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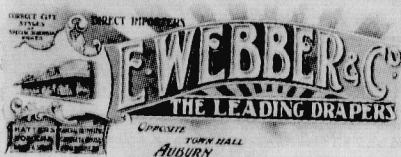
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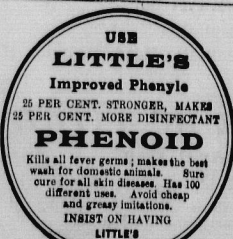
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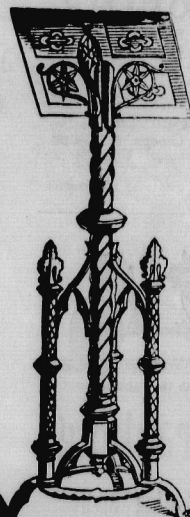
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The Church Record

For Australia and New Zealand.

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Current Topics.

Careful historical investigation has
some time since settled for us the
question as to the right

Anniversary Day. date for the commem-
oration of the first
Christian service held in Australia. It
was not on the Sunday following Anni-
versary Day (January 26th), but on the
first Sunday in February, that the
standard of the Cross was first raised
by the faithful Chaplain (Rev. Richard
Johnson). How little could that quaint
company of worshippers have realised
the mighty future that lay ahead of
Australia. In a little over a century
the few hundreds have grown into a
population of some six millions scat-
tered over this vast continent, the
rough little community living under
primitive conditions has developed into
the nation enjoying all the advantages
of modern civilisation. How little, too,
we may be realising to-day the great-
ness of the days to come! No one
doubted that in those early days the
inspiration and the restraints of religion
were needed to hold things together,
and to prevent chaos on the one hand
or brutal tyranny on the other. In a
very real sense that influence is needed
more than ever to-day. There are
mighty civilising forces at work, such
as our educational system and our
philanthropic organisations, but there
are also huge forces that will make for
disintegration if not checked entirely
in some cases or directed into right
channels in others. There are our bit-
ter political differences, our economic
unrest, and the presence of elements
of disloyalty.

That first service stood for the
Church's determination to bring our
national life under the cross of Jesus
Christ. The manifold tokens of pro-
gress in the life of other Christian
bodies as well as of our own Church,
are inspiring witness of God's blessing
on those early aspirations. But the
disquieting growth of brazen godless-
ness and selfish worldliness reminds
us that the battle still lies ahead of
us. If the nation needs to be recalled
to the vision of the Crucified Christ,
the Church equally must awake to the
sense of her enormous responsibilities
in the matter of inspiring national life
and moulding national aspirations for
God.

Lord Guthrie recently addressed a
meeting in Glasgow in connection with
the augmentation of minis-
ters' stipends. As a son
of the manse, he could
speak feelingly of the finan-
cial difficulties which the majority of
the members of the sacred ministry
have to face almost throughout their
ministerial life. His lordship said:—

"There are two things connected with
manse which have often amazed me. The
first is how rarely a minister appears in
the List of Bankrupts, or dies in debt. It
has always been a mystery to me how with
such meagre incomes and so many claims,

ministers manage honourably to pay their
way. The second is perhaps not surprising
at all—namely, how the children of the
manse, piously brought up, frugally reared,
inheriting an honourable name, and fighting
their own battles, attain positions of usef-
fulness and eminence at home and abroad, in
every walk of life, altogether out of propor-
tion to their numbers."

This is a great testimony to the
rectitude of the ministerial pro-
fession as a whole, and becomes all
the stronger when men really stop to
estimate the "straitness" of the re-
sources meted out by the ordinary con-
gregation of laity to their clergyman.
We wonder how many of the laity,
after spending time and money in
special preparation for their work,
would like to bear, for instance, the
financial burden of the country parson
with £200 per annum, and sometimes
less, and several horses to buy and
keep in order to adequately meet the
demands of his vocation. It speaks
for the reality of God that men on
starveling wages are able to keep
things going without breaking their
own financial engagements. In a ma-
jority of cases, we imagine, the bur-
den could easily be lightened if only
the laity would recognise their respon-
sibility to God in the matter.

A cry of woe reaches us from New
Zealand. The call of the War and the
normal removal of the more
favoured classes to the heal-
thier suburbs are causing the
usual difficulties in the city
parishes. These difficulties

are common to most lands in the bigger
centres of population. In some cases
the city parish is left stranded without
population enough to justify the con-
tinued existence of the church and its
appurtenances, or else, devoid of the
class of people from whom the great
majority of Church-workers are drawn,
and who are usually the most capable
from the intellectual standpoint to help
the Church meet the many claims upon
it, devoid of these the parish clergy-
man is left stranded, surrounded by a
people who are full of needs—temporal
and spiritual—and yet without the
means and army of fellow-workers so
sorely needed to enable him to cope
with his tremendous task. In the for-
mer case we do not really sympathise
much with the complaint from New
Zealand. A church usually exists to
be a centre of worship for the people
who surround it, and not to train our
Church-people into Congregationalist
habits, or encourage them to meet to-
gether for common worship without
any sphere for common service. There
can be no doubt that the fashionable
city church whose worshippers come
from a distance has a great deal to
answer for in the way of producing or
fostering Christians who are not in-
clined to be "servants." But the
other case is different, and the com-
plaint is just if the legislation of the
Church hinders or does not encourage
Christian people to seek spheres of in-
fluence in the more needy parishes of
the city slums.

