Vicar of St. James the Less, Bethnal Green, has been a wonderful success. He is best known in Australia as Delegate of the C.E.M.S., in 1912.

The Rev. W. N. Higgins, M.A., returned to Adelaide on Saturday, January 31st, from a holiday trip to England. On Sunday, February 1st, he was inducted by the Bishop as Rector of St. Marks, Maylands, S.A. Mr. Higgins was formerly Minister in charge.

Rev. D. Ross Hewton, Vicar of St. Luke's, South Melbourne, returned to Victoria last week by the S.S. Zieten, accompanied by his wife and daughters. They left Melbourne in March last, and visited most of the places of interest in Great Britain and Ireland. The party crossed the Atlantic, and had many interesting experiences in America and Canada, Niagara, Buffalo, Albany and New York being included in the itinerary. After returning to England they crossed to the

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Continent, and spent the last three weeks at Champéry, in Switzerland, to witness the famous winter sports. The travellers caught their steamer at Genoa after a trip through the Rhone Valley and Milan.

Rev. Horace Crotty, M.A., is back among his former parishioners at Ivanhoe (Vic.). He has preached at St. Paul's Cathedral, and will address a large gathering of men at Ivanhoe Church.

Rev. Canon Hancock, M.A., was given a hearty and affectionate farewell by his people at St. Thomas', Essendon (Vic.), before he departed for a six months' holiday to England. He was presented with a purse of £180 and his boat ticket. The C.E.M.S., which has reason specially to hold him in high esteem, made their own presentations. A large and representative gathering saw him off at the steamer.

Bishop Stretch, of Newcastle, with his son, Rev. Cliffe Stretch, sailed from Sydney, on a visit to New Zealand, last week.

Rev. J. D. Nicholson, who has been Rector of Cobargo, N.S.W., for over three years, has left for Goulburn.

Rev. A. A. Yeates, M.A., Organising Secretary of the Sydney Home Mission Fund, has had a nervous break-down, and has gone away for two months' complete rest.

The Missionary Societies of Australia recently decided to cable Doctor J. R. Mott saying that they desired to very heartily co-operate in the invitation of the Student Movement for him to visit Australia and New Zealand in the latter part of next year. Doctor Mott has now replied expressing his keen desire to come, but stating that he cannot arrive at a decision. He asks for intercession that he may have clear guidance.

We hear that Rev. Seafeld Deuchar, of the Diocese of Bendigo, has passed his first examination at Cambridge with honours.

Rev. L. M. Gorrie, of Holy Trinity, Ararat, Victoria, has been appointed Curate at Christ Church Cathedral, Ballarat.

Rev. R. H. Noble, late of Moore College, Sydney, and now Curate of St. Barnabas', Cambridge, has made an excellent start in his new sphere of work. He has just obtained a first-class in Classical Part of the "Previous" Examination, and, after passing the other two parts, he will enter Emmanuel College and read for the Theological Tripos.

Rev. J. F. Chapple, Curate of St. Peter's, Cook's River, Sydney, has been appointed to the Curacy of St. Philip's, Church Hill.

Rev. H. D. Rogers, lately Curate in the Parish of Molong, N.S.W., has taken up his duties at Lilyfield, in the Parish of St. Thomas', Sydney; he will also study at Moore College.

Rev. H. T. Langley, M.A., Vicar of St. Mary's, Caulfield (Vic.), has accepted an invitation to conduct a 12 days' mission at Heidelberg, from March 5th to 16th. Active preparations are being made by the Vicar, Rev. D. W. Weir.

THE SPORTSMAN'S WAY OF PUTTING IT.

Sir Edward Chandos Leigh recounts the following story of the late Lord Henry Bentinck. A Clergyman (Sir Edward writes) was very anxious for Lord Henry to see the decorations in his Church. He accordingly went to the service, and the congregation was scanty, although the decorations were beautiful. When he came out, the Clergyman came to him and said, "Well, my lord, what did you think of the decorations?" to which he replied, "Plenty of covert, but very little game."

Correspondence.

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

Bishop Langley's Last Sermon.

To the Editor, "Church Record."

Dear Sir,—The interesting contribution of your correspondent, M.A.G., in last week's issue, gives rise to a question on a little point which I hope will not be regarded as altogether irrelevant. Reference is made in the letter to the "last sermon ever preached by the Rev. H. A. Langley, Bishop of Bendigo, on the text, 'We would see Jesus.' My impression has been that his last sermon was preached in the Church of All Saints, in the little up-country township of Macorna, in the Diocese of Bendigo, on the evening of Sunday, July 22nd, 1906. His texts then were 'Herein is love, not that we loved God, but that He loved us,' and 'We love Him because He first loved us.' The memory of that sermon will ever be cherished by all who heard it. In fact, the whole day is much to be remembered. In the morning the Bishop preached in the township of Pyramid, some 16 miles distant, on the verse, 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the Kingdom of Heaven.' Strong, plain, and unsparing were his words, yet tender and gentle withal. After a long drive in an open buggy across the plains, with the accompaniment of boisterous winds and frequent showers, the Bishop reached the first-named place, where, with lay help, he was to take the full service and preach, while the present writer sought to drive on to another centre for service some 14 miles away. However, continued rains had made the unfordable road impassable, and a return was made to the township Church in time to give additional assistance to the Bishop. The picture of that great and good man as he stood in the pulpit on that Sunday evening can only be described in words borrowed from Bunyan: "It is the picture of a very grave person . . . and this is the fashion of it. It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over his head."

Sacred is the memory not only of that sermon, so full as it was of the Gospel of God's love, but also of the Communion Service which followed, when to a young Deacon was granted the privilege of assisting the Bishop, as he, for the last time, to a cluster of faithful people, gave the blessed

tokens of the Passion of our Saviour Christ. On the next day, July 23, Bishop Langley returned to Bendigo, and on Wednesday, July 29th, was stricken down, never to recover. It may be that on the day intervening the good Bishop preached. Of this I have no knowledge, so would be grateful for the kindly office of your correspondent, M.A.G., in making the point clear.