The N.Z. complainant rightly in-
veighs against a conservatism in re-
gard to the time-honoured
Wanted— and useful parochial system
A Policy. which would erect that sys-
tem into an almost insuper-
able obstacle to prevent a due recog-
nition of the claims of the weaker and
more needy brethren. "Other denom-
inations recognise that city Churches
with slum populations need the help of
Christians who live in comfortable cir-
cumstances in the suburbs. It is es-
sential that the best worker should go
to those who need them most." We
have certainly not caught on to this
idea in the Anglican Church, and too
often the Church practically ignores
these parishes where the work has be-
come so full of difficulty, need and dis-
couragement. We do require a strong
policy in this regard. There is a
wealth of service in the Church of Eng-
land sufficient to meet all the require-
ments of our difficult centres. What
is needed is some means by which to
link on that service to the proper
sphere. There are many Christians
whose lives are becoming impoverished
spiritually through lack of opportunity
of service. Too often when God has
allowed a temporal prosperity to set in,
the first step in its use is to move away
to more beautiful and congenial con-
ditions of life without any regard to that
gratitude to the Giver of all which
would lead the Christian to seek a
greater fullness of service for the Mas-
ter rather than mere satisfaction of
creaturely desire in improvement of his
own temporal surroundings.

We print on another page an article
on Re-Union by the Bishop of Wil-
lochra. Bishop White is
The Duty officially connected, as
of Re-Union, Secretary for the Common-
wealth, with the "World
Conference on Faith and Order,"
which is patiently, and we trust suc-
cessfully, seeking a basis for a Re-
Union of Christendom which will re-
verently regard the convictions that
underlie the present separations and at
the same time manifest to the world
outside a community of life sufficiently
real and potent to compel that belief
from the world which the Master Him-
self made mention of in His high
priestly prayer of St. John xvi.

Too long have we been failing to
realise the import and purport of that
prayer for a manifested unity amongst
His disciples. Too lightly have we
been regarding those separations that
in some cases seem to have been nec-
essary, but were and are all the same
deplorable. Surely no Christian dis-
ciple can read our Lord's prayer for
unity without feeling utterly dissatis-
fied with the present divisions that
make for weakness, both in work and
witness. The call to prayer, we trust,
will be so faithfully responded to that
January 18-25 will mark an important
epoch in the life story of the Church
of Christ. We commend to our read-
ers' use the prayers printed below.

We ventured recently to appeal for the co-operation of our readers in the matter of securing subscribers for "The Church Record." How much can be done by just a little interest in this matter is well illustrated by the following letter. Those who believe in the principles for which we stand will readily see the importance, from every point of view, of bestirring themselves to increase our circulation. The letter runs:—

Dear Mr. Editor,—A copy of the "Church Record," dated 7th December, 1917, was put in my hands by one of your readers, with the remark, "You will find something in it worth while reading." I read; I thought; I subscribed. A few days ago I mentioned your paper to a friend, repeating the comment, "You will find something in it worth while reading." He now wishes to become a subscriber. (I am enclosing 10/- for the two of us.) I feel sure that your old and new subscribers have only to introduce the "Church Record" to their fellow-Churchmen (Evangelical), with a brief comment as above, in order to secure you very many more subscribers. May the circulation of your valuable paper double its numbers this coming year is my New Year's wish.

Yours faithfully,
A NEW COUNTRY SUBSCRIBER.

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH.

(Suggested by the American Church for public and private use.)

1. O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

2. O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barrier of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

3. O Lord Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; and bless the effort to bring together in conference all who profess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

A SEA-PRAYER.

(By one who was in perils by submarines.)

Out on the Deep—in the Dark!
Never a light
All thro' the Night—
No, not a spark!

Out in the Dark—on the Deep!
(Oh, it is dark!)
What is that? Hark—!
Can any sleep?

Lord of the Dark and the Light,
Lord of the Deep,
Thou dost not sleep—
Guard them to-night!

—F.M.N.

"A soldier cannot learn to fight by pondering over maps and plans of campaign in his barracks room. It must be on the field and in the lonely bivouac. Without real trial how soon we rest upon our arms; the paltry difficulties of common life weigh like chains upon us instead of being brushed aside like cobwebs."

English Church Notes.

Personalia.

"Deep regret is expressed that the Rev. W. A. Dark, the much respected vicar of St. Bartholomew's, so well known for his work in connection with the Colonial and Continental Church Society, is laid aside by sudden and serious illness. He has been removed to Blackpool, and happily the latest news is reassuring." (From the "Record.") Mr. Dark is the eldest son of Rev. J. Dark, late of Mittagong, and now resident at Greenwich, N.S.W.

An admirable selection has been made by the Dean and Chapter of Westminster in offering the benefice of St. Bride, Fleet-st., to the Rev. Arthur Taylor, for many years secretary of the British and Foreign Bible Society. Thus the Evangelical conditions of St. Bride will be thoroughly maintained. The first twenty years of his ministerial life were spent in the Manchester diocese, first as curate of Burnage, then, from 1880 to 1900, as assistant master at the Grammar School. He has been secretary of the Bible Society since 1901, and under his wise guidance the work of that great organisation has been considerably developed in many directions.

After the War.

The Archbishop of York is conducting a very vigorous campaign on behalf of "The Preparation of the Church for the Days after the War." Preaching at Middlesbrough, he pleaded for a better spirit of fellowship in the Church. There was, he said, never a time in the history of the world in which citizenship made such a great and inspiring claim than the present time. Citizenship in the Heavenly Kingdom was not only something to which they had to look forward to. On the contrary, to-day they were endeavouring to bring into the earthly life and citizenship the great principles which made the perfect life in that kingdom which was in heaven. The Church stood between heaven and earth, and its function in the world was at all times to encourage these great principles.

After the war there would be given to them a chance, such as they had never been offered before, to create a new type of spirit in the lives of the people and the nation. They must be getting ready, and they must not allow themselves to be absorbed with events sometimes tragic, at other times inspiring.

Their desires and efforts to build up in their midst this new life would come to nothing unless spiritually, industrially and politically, they worked up a new spirit of order, harmony and fellowship. These efforts would also be frustrated if they resumed the old antagonism of classes and the struggle for wages and profits.

Anniversary of Cleaners' Union.

The thirty-first anniversary of the C.M.S. Gleaners' Union was celebrated at Salisbury Square on November 1. A conference of clergy and branch secretaries was held in the afternoon, presided over by the founder of the Union, Dr. Eugene Stock. On the Friday morning a service of Holy Communion was held at St. Bride's, and in the afternoon the annual meeting in Queen's Hall took place. The Bishop of St. Edmundsbury and Ipswich presided, and on the platform were the President of the C.M.S., Sir Robert Williams, the Rev. C. C. B. Bardsley, and Prebendary Webb-Peploe.

The Rev. L. B. Butcher, Secretary of the Gleaners' Union, gave some details of the Gleaners' progress during the year ending in September. Twenty-four new branches had been formed and three revived, the total number now being 1356. The enrolments were 3629, against 3611 the year before. The list of "Own Missionaries" was unaltered. Besides contributing £1650 for the support of these, and £742 for expenses of the

Union, the members had raised £500 for the special fund of the new Kerman Hospital, and above £190 to the C.M.S. General Fund—a very satisfactory record. The Union propose to devote the special fund of 1918 to "German" East Africa, and to raise £500 to rebuild the Mission house burned by the Germans.

Social Rapprochement.

The National Alliance of Employers and Employed has issued its programme, and we repeat it here in order that it may be compared with other programmes now being drawn up:—

1. A living wage for all workers.
2. Regulation of the hours of work, especially in arduous occupations.
3. Adequate wages for women, and equal rates with men if work, skill, and output are equal.
4. Improved workshop conditions.
5. Satisfactory housing accommodation for workers.
6. Encouragement of workers to take an interest in the efficiency and success of the works in which they are employed.
7. The liberal education of the German nation in works to consider the interests of the industry.
8. Maximum output with maximum pay.
9. Continuity of employment in slack times.
10. The encouragement of trade unionism and adherence to agreements.
11. The liberal education and technical education of children.

The Alliance is not at present a very potent body, but its proposals show once more how steadily the current is setting towards the fuller organisation of industry, both on the side of Capital and on that of Labour, and how all forces are converging on the association of Labour in the management of industry.

Protest Against 1549 Liturgy.

The following resolution has been addressed by the Executive Committee of the National Church League to the Archbishops of Canterbury and York and the English Diocesan Bishops:—

"The Executive Committee of the National Church League having had their attention called to certain recent attempts to reintroduce into the services of the English Church the Liturgy of 1549 deem it their duty to make a firm and earnest protest against any proposal of this nature. They assure your lordships that it will meet the most vigorous resistance, and will, if carried forward, endanger the unity of the Church of England."

Prohibition.

The Rev. Canon Lillingston, of Durham, speaking at Leeds recently, in connection with the annual meetings of the Ripon diocesan branch of the C.E.F.S., said that people should not hastily denounce and condemn prohibition. It might be said that prohibition was not good, and that the country would not stand it—the statement might be right or wrong—but it should be remembered that there were many excellent people in the world who were looking towards prohibition and were going to support it. It was a thousand times better to be a prohibitionist than to condemn prohibition and do nothing by precept or example to deliver the country from the ghastly scourge of intemperance.

Our Debt to the Sailors.

The Mission to Seamen is the agency through which the Church works in its ministrations to sailors and others associated with the sea. The annual report just issued gives some remarkable figures. The staff includes three clerical superintendents, 73 chaplains, 83 lay workers, and 18 assistant keepers. The Society occupies 73 stations at home and 42 abroad, has 76 Mission ves-

sels, and 149 seamen's churches and institutes. Last year it sold 3192 Bibles (in 31 languages), and 25 Prayer Books in nine languages. The publications of all kinds put on board ship numbered about one million. The seamen communicants in 45 seaports numbered 7283, and 406 sailors and lads were confirmed. The visits to ships in roadsteads numbered 128,963; to sailors' homes, etc., 10,998; and services conducted numbered 22,048. The approximate attendance of seamen only at various services, etc., was 600,739. But the most interesting part of the report is in the narratives which are given from the various stations at home and abroad. These occupy 140 pages, and make thrilling reading.

"Germanism."

Under the above heading, the following letter from the pen of so well-known a biblical scholar as Dr. St. Clair Tisdall, in the English "Record," will be read with interest:—

Sir,—There can be no doubt that the Higher Critical Theory has come to us from Germany. Its results there have assuredly been to overthrow for the German nation the authority of the Word of God, to empty the churches, and to bring forth the evil results in regard to morals and much else that have produced the present war, with its countless German atrocities. When we see all this, we should not 'look with pride at the work of' our 'own sons' in establishing and revising the work of the Germans' in Higher Criticism (as the Rev. P. Gardner-Smith writes in your issue of the 8th inst.). On the contrary, we should rather take warning, if it be not already too late, lest similar results follow in England.

Those of us whose long-continued study of the various Higher Critical theories has proved to us that the "assured results" are unscientific and baseless are glad to know that not a few leading Continental critics, who once accepted those theories, have now come to the same conclusion as ourselves. This I showed in an article entitled "Recent Continental Criticism of the Higher Critics," published in the "Churchman" of June, 1913.

Deeper, not higher, criticism is what is required. In the Mission-field as well as in England the result of the rash acceptance of Higher Critical theories has already been most injurious to Christianity, as many of us know from personal experience. It is an open secret that the leaders of such theories may soon bring about the downfall of one of our leading missionary societies.

Criticism—earnest, unbiased, reverent criticism—is most valuable. No one suggests that the Church should "shun scientific research." But if we blindly pin our faith to the dogmatic assertions of even a large body of scholars, whether German or not (so do so many of our younger men), instead of earnestly, honestly, and prayerfully examining evidence for ourselves, then we are guilty of "shunning research," and deserve the sentence "Populus vult decipi; decipiat."