Yours, etc.,

Sydney, 9/2/14. S. J. KIRKBY.

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 Incident.

The correspondence in the newspapers has received something of a check from the letter of the Archbishop of Canterbury to Mr. Ian Malcolm, M.P. He says: "My correspondence with the Bishop (of Zanzibar), were I at liberty to produce it, would show that I am at present without any specific information as to the exact request which he desires to place before me. It would cause me genuine satisfaction were the controversialists to see their way ere long to lay down their pens, and to await such formal action as I must myself take for dealing properly with what is referred to me."

"The Record" adds: "The correspondence in the daily press has undoubtedly done a great deal of good. It has brought out the latent Protestantism of the people, for the general trend of the discussion has been to make it clear that there is very little sympathy anywhere with the sacerdotal pretensions of the Neo-Anglican party. They affect to believe that they are 'the dominant party' in the Church, but this correspondence has shown that this claim cannot be sustained."

Clerical Peers.

The ordination of Lord Mountmorres, to which we referred last week, recalls some of the men of noble birth who have taken Holy Orders. The late Earl of Devon, father-in-law of the present Lord Halifax, was both Rector of the little village of Powderham, on the Exe, and a Prebendary of Exeter Cathedral. The Hon. Robert John Eden, who became Bishop of Sodor and Man in 1847, and of Bath and Wells in 1854, succeeded to the family peerage on January 1, 1849, and became "Baron Auckland," being both Baron and Bishop until his resignation on September 6, 1869, dying on April 25, 1870. The late William Conynghame, Lord Plunket, was Archbishop of Dublin, and was always styled "Archbishop Plunket," not "Archbishop Conynghame."

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The Church in Australasia.

NEW SOUTH WALES.

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King's School Commemoration.

The Annual Commemoration and Old Boys' Day will be observed at the King's School, Parramatta, to-morrow, February 14. At 7.30 a.m. the Holy Communion will be celebrated in the School Chapel. At 11 a.m. the Old Boys' cricket matches will commence, and at 5.45 p.m. there will be a service in the Chapel for Old Boys and parents. The Bishop of Bathurst will be the preacher at this service. Finally, there will be tea in the Hall for Old Boys and parents at 6.45 p.m.

Australian Board of Missions.

From the A.B.M. Review we learn that the receipts for the nine months ending 31st December, 1913, show an increase. Much of this increase, however, is due to special appeals. All are asked to pray and give, so that, by the end of the financial year, on 31st March, all the needs of A.B.M. may be fully met.

C.M.A. Clergy Union.

The first meeting of the C.M.A. Clergy Union for 1914 was held at the Diocesan Registry last Monday morning. Papers were read on South America, "the neglected continent," considered as a field for missionary enterprise. The study of this subject will be continued at the next meeting.

Camdenville.

The enlarged Mission Church in the new District of Camdenville, in the Parish of Erskineville, will be opened on Wednesday, Canon Martin, M.A., Rector of Marrickville, will be the preacher. The additions to the building cost £390.

Holy Trinity, Dulwich Hill.

A strong effort is being made in the Parish of Dulwich Hill to make up the sum of £2,000 for the new Church by Easter. The Rector, Rev. G. A. Chambers, M.A., says: "We need about £300 to make this amount; God is with us and He will not disappoint. But every parishioner must be a worker; for the Church is your property, and is for your benefit. Everyone, therefore, should be a collector, making constant addition to the funds of the treasurers, both by amounts given personally and gathered in. This idea applies also to the New Site Movement at Hurstville Park. Don't wait to be called upon; send in your contributions at once. Do without things during Lent, and give the savings to God on Easter Day in His Church."

Farewell to Mr. C. R. Walsh.

A representative gathering of members of the General and Ladies' Committees of the C.M.A. met in the Strand on Monday to

wish "bon voyage" to Mr. C. R. Walsh, who is proceeding to Great Britain with his family for nine months' holiday. Rev. Canon Bellingham, M.A., presided, and in felicitous terms referred to the gathering as an official farewell to Mr. Walsh as Chairman of Committees of the Association. He spoke of Mr. Walsh's long and intimate connection with the work of the Association, and then assured him of their prayers—feeling that as an Association they will be honoured as Mr. Walsh goes to C.M.S. and tells of what God has enabled them to do in New South Wales. Rev. E. Clayton then read a message with which Mr. Walsh was charged to convey to C.M.S. in London. In reply, Mr. Walsh feelingly referred to his long association with the work, and told how thankful he would be to represent C.M.A. in the old land. He would stand forward as an Australian keenly anxious that we should stand firmly for the truth and follow C.M.S. in her great and glorious cause. He appreciated very much the prayers which had been offered, and he hoped that he would represent in a right and worthy manner our C.M.A., and further, that he would look forward with joy to his return to join hands again in this dearest of all lands, and with those labouring in a work so dear to us all.

(Continued on page 8.)

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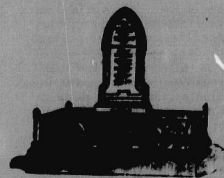
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All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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.

BUSINESS NOTICES

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

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The Church Record.

FEBRUARY 13, 1914.

ECCLESIA ANGLICANA.

No one who seriously studies the Prayer Book of our Church can help admiring the noble restraint of those responsible for its compilation and authorship. The "Wisdom of the Church of England" is splendidly manifested in the extreme care that has been taken and the holy boldness that is evidenced in stating the positive truths according to the witness of Holy Writ and the history of the Church of God. And it is certainly reassuring to a true Anglican in the midst of the confused noise of a warfare whose echoes reach us from across the seas to listen again for instruction to the only recognised voice of the Church of England.

What does our Church teach about Episcopacy? Does she teach that it is so essential to a Church's existence that without Bishops you can have no Church, and no assured validity of ordination and sacrament? Or does she teach that Episcopacy is desirable for the well being of a Church as a mark of Apostolicity, a centre of unity, and an instrument of good government. The answer will be found in the Preface to the Ordinal. There it is stated:

"It is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination."