W. ST. CLAIR TISDALL.
St. George's Vicarage, Deal.

Our Prince in Italy.

In these days of war conscription, many of our readers will be interested in the subjoined note from the C.F. Newspaper:—

"The presence of the Prince of Wales in Italy has given general satisfaction to the Italian people, who welcome him enthusiastically wherever he goes. The Prince is very simple in his habits, and likes to mingle with the people and to make purchases of the peasant women who bring fruit and eggs to the soldiers' quarters and try to bargain with them."

"A pretty story is told of an old woman of whom the prince had made a purchase. She watched him intently, studying the Italian coins in his hand, and with motherly concern jumped to a wrong conclusion. 'The Poverino!' (poor lad), she exclaimed, 'I daresay he has run short of money, being so far from home!'"

"MY HEART FAILS ME."

A portly countrywoman came along the platform of a certain railway station and sat down on a seat beside a hospital nurse who was waiting for her train. With a heavy sigh of relief the countrywoman disposed of her parcels and umbrella. Then she started chatting.

"Ah," she said, admiringly, eyeing the nurse's uniform, "I don't know what we'd do without the likes of you."

"Oh, now, you're too kind," protested the nurse, with a smile. "I'm quite sure you do things as worthy every day."

"Not me, miss," replied the old lady mournfully. "I can kill a duck or fowl with the best—that I'll admit. But when it comes to 'uman beings my 'eart fails me."

A Fresh Grasp of Truth.

(By the Bishop of Melanesia.)

Man's reason is God's gift. No revelation of God, in whatever department of life it may be made to us, will be contrary to reason. This we may assume as an axiom. The reason may not be able to comprehend the truth with which it is confronted, but it need never have any fear of being outraged. Opposition of science and religion, for instance, is man-made. On either side there are searchers after truth; through different avenues they are seeking to know the mind and working of God. But so finite is human comprehension, that it is possible for a student on either side to be obsessed with his own discoveries, to fail in appreciation of the discoveries of the other. The two are suddenly confronted; a conclusion is stated by one which seems to contradict flatly the conclusions of the other. One calls the other a sceptic, and the second retorts by calling the first a simpleton.

Cling faithfully to your belief in the consistency of God, and patiently set your study to the point of view of the other party to the controversy. His very terms, perhaps, are strange to you, and have no place in your own studies. Your living faith will pull you through the temptations of doubt and despair, or save you from being precipitated from the pinnacle of self-confidence into indifference. There is such a thing as service of the intellect, as well as social and other service. Study the problems that gather round the Person of Christ, who Wordsworth calls:—

"Those obstinate questioning of sense
and outward things;
Blank misgivings of a soul moving about
in worlds not realised."

"In worlds not realised!" There is your clue. If only they realised the Christ! If only they had the vision! It is yours to give the vision.

Watch Christ dealing with St. Thomas. Thomas represented, not a man obstinately set against new and unknown development of religious truth, but a man whose mind was so obsessed with certain facts that the presentation seemed to offer him a flat contradiction to his own eyes and intelligence. Jesus alive! Why he had seen him dead; he had seen the nails, heard the testimony of Pilate's officers to His death when they broke not His legs; had seen His burial.

"Nay! that was no fancy of mine. I am prepared to stake my whole life and reputation on the truth that I saw Jesus dead!" "Very true, Thomas. We don't combat your experience and your certainty, and yet He is alive. There is some reconciliation, forsooth, between your experience and ours—for we saw Him dead also; but we are all prepared to stand by the experience that we have also seen Him alive since then." So Thomas says, "Well, except the same experience that saw the Passion can also touch a living Jesus, and the marks of His Passion, I cannot believe." Later Jesus comes to Thomas. No reproof, no argument. "Reach hither thy finger, touch the marks of My Passion." And Thomas says, "My Lord and my God!" He is won by this new experience of the loving voice of the living Christ. No one supposes he went across and literally touched. So Thomas worshipped. But he was no nearer the explanations of the fact of the Resurrection. Two opposite conclusions had come into his experience, and the desire of a harmony of reasoned conclusions has passed. You see, there was no outrage to his reason. When he was face to face with Christ he bowed and was content.

Study the problems and difficulties, as a

doctor studies anatomy, namely, for the purpose of healing. It is not necessary for you to read infidel and rationalistic books; it is not necessary for you to acquire a knowledge of evil in order to witness to the good. The Mission Ship, "The Southern Cross," sails amid dangerous reefs. I have sometimes gone on the bridge and asked the captain if he knows where the reef juts up in some particular channel. He says, "No! I know the deep channels, and that's enough for me! it's not my business to take my ship searching for rocks and reefs."

Be a definite student of Jesus, and His ways, not a listener only. The more you learn of God, the richer the treasures you will draw out for the mankind conditions of mining, and co-operates with nature to get her wealth; so the electrician, so the doctor. All fresh knowledge in fields of science and industry is an assertion, not of man's independence and cleverness, but of man's dependence and of his inability to fulfil himself in isolation and independence. At all stages, in all inquiries, remember that human common-sense is intended to be applied to divine wisdom.

A word as to the value of a definite grasp of truth for missionary service. There are two types of thought on the relation of the Gospel to existing religions, the one dwelling on the evil of those religions, the other seeking to show how all that was nobility in the old religions is fulfilled in Christ. This quality of type is no new thing. The present teaching is that of reaction against violent denunciation; and it has led to undue exaggeration of the good to be found in the old religions. The study of Comparative Religion makes this clear. It might illustrate from the moral code of Confucianism, or the altruism of Buddha, or the philosophy of the Vedas. The Vedanta acts as a hypnotic, so full is it of elements of beauty. There is little doubt that praise of the Vedanta by English and German philosophers has been the cause of the increasing opposition of Hindus to the Gospel. But the practical religion of the land where Vedantism has its birth is Hinduism, which crushes the soul's liberty and defies lust. The beautiful poems of the contemplative are as so many jewels reserved from a heap of refuse.