It is interesting to note that the last clause, "No man shall be accounted, etc.," was inserted in 1662, in place of the words, "It is requisite, that no man (not being at this present Bishop, Priest, nor Deacon) shall execute any of them except he be called, etc."; for up to 1662 the validity of Presbyterian

orders was so recognised that men thus ordained were admitted to livings in the Church of England. To quote Bishop John Cosin (1595-1671) who was "a great prelate, if ever there was one, in the English Church" (Overton):—"Therefore, if at any time a minister so ordained in these French Churches, came to incorporate himself in ours, and to receive a public charge or cure of souls among us, in the Church of England (as I have known some of them to have so done of late, and can instance in many others before my time), our Bishops did not re-ordain him before they admitted him to his charge, as they must have done if his former ordination here in France had been void."

The clear statement of the Prayer Book consists in a claim that our form of ministry is Apostolic in character, and a declaration that only those who have episcopal ordination shall be accounted lawful ministers "in the Church of England." The limitation is important and far reaching, for although our Church demands episcopal ordination for the administration of her own ordinances, she makes here no pronouncement regarding the validity of the Ministries and ordinances of other Churches; nor are we at all justified in inferring from her silence that she regards such non-episcopal ordinations as invalid.

Now in support of the claim that the Ministry of the Church of England is Apostolic in origin we may quote from the late Bishop Lightfoot's "Essay on the Christian Ministry," which is a classic on the subject. "The object of the essay was an investigation into the origin of the Christian Ministry: the result has been a confirmation of the statement of the English ordinal." And Professor Gwatkin, one of the greatest living authorities on early Christian History, writes in Hasting's Dictionary, "Episcopacy must have originated before the Apostles had all passed away, and its early strength in Asia cannot well be explained without some encouragement from St. John."

The inference which in more modern times has been drawn against the validity of the order of non-episcopal Churches has no real support in the history of the Church of England. Even Laud, who first raised the cry in our Church, "nullus episcopus, nulla ecclesia," found it convenient in his controversy with Fisher the Jesuit, to deny the necessity of a continued visible succession. And Bishop Andrews, whom Laud called "the great light of the Christian World," never denied to non-episcopal bodies the attributes of a Church. Archbishop Bramhall (died 1663) indignantly protested that "Episcopal divines do not deny those Churches to be true Churches." Episcopal divines will readily subscribe to the determination of the learned Bishop of Winchester (Andrewes), "Nevertheless, if our form be of Divine right, it does not follow from thence that there is no Salvation without it, or that a Church cannot stand without it." Bishop John Cosin (died 1671) actually communicated with the French Protestants and "expressly declared his opinion for communicating with Geneva rather than with Rome." (Overton).

In 1724 Archbishop Wake, "a most able and excellent prelate, a good scholar and divine, and a more distinct and decided Churchman than his prede-

cessor" (Perry), writes, "Very many there are among us who are zealous for episcopacy yet dare not go so far as to annul the ordinances of God performed by any other Ministry. . . . or with certain insane writers among us, assert that they (the Reformed Churches) have no true and valid sacraments."

Coming down another hundred years. Dr. Sumner, Archbishop of Canterbury, is found saying: "I hardly imagine that there are two Bishops on the Bench, or one Clergyman in fifty throughout our Church who would deny the validity of the ordination of those Pastors, solely on account of their wanting the imposition of episcopal hands."

"This monstrous error," says the late Archdeacon Hare, "which would restrict the power of Christ's mediatorial sacrifice and the efficacy of His sacraments within the limit of Episcopal Churches is still confined, I trust, to some of our weaker brethren, who stake themselves up with positive peremptory assertions," and, we may add, is of that spurious Catholicity which cuts out three centuries of the most learned and most vigorous life of the English Church.

We see then how the great fathers of our Church were enabled to keep the golden mean of truth. On the one hand they held tenaciously to that episcopacy which had been brought to their shores in the early years of Christianity, because they valued its Apostolic origin and its practical utility for the great works committed to the Church of God; but, on the other hand, they refused to give their sanction to a view of that Ministry which would appear to tie up the gift of salvation in Christ within ecclesiastical ordinances, and disallow or question the manifest operations of God the Holy Spirit in other Christian bodies.

Great reason have we for thankfulness for the guiding hand of God in the history of our beloved Church—great reason is there for us who rejoice in this goodly heritage to awake to the responsibility resting upon us to pass that heritage on unimpaired to those who are coming after.

The Church in Australasia (cont.)

St. Thomas', Enfield.

Work is being commenced in Meads Mission Hall in the Enfield Parish. The Churchwardens and other helpers have made themselves responsible for a service every Sunday evening. The Morning Sunday School at St. Thomas' is to be discontinued, and the children will be brought to Church instead. A five minutes' address will be given them after the third Collect, after which they will withdraw to the School, to receive marks, and to practise the hymn for next Sunday. The Rector, Rev. A. C. Mosley, is also starting a Fellowship Meeting every Sunday morning from 10.15 to 10.45 for prayer, praise, and meditation. Short addresses will be given by various members, followed by brief discussion.

NEWCASTLE.

St. Paul's, West Maitland.

This Parish is making good progress under its Rector (Rev. A. A. W. Conolly). The financial statement for 1913 shows an increase both in collections and other funds. Contributions for missions reached £200. Sunday School attendances have increased, and Kindergarten work will be begun shortly. The interest taken in the Church by the men is specially remarkable. This is chiefly owing to the excellent work of the C.E.M.S. The Women's Guild has also been a great help in the Parish.

GOULBURN.

The Cathedral Parish.

The Annual Meeting was held on 26th ultimo, at which the new Rector, Canon Carver, presided. The revenue for the year was over £1400. Mr. A. M. Betts, on behalf of the parishioners, cordially welcomed Canon Carver to the Parish.

New Parish.

A new Parish has been formed, comprising the township of Thuddungra, Montecagle, Tabbul, Bimbi, Elton-hills, and the sidings on the new Stockinbingal to Forbes railway. The Rector is Rev. T. J. Redhead.

CRAFTON AND ARMADALE.

Lower Macleay.