Christianity gains and keeps hold of the non-Christian world by the unswerving assertion of positive and exclusive beliefs about the Person of Christ. It is worth noting that the growth of the modern view of heathen religions coincides with the prevailing tendency to explain everything on a naturalistic basis. Professor Orr, however, tells us that the religions of Babylonia, Assyria, and Egypt contained higher elements which become dimmed as we recede from the source, until in historical times they are grossly and incurably polytheistic and corrupt. Man's earliest ideas of God were not, as some suppose, the poorest. There is no proof that man's religion began with fetishism, ghost-worship, totemism, or any other of the superstitions with which primitive religions are usually identified. Monier Williams, so far from accepting the evolution theory, writes: "I say these non-Christian Bibles are all developments in the wrong direction. They all began with flashes of true light, and end in total darkness. The elements of truth in heathen religions are struggling remnants of primitive tradition. Animism is not the infancy of religion, but its corruption." This is clearly the view of the Old Testament and of St. Paul in Romans 1.

How shall you proceed to make good what you have grasped of the truth?

1. Make a definite decision. Why should you hesitate? You fear lest you may want to change your mind? But is that Love? You enter into an engagement for marriage as the outcome of love, and you don't expect to desire to change your mind. Christ woos

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you; what is your answer? Speaking in the most serious sense, what a life of sacrifice and suffering is opened up by marriage, and yet God shows the way through all, and Love reigns triumphant in the home. Can't you trust the love of God as you trust a human lover?

2. Stick to your Church. God has something to give you through your Church. One looks upon one's Church, not merely as an organisation for convenience, but as in itself a means of grace, where one draws from the spirit ever present in the Church. Your Church may be dull and dead. All the more reason for you to come in with your strong faith and prayerful service. Do your duty by your Church, primarily for the honour of God, then for the good of the Church, then that you yourself may draw on the wells of life.

3. Remember that things that drag down are in the main things of drift, not of intention. No man starts off to be a drunkard; he adopts a line of life, accomplishes a series of acts, and ends up in ruin. Unregulated sleep, want of discipline in food and drink, drift in money matters leading to debt, censoriousness, querulousness, the "casualness of the careless," conceit, all these things are concerned with drift. While men slept, the enemy sowed tares. The answer to this is to be found in regular habits of prayer, communion, Bible reading, and in service.

4. Go where you can most easily keep in touch with Christ. At your Student Christian Union meetings try for the atmosphere that comes through waiting upon Christ, and Christ only. Then you bring the new student to Jesus, Who is already there by your request, and He does His own work. I was on the "Riverina" with a graduate missionary going to China. After I had got to know her, I said, "Do you mind telling me how you come to be a missionary?" Her reply was to this effect: "I was a casual student; one day some fellow-student asked me to go to the Union meeting. I went. I remember the other students laughing as I came down the stair. 'So and So's been to a religious meeting.' I went again, and then again, and I was not long in finding out that I was being given something which I could not do without, and now I am a missionary." God grant that such testimony as that may be sealed by Christ in your meetings in the coming year. What a joy is yours that you may be so used! (From "The Intercollegian.")

DESIGNATION OF MILITARY CHAPLAINS.

The following is an extract from General Orders 417 of 1st August, 1917:—

"It has been observed that errors are constantly made in setting out the designation of Chaplains in official lists and correspondence, and these errors are frequently reproduced in the Press. The public are thus misinformed, and the Department is open to criticism on account of such inaccuracies. It is therefore repeated, for the information of all concerned, that it is not the custom of the Service to address or refer to Chaplains by Military ranks, and the practice must be discontinued.

"Chaplains are classified as under, in order of ascending seniority:—Chaplain to the Forces, 4th Class; Chaplain to the Forces, 3rd Class; Chaplain to the Forces, 2nd Class; and Chaplain to the Forces, 1st Class. "The correct designation for a Chaplain is therefore: 'The Reverend A. B., Chaplain to the Forces, 4th Class,' etc. He would be addressed verbally and referred to in conversation as 'Mr. —.' Terms such as 'Captain,' 'Chaplain-Captain,' etc., are incorrect when used in reference to a Chaplain.

"Chaplains do not possess Military ranks, and are merely graded as Captains, Majors, Lieut. Colonels, and Colonels for purposes of pay, etc."

THOUGH.

There are who scoff, and say that God is not! Our mighty God of Love— They say, 'Could there be such a hideous blot As War, with God above? But we who know Him trust Him through it all! Nothing our faith shall move, Though sun be darkened, and tho' stars shall fall, God is! and "God is Love." F.M.N.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—F. W. Faber.

Church Missionary Society.

The following is the full text of an important Memorial submitted to the General Committee of the Church Missionary Society on November 13 last:—

We desire with much respect to lay before the General Committee a Memorial concerning the present position of the Church Missionary Society.

We do so as men and women filled with great hopes for the extension of God's Kingdom, and convinced that at the present moment unparalleled opportunities offer a challenge to all who hold that the world's hope lies in Jesus Christ, and that in Him alone can its need be met.

We believe that the Church Missionary Society may be now, even more than before, an instrument in the Church of Christ to this end. Both on account of its position in the Anglican Church, and of its relations with other communions, the Society has, we believe, a special vocation with regard to questions of reunion. As a result of its enterprise and devotion in the past, together with its gathered experience, it possesses vast resources for the immediate evangelisation of the world. We believe that Evangelical truth, supremely matters, and that the Church Missionary Society, stands for this alike at home and in the mission field.

The gravity of the present position consists in this, that a large number of men and women who share these convictions, including in many cases those students at the Universities to whom we must look for personal service, feel that they cannot associate themselves with the work of the Society; and we believe that for the removal of misunderstanding, and for the fulfilment of the purpose for which the Society exists, it is essential that fresh recognition should be given to the following points:—

(1) That the Society, recognising that among its members are people of very different intellectual outlook, and with very different modes of expressing the spiritual life, gladly accepts the services of all who are attracted by its tradition, and who, striving to interpret Evangelical truth in accordance with the Holy Spirit's guidance in each succeeding age, seek through its means to evangelise the world.

(2) That in accordance with the spirit of its ancient tradition, the Society, while adhering firmly to its own principles, works in co-operation with other communions, and welcomes fellowship with societies representing other schools of thought within the Anglican Communion.

(3) That in accordance with the spirit of its ancient tradition, the Society's position with regard to revelation and inspiration is defined for it simply by the formularies of the Church of England; and that no further restriction or definition of belief on these subjects is sought for from its candidates, agents, or supporters.

One further consideration we desire to urge. In view of the need that all members of the Society should be brought into closer touch with each other, and should have fuller opportunities of service; in view also of the conditions and tendencies arising out of the war, it is of the utmost importance that the Society should advance further along the line of democratic control. We recognise that already much has been done, and we desire to urge that in the plans that are being formed provision shall be made for increasing the sense of responsibility (other than financial) among the Society's members, and for securing a constant supply of younger men and women upon its committees.

In loyalty to principles the authority of which we accept in our own lives, and in furtherance of the work of the Society which we love, we present this Memorial, earnestly desiring that in the future, more faithfully

than in the past, we may together serve in the Church Missionary Society the cause of the Kingdom of God.

The signatories included the Bishops of St. Albans, Barrow-in-Furness, Chelmsford, Peterborough, Sodor and Man, Bishop Gwynne, Dr. Guy Warman, E. A. Burroughs, H. L. C. de Candolle, H. Grestford Jones, H. C. Lees, J. G. McCormick, E. S. Woods, with some 50 other supporters of C.M.S.

The attendance at the meeting was very large and fully representative of the C.M.S. interests in the country. The Bishop of Chelmsford, having presented the Memorial, moved a resolution, to which the Bishop of Manchester moved an amendment. A full and free discussion followed, in the course of which the President, Colonel Sir Robert Williams, M.P., made a proposal that a Sub-Committee be appointed to consider and inquire into questions raised amongst the Society's members and friends. The Bishop of Chelmsford and the Bishop of Manchester agreed to support the President's proposal, and it was passed.

Personal.

The father of the Bishop of Melanesia, Mr. Charles Wood, barrister-at-law, died at S. Leonard's-on-Sea, England, on September 2 in his 90th year.

Rev. H. A. Brewer, of the Church Missionary Society, Uganda, arrived in Melbourne in December. He has been appointed a military secretary under the national committee of the Y.M.C.A. for immediate service in Europe.

Rev. Norman Michael has been appointed Chaplain of the Yarrabah Mission, in place of the Rev. J. T. Perry, but he will not be able to take up his duties until the middle of February.

The Bishop of Melanesia has returned to Norfolk Island in the "Southern Cross," and is well in health.

Mr. and Mrs. Matthews, of the Mitchell River Mission, are due South with their infant daughter, Marjorie Ruth.

Rev. Robert Elliott has been licensed to the parish of Queanbeyan.

Rev. A. M. Niblock has been appointed vicar of St. George's, Kingsland (Auckland), and was inducted on Tuesday, 11th inst.

Rev. Clement Houchen, M.C., who was wounded in France on October 4, has been removed from a hospital in London to the New Zealand Hospital at Walton-on-Thames. As a result of his wound, which was inflicted by shrapnel, he has become blind in the left eye. Though classed as a severe case, he is progressing favourably. Mr. Houchen, who was Vicar of Te Kuiti before going on active service, was awarded the Military Cross for service in the Battle of Flers.

Rev. Albert Thompson has been licensed to the parish of Barmedman.

John Cadell Dight, at one time acting-C.P.S. and Honorary Lay Reader at Lismore, and afterwards C.P.S. at West Wyalong, who enlisted early in the war, was killed in action on the 24th September last. His mother, Mrs. John Dight, lives at the old home, "Uragra," Whipore. Two other sons—Herbert Hilton Cadell and Irving Cadell—are also serving at the front in France, while a third soon is in Palestine.

In connection with the unexpected death of Canon Whyte, of Lismore, it is of sad interest to read the following paragraph in the Bishop of Grafton's monthly letter:—"Nov. 29: Canon Whyte has had an exceptionally heavy time since the Lismore Mission, working the parish single-handed." Evidently the strain was too great and God has given him rest.

Rev. Norman Osborn, eldest son of Canon Osborn, the much-respected rector of St. Andrew's, Lutwyche, has been awarded the Military Cross—the first of the Queensland Chaplains, to win this decoration. We congratulate him very heartily and also the Canon and Mrs. Osborn.

The Bishop of Willochra's book on Australian Missions is now being printed by S.P.C.K., and should be very shortly to hand. A much larger book on "Tropical Australia," by the Bishop, will also be published by S.P.C.K., but as the proofs have to be sent to Australia for revision it will probably be six months or more before it is ready.

The Archbishop of Melbourne left Melbourne for Buffalo about January 8th for a few weeks' rest.

Rev. Joseph Allen, Melbourne, Diocesan Chaplain, is seriously ill; he is suffering from heart trouble.

Rev. R. A. Blackham has been appointed rector of the parish of Donald in the Ballarat Diocese.

The Rev. Walter G. A. Green has been appointed to the charge of St. Peter's, Murrumbidgee.

Rev. Walter A. Pryor, incumbent of St. Peter's Church, Eaglehawk (Bendigo), died suddenly on Thursday, December 20.