The whole town and district of Frederickton united their forces to do honour to Miss Debenham in a valedictory social given on the 29th January, prior to her departure on a twelve months' holiday trip to Europe. The district as a whole presented the lady with a purse of sovereigns, while the Church and Sunday School added their own presents.

For the Church and Sunday School, Rev. C. J. Chambers and Mr. J. J. Dryland spoke in highest terms of Miss Debenham's great energy, her kindly nature, her sound judgment, and her executive ability. It would be very hard to find someone to take Miss Debenham's place during the year of her absence.

BATHURST.

The Bush Brother.

We have received the January number of "The Bush Brother," a quarterly magazine published by the Brotherhood of the Good Shepherd, Dubbo. Its main object is to forward the interests and work of the Brotherhood, but, the contents are varied, including a sermon, Children's Corner, and articles on the Melanesian Mission, Canadian Church Problems, the English Church, the Oxford Movement, etc., etc. It is well printed, and the illustrations are exceedingly good. A quarterly Thanksgiving and Intercession Paper is enclosed, emphasising the spiritual basis of the work. The paper read at the Brisbane Church Congress by Rev. E. C. Kempe, M.A., on "Australasian Church Conditions," as they affect Definite Churchmanship," is published in full. We only have to read that paper to see how profoundly our views differ from those of the Brotherhood, as expressed by its principal. But much as we may object to some of the methods of the work, and the character of some of the teaching given, we cannot but honor the earnest men, who, with much self-sacrifice, are seeking to extend among the scattered settlers of the back-blocks the kingdom of the crucified and risen Lord.

Grenfell.

The Rector of Grenfell, Rev. Edward Walker, is making vigorous efforts to have the revenue of his Parish raised by direct giving, and so affirm the principle that the Church should be supported by voluntary offerings. The first annual meeting of representatives from all the districts was held on January 30th. The meeting was truly epoch-making in the history of the Parish, and the result very gratifying. It was a goodly sight to see so many keen business men (some had come a distance of 30 miles) shouldering the responsibilities of the Parish finances. The total amount promised was £515, which, together with other sources of revenue, brings the total to £750.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Votes for Women.

Advance Australia! Yet one more step ahead of other lands. The ladies have been given the right to vote, not only at parish meetings, but also for members of Synod. Mr. J. T. Raw, the zealous Secretary of the Social Questions Committee, may wear this feather in his cap, that he was the first to propose this consummation devoutly to be wished for. His resolution in favour of giving women a vote for Synod elections found a favourable reception in Synod, which, subsequently with the Council of the Diocese, took action to carry out this desirable reform. A friendly suit was instituted by Dr. K. L. Murray to prevent the Archbishop giving assent to the Synod Act conferring the

franchise on women parishioners, on the ground that the Church Constitution Act made such action unconstitutional. Pros and cons were learnedly argued by a strong body of counsel before the Full Court last week, with the result that a unanimous judgment was given declaring the Synod Act constitutional. So the ladies have the vote. An interesting vista of possibilities is opened up. Will Mr. Raw now go one better, and move to give them a seat in Synod? No doubt the services of the ladies to the Church merit even this. We have felt strong objection to our annual Synod lasting only three days. The talk of the men is soon exhausted—in Synod. We are quite sure an infusion of the fair sex would ensure adequate discussion of every measure.

The Sunday Schools.

The Sunday Schools of the Diocese are causing the Archbishop some concern. The total attendance does not include a fair proportion of the children available. Methodist Schools within the bounds of the Diocese contain 12,000 more children than the Anglican Sunday Schools, while, judged by the relative numerical strength of the denominations, the Anglican should have more than twice as many as the Methodist Schools. Enquiry is to be made in every Parish how our children attend, and an effort is to be made to make the Schools more efficient. Great reforms have been instituted of late years by the Sunday School Association. The biggest yet will be the appointment before the end of the year of a highly qualified Director. The Clergyman who is mentioned for the post is an expert, and held in general esteem. Under his guidance real advance will be made.

C.E.M.S. Conference.

The luncheon room of the head-quarters of the Church of England Men's Society at the Cathedral Buildings, was crowded last week at a novel conference of Clergy and Lay Secretaries, presided over by Mr. H. B. Connell, on The Laity and the Church of England Men's Society, and the Clergy and the Church of England Men's Society. The first subject was introduced by Canon Sutton and Rev. A. B. Rowed, who spoke of the need for a greater realisation by laymen of their essential "priesthood" and a fuller recognition of their duty as witnesses and regular worshippers in Church. The complementary subject was submitted in vigorous, long, able and highly critical speeches by Mr. L. Codner and Mr. C. W. Moore. The two laymen deplored in the frankest possible terms the failure of many

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of the Clergy to foster "live" Church of England Men's Society branches, and to afford an outlet for many manly laymen capable of energising the activities of the Church. The discussion, which was thoroughly good natured and good humored, lasted until a late hour, and was followed with lively appreciation by the men present. Subsequently important action was taken in connection with the Men's Hostel at East Melbourne, which will be ready in a few weeks to receive residents for training as Church of England Men's Society leaders. Rev. A. B. Tress outlined the proposals of the central executive.

Cathedral Choir Association.

The members of the Cathedral Choir Association held their annual re-union last week. The annual dinner, at the MIA Cafe, was well attended. After dinner Mr. A. McConnachie, assistant organist, gave a short organ recital in the Cathedral. The annual business meeting was then held in the council chamber. It was presided over by Rev. H. Kelly, Precentor and Vice-President. The report and balance-sheet were received, and office-bearers and committee elected for 1914. The rest of the evening was spent in social intercourse and music. Among those present was the Rev. A. Wheeler, of All Saints', Geelong, a former Precentor and first President of the Association. The absence, through illness, of Mr. Ernest Wood, Cathedral organist, who is the president, was much regretted, and a letter, signed by all present, was sent to him expressing fervent hopes that he might speedily regain health and resume his post at the Cathedral, from which he was greatly missed.

Proposed Central Mission.

Churchmen are watching with keen interest the progress of the movement to convert the Parishes of St. James, St. John, and a portion of St. Peter's into a city mission.