Rev. W. V. Gurnett, Curate of Wahroonga, N.S.W., and who was accepted some months ago for Missionary Service of the C.M.S., has been allocated to Travancore, S. India.

Very much sympathy will be felt with Mr. and Mrs. J. M. Sandy, of Burwood, who have received a notification from the military authorities, that their eldest son, Lieutenant J. Lionel Sandy, of the Flying Corps, died on December 18 of injuries received at the front. Lieutenant Sandy, who was in his 32nd year, was educated at Newington College. He sailed with the first contingent from Australia as a lieutenant in the Artillery. He landed with the original Anzacs, but a few weeks later became seriously ill. After convalescence in England he was transferred to the aviation branch and gained his certificate. His health, however, continued bad,

and he was sent back to Australia. He returned to active service in October, 1916, and recent letters showed that he had gained the rank of flight-commander. His father, Mr. J. M. Sandy, is well-known in Sydney as a keen and generous churchman and philanthropist.

Rev. E. B. Claydon, of St. Luke's, Concord, and Hon. Sec. of the C.M.S. of N.S.W., has been elected to the Canopy vacant of the decease of the late Canon Mervyn Archdale, M.A.

The death of Mr. John Crosthwaite, of "Fairholme," Gundowring, Wanganella, on the 7th December. Mr. Crosthwaite was for many years a member of our Diocesan Synod, and of the Bishop's Council, and always took a deep interest in the affairs of the Diocese, Wangaratta, since its formation. Mrs. Crosthwaite died suddenly a few weeks ago, and the shock doubtless hastened his end. He was 75 years of age, and was a brother of the present Bishop of Beverley.

Rev. W. Ashley Brown, formerly vicar of Coff's Harbor, who has been a chaplain with the A.I.F. since September, 1915, and has seen service in Egypt, Gallipoli, and France, has received an appointment as chaplain in the permanent Indian service. Before retiring from the A.I.F. he was promoted to the rank of chaplain-major.

Rev. Horace Crotty, rector of St. Thomas's, North Sydney, who last week was nominated to the important parish of St. John's, Toorak, he has written to the Archbishop of Melbourne declining the offer. The people of St. John's were willing to release him for the chaplaincy work at the front; but Mr. Crotty says there are reasons which make it impossible for him to leave North Sydney at this time.

Archdeacon Haviland, late of Cobarr, has been appointed to the Parish of Connamble. Rev. J. Benson, of So-fala, has been appointed to Cobarr.

Archdeacon J. W. Ward, of the Goulburn Diocese, who has been doing duty as a chaplain at the war for the last year, returned to Cooma on Monday. He was accorded a welcome by his parishioners on Tuesday.

Miss R. Bachlor, after 16 months' rest in New Zealand, has returned to Sydney almost completely restored to health. It is probable that Miss Bachlor will leave for China early in February.

C. M. S. Summer School in South Australia.

The fourth annual Missionary Conference and Summer School under the auspices of the C.M.S. in South Australia, was held this year at Glenelg, from December 26 to January 1 inclusive. The Rector, Rev. H. R. Cavalier, B.D., kindly placed the use of the Church and Schoolroom at the service of the Summer School Committee, for services and meetings, and in other ways showed his recognition of, and sympathy with, the work the C.M.S. had done, and is doing, as an agency of our beloved Church.

The School was appropriately commenced on Wednesday, December 26, with Evening Prayer at 7.45. After service, an adjournment was made to the Schoolroom, where a

welcome meeting was held. The Lord Bishop of Adelaide welcomed the Right Reverend Bishop Pain, Hon. Secretary of the C.M.S. in Australia and Tasmania, as Chairman of the C.M.S. Summer School, to his diocese. The rector welcomed the Chairman and members of the Summer School to his parish. Bishop Pain suitably replied to the kind words of welcome addressed to him; and the Rev. F. Webb responded on behalf of the Committee of the C.M.S. and the members of the Summer School.

Bishop Pain then gave the opening address; his words touched our hearts and filled us with a spirit of expectant hope, in which we were not disappointed. At the conclusion of the gathering the ladies of the parish, under the leadership of Mrs. Cavalier, kindly provided light refreshments. This was an unexpected act of kindness which was fully appreciated by all the members of the School.

The programme for December 27 and remaining days of the School was as follows:—9.30 a.m., Morning Prayer (in the Church); Revs. D. J. Knox and J. T. Phair officiated; 10 a.m., Missionary Study Circle. Leaders, Miss S. A. Dixon (of British East Africa), subject, "The Future of Africa," and Miss J. Tinney (of Roper River), subject, "The Unfit of China." 11 a.m., Bible Study Hour, subject, "The Acts of the Apostles, following the series of studies in "Missionary Ideals" by Rev. T. Walker, M.A.; leaders, Revs. W. H. Winter, B.D., H. R. Cavalier, B.D., Mr. H. M. Mudie, Revs. J. T. Phair and E. H. Bley respectively. At 12 noon a very interesting series of addresses were given by the subjects and speakers being "The Church and the Present World-Age," Rev. F. Webb; "The Church and International Relationships," Rev. H. R. Cavalier, B.D.; "The Church and Denominational Relationships," Mr. G. W. Halcombe, B.A., S.M.; "Truth and Change," Mr. A. B. Morfitt, C.M.G.; "The Jews and their future," Rev. D. J. Knox. These addresses opened the way for some animated and most helpful discussions, which were calculated to widen the vision of every member of the School. Prayer meetings were held at 7.30 p.m. Addresses by missionaries from the field were given by Misses S. A. Dixon and J. Tinney, at 8 p.m. each evening; the information they imparted was edifying and inspiring. The closing meditations were given at 9 p.m., by Rev. F. A. W. Kilbey, B.A., who guided our thoughts to the contemplation of the deeper things of the Christian life. There was a celebration of H.C. at 9 a.m. on January 1, the Rev. D. J. Knox being the celebrant.