There is under consideration by the Diocesan authorities a proposal to erect a fine mission building on the site of St. James' old Cathedral at the western end of the city. If this idea is carried out it is likely that the Metropolitan Mission will also be carried on there.

The appointment of a missionary to take charge of the work of the new mission is being discussed. It is not likely that an

Australian Clergyman will be appointed. It is considered by at least some of the Diocesan authorities that the wiser plan is to appoint a Clergyman with experience of mission work in London or some other large centre in England. It is known that no permanent appointment will be made until Archdeacon Hindley returns from England. The Church, in establishing this mission, is taking a very important step in providing for the material and spiritual needs of the poor of the city.

Church Missionary Association.

A Lenten campaign to secure the financial assistance of 500 new men and 500 new women helpers is being undertaken.

Miss Sophie Dixon, of British East Africa, left after furlough for Mombasa on Tuesday last, 10th inst.

Mr. Broome Smith, F.R.G.S., for many years in West Africa, is being set apart to conduct small missionary exhibitions in different parts of Victoria. Early application for his help should be made to Rev. A. R. Ebbs, Secretary, C.M.A.

Rev. K. E. Hamilton, of the Sudan, will engage in deputation work until he returns to the mission field.

Rev. P. W. Stephenson, a new recruit for Peshawar, whilst at Colombo, wrote as follows:—"We cannot fail to be impressed with the greatness of the work being carried on at these centres. We always looked forward to our work with joy, but what we have seen in Colombo has given us greater zeal still."

BALLARAT.

Memorial to Archdeacon Peacock.

A building erected in stone, adjoining Christ Church Parish Hall, Warrnambool, in memory of the late Archdeacon Peacock, was dedicated on Monday, Feb. 2nd, by Archdeacon Tucker, of Ballarat. It is intended for the use of the Ladies' Guild and the Girls' Friendly Society, and is of Gothic design. A white marble memorial stone bears the following inscription:—"This Hall was built to the Glory of God and in Memory of Andrew Edward Peacock, Archdeacon and Vicar of this Parish, 1904-1912. This Tablet was Affixed by Sir Alexander Peacock, his Brother, on April 26, 1913." Rev. T. P. Bennett, Vicar of Christ Church, and others, assisted at the service, and Archde-

acon Tucker paid a glowing tribute to "that man, greatly beloved," who had rendered such great service to the Church of this Parish, and brought much brightness and happiness into the lives of those who knew him. There was a numerous and representative gathering present.

Votes for Women.

With regard to the recent decision in Melbourne that women may vote for Synod Representatives, "The Church Chronicle" says:—"The principal bearing of the case is that the whole five Dioceses (in Victoria) can now proceed together in the desired direction. The course is clear, and the goal is in sight; but some little time may still have to elapse, pending necessary Diocesan legislation, before Churchwomen can vote in the election of Synod Representatives."

Intercession for Home Missions.

The Bishop has appointed Wednesday, March 4th, an Ember Day, as a day of intercession for Home Missions. The day will be similarly observed in Melbourne, and possibly in the three other Victorian Dioceses.

Clerical Visitors.

Canon Forster, B.A., of Bathurst, has been re-visiting Ballarat, and preached at the Cathedral. Rev. T. H. Justice, Th.L., has done the same. Rev. Harold Woodger, Vicar of Coonamble, N.S.W., who has made a splendid recovery from his recent accident, is expected in Ballarat shortly.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

United Choir Festival Service.

A United Choir Festival, composed of the suburban Church Choirs was held in St. Luke's (the former Pro-Cathedral) on Wednesday, February 4th, at 8 p.m. The hymn "Onward, Christian Soldiers," was sung by the choristers in procession. Amongst the Clergy were the Archdeacon of Brisbane (Administrator), Rev. Canon Osborn, Minor-Canon Simmons, Rev. J. H. Waters, and the Superintendent of the Church Mission

(of which St. Luke's is the headquarters), Mr. W. P. B. Miles. The following Lay Readers and Catechists were also present:—Messrs. Charles Kitchen, W. D. Dell, Charles Hall, T. Bird, Matthew Ah King, W. Weedon, W. D. Harding, H. Reiss, and G. E. Richardson. The Lay Readers wore the new Diocesan Lay Readers' badge, for the first time; they were justly proud of this insignia of their office. The badge is a handsome triangular silver pendant, suspended by a broad violet ribbon, bearing the words "I.H.S.—via—vita, veritas," on the front, and on the reverse side, "Reader, Province of Queensland." The badge was approved by the Bishops at the last Provincial Synod. The choir—men and women, the men in surplices—occupied the Chancel, and some of the seats in the nave; there was an excellent congregation. The choir represented St. Luke's, St. Martin's, Rosalie, St. Andrew's, Lutwyche, St. Paul's, Taringa, St. George's Windsor, Morningside, and Oxley. The service was intoned by Minor-Canon Simmons. The Lessons were read by Rev. J. H. Waters and Mr. Miles; the sermon preached by Canon Osborn, from Ps. xcvi, verse 1. It was an interesting and practical address to the choir to remember the importance of their office, the spirit in which the work should be undertaken, and their usefulness to the Church. At the close the Benediction was pronounced by the Administrator, and the choir sang Jackson's Te Deum, unaccompanied; the effect of the harmony of the united voices was most marked. The collection was devoted to the funds of the Mission. Miss Mildred Free presided at the organ. Mr. Jasper Harvey was the originator of the united service; he has been very ill, and his many friends were pleased that he was well enough to be present. Owing to the success of the venture, Mr. Miles hopes to be able, at no distant date, to prepare for a similar service on a larger scale.

Movements of Clergy.

On Sunday next the Administrator will institute Rev. Z. A. Higgins as Rector of Christ Church, Milton. Last Sunday Archdeacon Rivers instituted Rev. J. E. Osborn as Rector of St. Andrew's, Pittsworth, and on the following day the Rev. C. W. Tomkins as Rector of St. Augustine's, Oakley. The Revs. A. L. Edwards and W. V. G. White left for England by the R.M.S. Orway on Tuesday. The Rev. J. M. Teale and Mrs. Teale were given a hearty welcome to the parish of St. Peters, Wynnum, on Wednesday. In the Cathedral every Thursday, after Evensong, the Rev. J. S. Needham, Org. Secretary for Foreign Missions, conducts a short intercessory service; the attendance is increasing.

"The Church Record."

The "Church Chronicle" gives a kindly welcome to the "Church Record." It says, "One might have wished that a single weekly could have supplied the needs of our small community in Australia; but since we are so constituted that while one pontificate, another holds a service, and both do the same thing, it is well to have the different points of view in print. The Church may well offer hearty greetings to this new venture."

The Church Schools.

In the recent Junior Public Examination of the Queensland University, the Church Schools were most successful. All the candidates from the Glennie and St. Margaret's passed.

The Walter and Eliza Hall Trust.

Grants from the Hall Trust have been made as follows:—£300 to the Southport School, £150 to St. John's College, and sums of £100 and £200 respectively have been given for bursaries for the sons and the daughters of the Clergy of the Diocese.

A Veteran Worker.

Mr. Edward Martin, who for some time past has acted as superintendent of the Arthur Street Sunday School, in the parish of St. Luke, Toowoomba, recently sent in his resignation to the Rector of the Parish. Canon Oakley has accepted it with much regret. He points out, however, in his parish paper, that as Mr. Martin has been engaged in Sunday School work for forty-four years, he is justly entitled to a rest from such work.

NORTH QUEENSLAND.

"The Church Record."

"The Northern Churchman," commenting on the "Church Record," says: "The first number only is before us, and while it is evident that such a paper can hardly have all its work thoroughly organised at once, there is promise of a satisfactory paper."

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

A mission Church for the growing district of Kensington Gardens, in the Parish of Magill (Rector, Rev. Harvey Ebbs), was opened on Thursday evening, February 5th, by the Bishop. In spite of the extremely hot weather there was a good attendance.

The foundation stone of the new Church of St. Theodore, Rose Park, was laid by the Bishop on Saturday, Jan. 31. The Rector, Rev. F. H. King, is to be congratulated.

TASMANIA.

(From Our Own Correspondent.)

Appointments.

The Bishop has appointed Rev. H. N. Baker, M.A., Rector of St. John's, Launceston, to be Rural Dean of Launceston.

Rev. J. H. Kittel, of Geeveston, has been appointed by the Dean to the Cathedral staff; and Rev. E. Fisher Johnson, Curate of All Saints', Hobart, by the Bishop, Vicar of Geeveston, with charge of Bruny Island.

"The Church Record."

Criticism, some keen, some kind, has been offered by our Diocesan "Church News" to the "Church Record." The editor regrets that this obvious competitor to the "Church Standard" has entered the field, but admits that the latter "has a definite policy of its own." Since this definite policy is distinctly along High Church lines, so that High Churchmen have an organ which represents (and that too, very ably) their point of view, why should the Evangelicals be begrudged having a paper? Are they alone to have no organ? Are Church papers to be the monopoly of the High Church party? Is the distinctive side of truth which Evangelicals stand for, not thus to make its voice heard? However, the editor of the "Church News," having expressed his regret, admits that the tone of the "Record" is good, and its manner courteous, and speaks encouragingly of its usefulness in the future.

AN AWKWARD MOTTO.

Lord Erskine, whose death recently occurred in England, was a great grandson of the famous first Lord Erskine, Lord Chancellor of Great Britain. A good story of the Erskines relates to the family motto. For centuries this had been "Judge not." When the first Lord Erskine became Lord Chancellor the motto was obviously an awkward dictum to appear on the panels of the Sovereign's legal adviser, and the principal judge of the State. His lordship therefore invented a new motto for himself, and his carriage appeared with "Trial by jury" beneath the family arms, a motto ever since borne by his descendants.

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Young People's Corner.

LETTER FROM THE EDITOR TO THE BOYS AND GIRLS.

My Dear Young Friends,

I have not received so many answers to the questions for the last week or two. I hope you are not getting tired. At the end of March our first prizes will be given, and the names of the prize winners will be published in the "Church Record." I hope that all who began sending in answers for this quarter will go on doing so till the end. Then we shall (God willing) begin a new quarter's competition on April 1st, when I hope a great many more boys and girls will send in answers. It will be a good time to make a beginning.

Your affectionate friend,

THE EDITOR.

Feb. 13, 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.

7. Renouncing the Flesh.

For two weeks we have been thinking of "Renunciation," or "What a Christian must give up," viz., "the devil," and "the world." But there is still one more thing to give up, viz., "all the sinful lusts of the flesh." We deal with that subject this week.

Put the Title, "7. Renouncing the Flesh," at the head of your paper.

Juniors (under 12).

1. "Lusts of the flesh" mean the desires of the body. Mention some which are not sinful. In 1 Cor. vi., 10, different sinners are mentioned; which of these sin in the "flesh"?
2. Write out a verse in 1 St. Pet. ii. where "fleshly lusts" are spoken of.
3. Write out a verse in Rom viii. which says what will become of us if we live after the flesh. What does it mean?

Intermediate (under 15).

1. All "lusts" or "desires" of the body are right in their proper place. When do they become "sinful lusts"? Give examples.
2. Write out verses in St. Matt. v. which show that evil desires are sinful, as well as outward acts.
3. Show from Gal. vi. what harvest we shall reap if we sow to the flesh.
4. Show from 1 Cor. ix. how St. Paul renounced the flesh.

Senior (under 18).

1. Explain fully what is meant by renouncing "the sinful lusts of the flesh."
2. What is meant by St. Paul's words in Rom. viii., 13, viz. (a) "Ye shall die," (b) "Mortify the deeds of the body."
3. Show how St. Paul himself mortified his body. Write out texts to illustrate your answer.

STATEMENT TO BE SIGNED BY COMPETITORS.

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

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

Yours faithfully,

Date.....

The Card Sharpers and the Fortune-Teller.

By G. R. H. W. in "The Springing Well."

It was in a railway carriage. An open-air evangelist who was travelling from Oxford to Reading watched five men as they played cards and felt sure they were sharpers. They challenged the other passengers, but all declined. At last they turned to the preacher, saying: "You seem to understand the game. Will you take a turn?" "I did knock the cards once," he said, "but it is so long since I played that I forget."

"Nonsense," they said; "you could win all our money if you tried." "Perhaps that would not be very much," he replied. "Anyway, I will not attempt. Five of you are enough for your game; I will look on."

As they still pegged away at him, he said at last: "Gentlemen, I tell you I cannot play, but there's one thing I can do."

"What's that?" they asked. "I can tell fortunes."

"Capital! Will you tell ours?" "Yes, if you wish. But, I warn you, it may not be very flattering."

"What card do you want?" "The five of spades please," and it was handed to him with expectation of great sport.

"I shall require one other thing, if you don't mind," he said. "What's that?"

"A Bible."

But of course they could not produce one. "Never mind," he said, "I have one," and, to their dismay, he produced it.

A pistol would hardly have been a more unwelcome object. But the fortune-teller began:

"Gentlemen, you see these two pips I have laid at the top of your card? I wish them to represent your two eyes; this one in the middle your mouth; and these other two your knees."

"Now in Rev. i. 7 we read, 'Behold, He cometh with clouds; and every eye shall see Him.' The speaker is Jesus Christ. Him you must see some day in judgment. That is the future of your eyes," he continued.

"Now, concerning your mouth and knees let me read Phil. ii. 10, 11. 'At the name of Jesus every knee should bow, . . . and every tongue should confess that Jesus Christ is Lord.'"

"From this I foretell that your knees will bow to Jesus and your tongue confess Him Lord. When you see Him your knees will grow weak, and you will fall before His majesty."

"They got more than they bargained for; but he gave them some more:—

"Gentlemen," he continued, "that is only the first; now for the second, if you please."

"These five spades represent five actual spades that are perhaps already made in some ironmonger's shop, and may, ere long, dig the graves of you five sinners, and then, if still unsaved your souls will be lost."

The five card sharppers and the fortune-teller. A man touched his shoulder and said: "I am glad to see you again, sir! I am William Perrott, and I was one of the five card sharppers whose fortunes you told in the train from Oxford to Reading."

"Three of that party, sir, have already had their graves dug; but, thank God, I am still alive to testify His goodness in sending you with that message to me, which has made me a new man, and the fourth is now anxious about his soul. When I left him at Reading the other day I said, 'Remember, Sam, the two top pips are your eyes, the middle pip is your mouth, and the two bottom pips your two knees, and 'Behold He cometh with clouds; and every eye shall see Him. . . . And every knee shall bow to Him, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.'"

Notes on Books.

The Man to Man Library, Hodder and Stoughton. "Talks with Young Men," and "A Good Start," both by J. Thain Davidson, D.D., 2/6 each. Copies received from Messrs. Angus and Robertson, Sydney.

For a quarter of a century, Dr. Thain Davidson exercised his ministry at Islington, and on one Sunday evening in each month he preached especially to some of the many thousands of young men who live in London. In these volumes are published some of the addresses thus delivered. They are fresh and vigorous, dealing in a popular way with the many interests of young men's lives, and particularly with the many temptations which surround them in a great city. And we gladly note that in each sermon is the clear Gospel message, pointing the young men always to Him who alone can give strength to live a manly Christian life.

"The Book of God's Providence," by John T. Faris, D.D., author of the Life of Dr. J. R. Miller, etc. Hodder and Stoughton, 3/6. Copy received from Messrs. Angus and Robertson, Sydney.

This is a book of much interest. Dr. Faris has collected, from many sources, incidents which show God's providential working in the world, and he presents them to his readers in a most vivid way. It is the fashion, among certain people, in these days, to assume that God, having created a world, and put it under the government of law, cannot, or will not, interfere to help individuals in times of crisis. This book is a splendid antidote to such teaching. There is in it abundant evidence that "God's hand is not shortened, that it cannot save," and much encouragement for simple earnest faith in God's providential care.

CROSS AND CRESCENT.

A ten-word telegraphic message of cheer to a missionary amongst Moslems was once asked for from the members of a Study Circle, and one of the suggested messages was as follows, "The Cross surmounts the Crescent, forming the anchor of hope."



A Glimpse at Oxford.

(By A. F. French.)

III.

In one's school-boy days, one was impressed with the fact, on the authority of Julius Caesar, that Gaul was divided into three parts; in this glimpse at Oxford, I have found that the same sub-division was needful. In dealing with such a subject, it is impossible to compress into a nutshell even the lightest reference to the men and things of the place; too much compression, as has been remarked, means obscurity, and highly concentrated tabloids are apt to prove unpalatable and indigestive.

A Trip on the Thames.

Out of my week at Oxford I devoted one entire day to a delightful trip down the Thames. Embarking at Folly Bridge, in the steamship "Reading," 25 tons burden, 40 horse-power, and a draught of 3 feet 6 inches, I spent eight hours of uninterrupted pleasure in voyaging to Reading, 38 miles away. The trip was one to which I had often looked forward whilst in Australia, and the reality equalled the anticipation. The course lay through enchanting scenery, of the quiet unsensational kind, that is a general characteristic of England; open cultivated fields, woods tinted with autumnal shades; family mansions with grounds sloping down to the water's edge; locks into which the vessel entered and slowly subsided to the next level, the water oozing through the joints of the lock frame-work in a cool and cheerful fashion as one sat watching the leisurely process; beautiful little villages with old-world Churches and thatched and timbered cottages. An hour's rest for lunch at Wallingford enabled me to explore the old Church, which happened to be prettily decorated for a harvest festival. Wallingford's history is that of England in little, for it has had its share in each successive invasion of England, Roman, Saxon, Danish, Norman. Peering about, I came across a bit of the ancient castle, which, in common with the other two great castles of Oxford and Windsor, commanded the waterway of the Thames. Those were the days when Macadam was not, when good roads were few and far between, and when, as a consequence, travelling by water was much the easiest method of progression. Of the three castles, Windsor remains in all, or more than all, its glory: Oxford has still a fine section left, which I tried to explore, but found that I would need to write to the governor of the gaol, within whose jurisdiction it has been ignominiously included. That meant the appointment of a set time, regardless of weather conditions; this procedure, so different to the easy coming and going among the Colleges, blocked my intention. The ruined tower of Oxford Castle dates from A.D. 900, and a little touch of history became vivid as one stood near the spot. The Empress Maud es-

caped through one of the doorways when besieged by Stephen in those vexed days, and fled across the frozen river with three of her knights, the whole party being concealed in white cloaks so as to escape notice. To resume the voyage, about 17 miles from Oxford, one obtains a good view of Dorchester, and the long roof of the famous abbey, which is still in excellent preservation. At another point you pass Abingdon, an important place as far back as the seventh century, but now quiet enough. Presently the glorious Hart's Woods met the eye, skirting the banks at a beautiful reach, a mass of autumnal brown and yellow and green; here and there white swans paddled their stately way across quiet nooks, with an occasional black swan as a foil to the snowy plumage of the more common kind. Then the historic twin hills of Sinodun loomed in sight, notable landmarks for many a league, like the eyes in certain portraits, these two wood-crowned eminences seemed to follow one's movements in every direction. And so, omitting much that one must perforce leave untouched, we reached Reading, whence I returned by a fast train to Oxford, arriving there soon after seven o'clock in the evening, after an exceptionally pleasant outing. I was once asked in Australia "how the Thames compares with the Yarra?" I recommend the trip that I have just lightly sketched as an effective reply.

But the Thames, "the most loved of all the Ocean's sons," by no means holds the monopoly of interesting associations connected with the neighbourhood of Oxford. Woodstock, with its teeming memories, lies only eight miles to the north; a royal manor from Saxon times, the birth place of King John and the Black Prince, the scene of the quarrel between Henry and Beckett, the probable place of fair Rosamund's murder, and lastly, where, under the glamour of Sir Walter, one can picture loyal Sir Henry Lee, his fair daughter Alice, and the noble hound Bevis pacing among its oaks.

Some Notable Men.

I have already alluded to the long line of celebrated men who passed through Christchurch, but each college has its bead-roll of fame. It is, perhaps, in the realms of theology that the influence of Oxford has most impressed itself on the life and intellect of the nation; every conceivable line of thought is represented to the full; out of a host of members and fellows, some few may be singled out, and as one wanders among their portraits and memorials, one feels that it is no bare list one is dealing with, but a living gallery of notables. At All Soul's College, one finds Jeremy Taylor and Reginald Heber; at Balliol, Dean Stanley and Cardinal Manning; at Brasenose, Dean Milman and F. W. Robertson; at Corpus Christi, Cardinal Pole, Hooker the judicious, and John Keble; at Exeter, F. D. Maurice; at Hertford, William Tyndall (Magdalen Hall); at Lincoln, John Wesley, whose

rooms are an object of interest to visitors; at Magdalen, sturdy Hugh Latimer, patriotic John Hampden, Joseph Addison, and Edmund Gibbon; at Merton, Bishops Hooper, Jewel, and Pattenon; at New, Bishop Ken, Sidney Smith, Augustus Hare; at Oriel, as fellows, Dr. Pusey, Dr. Arnold, Archbishop Whately, and Cardinal Newman. Dr. Pusey lies buried in the nave of Christ Church Cathedral, of which he was Canon residentiary for more than fifty years. Apart from theologians, the statesmen, lawyers and men of letters are amply represented on the Oxford roll of honor, but amid this galaxy of talent, one is struck with the fact that it is mind not matter, the pen and not the sword, which have wielded the enormous influence represented by such names as I have cited. One must look mainly to other seats of training to find the men of the army and navy, who have made names for themselves in history. The fact is easily explainable, but it gives emphasis to Milton's lines:

"Peace hath her victories
No less renowned than war."

May we not say—more renowned?

I here bring to a close these sketches of a city whose gracious memory must have an abiding place in the minds of all whose privilege it has been to visit it.

ONE CASE OF BIBLES TO 10,000 OF GIN.

Mr. J. Newton, Secretary of the Native Races and the Liquor Traffic United Committee, has recently received a letter from the Rev. F. C. Cleaver, S.P.G., Missionary at Accra, Gold Coast, West Africa. In the course of a very saddening letter, in which he speaks of having recently attended, as Chaplain, two executions for murders committed under the influence of drink, Mr. Cleaver says:—

"One day in July I went to the Customs Warehouses in Secondee to find one case of Bibles that had arrived for me, and to 'clear' it through the Customs.

"One of the officials in charge jokingly said he hoped I should soon find my case—but as there were 10,000 cases of gin and some hundreds of cases of whisky being dealt with just then, he thought I might have some difficulty.

"But in a few days all these had been cleared away and dispatched up the railway. It is coming out in shiploads."

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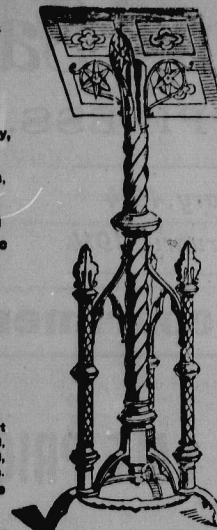
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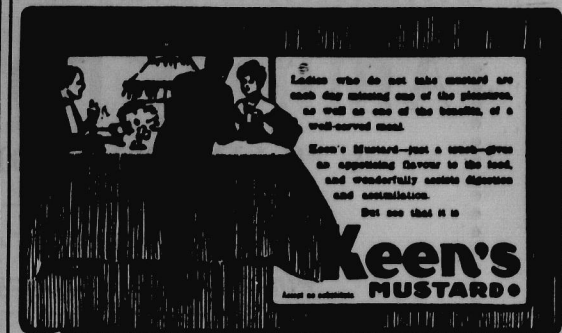
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Our Forward Movement.

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

One Thousand New Subscribers during February.

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

Current Topics.

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

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

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

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

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

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

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

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

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

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