During the stay of Bishop Pain in South Australia he was the guest of the Bishop of Adelaide and Mrs. Thomas, Rev. H. R. and Mrs. Cavalier, and Rev. D. J. and Mrs. Knox.

Friday and Saturday, December 28 and 29, will, we trust, prove historic dates in the history of the work of the C.M.S. in South Australia. On the 28th December the new branch of the Church Missionary Society in South Australia was officially proclaimed. The secretary read a letter from the Hon. Secretary of the C.M.S. of Australia and Tasmania, conveying the greetings of the Society, and declaring their consent to the formation of a South Australian Branch. After the communication of this information the Doxology was sung by all present.

A special meeting of the C.M.S. Committee was held in St. Peter's Schoolroom, Glenelg, at 2.30 p.m., on Saturday, December 29, when the necessary steps were taken to place the newly-formed branch of the Society on a sound constitutional foundation. The members of the Council and C.M.S. representatives were elected, and all the business and properties of the old C.M.A. were transferred to, and taken over by, the Council of the new branch of the C.M.S. in South Australia.

On Wednesday, January 2, the members of the C.M.S. who were present at the committee meeting on December 29 met at an Adelaide studio and were photographed, together with the Hon. Secretary of the Society, Bishop Pain. As the Bishop has had much to do with the revision of the new Determination of the A.B.M., under which the C.M.S. now enjoys free and independent action as an agency of the Church; and as he is, moreover, the first Secretary of the C.M.S. in Australia and Tasmania, we trust that in the providence of God this group of the Council of the first Branch of the new C.M.S. formed under his guidance will become historic. We have all felt it a great privilege to have been brought into personal touch with Bishop Pain, whose deep spirituality of mind, magnanimity of spirit, wise counsel, and fatherly patience and advice has been an inspiration to us, and has left a benediction on our lives. J.T.P.

Christ sees gems where men only see pebbles.

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Our Melbourne Letter.

(From our own Correspondent.)

The Church in Victoria has suffered the loss from its Ministry of two men of note. Canon Drought, after a long illness, has passed away at St. John's Vicarage, Toorak. He was not as widely known as his abilities would lead one to expect, but where he was known his influence made a deep impression. Especially of late years he seemed to avoid work and interests beyond his parish. One could have wished that the influence of his well-balanced mind and independent judgment had been more at the service of the Diocese. His passing well-nigh marks the end of a generation of noble preachers, who graced Melbourne pulpits in the last quarter of the 19th century.

The spirit and methods of the present generation may be those demanded by present conditions, but Canon Drought and his contemporaries, with Bishop Moorhouse at their head, were original thinkers and striking figures in the pulpit, which are lacking to-day. The church is the poorer that they seem to have left few successors of their type. May God raise up prophets for our day. We sorely need them.

Rev. W. H. Prior, of St. Peter's, Eaglehawk, also passed suddenly away in the torrid week which preceded Christmas. He was a young man of great promise. The Bishop of Bendigo has suffered a severe loss by his sudden call home. As an evangelical the mantle of Elijah had fallen upon his shoulders. He had all the warmth humanity and intensity of conviction characteristic of the men who have done great things in the past. Eaglehawk has been deeply stirred by his faithful aggressive witness, and no doubt those untouched by his life and appeal, have had deep stirrings of heart through loss of one who was the friend of every man. "Wattie" was one of a group of five young fellows won for Christ at St. George's, Royal Park under the early ministry of Rev. W. L. Langley. He never lost his boyish humor, and the kindness of his youth, and the love of his espousal to Christ. With him Christ was life's Alpha and Omega, and for such men "to die is gain."

The C.M.S. has chosen a delightful spot for the Summer School, which opens next Saturday. Mornington is near enough to attract many who could not go to more distant centres. It is to be hoped that those who cannot come for the full time may drop in for a day or two.

What is to be done with next Lent? Two notes of the season, penitence and teaching, make it a favourable time for deepening and developing the work of the recent mission of Repentance and Hope. At a recent meeting of the Mission Council the suggestion was made that the whole diocese should be asked to co-operate in holding meetings for the deepening of the Spiritual Life in each parish, or Bible Schools where church people will be brought face to face with the requirements of their heavenly calling, and lead on to perfection. Lent comes early, hence the need of formulating plans at once.

Melbourne friends send New Year's greetings to their fellow-church-people, readers of the Record, in other States. May the New Year bind us even closer in the fellowship of work for the Master's Kingdom. In this co-operation may the "Church Record" render ever increasing service.

THE HISTORICAL ATTITUDE OF THE CHURCH OF ENGLAND TO OTHER CHURCHES.

(By the Rev. H. A. Wilson, M.A., Vicar of Cheltenham.)

(A Paper read at the Cheltenham Conference on September 19.)

It is a particularly difficult task to summarise the immense mass of historical evidence which has to be taken into consideration in determining the attitude of the Church of England to other Churches in past history. I shall, therefore, refer only to what appear to be the most typical and illustrative facts in the stormy period from the Reformation to the Act of Toleration in 1689, although this omits some most instructive incidents.

I.

The Reformation involved of necessity an entirely different view on the whole subject of the Church. Up to that time the question "What is the Church?" could obtain a very simple answer, whether correct or not, we need not now enquire. The Church was virtually coterminous with Christendom; but the breach with Rome presented a new situation.

Christendom was broken into a number of different units, some of them Episcopal, some of them Lutheran, and some of them even less ecclesiastical in their Church polity. The cohesive power of the papacy was broken; all Christians no longer had the same supreme governor. Was, then, the Protestant world to remain a number of isolated units, each challenging the others? If not, where could be found some common unifying factor?

We know what the answer was: Loyalty to Scripture was the lowest common multiple accepted by the Protestants. With them the essential feature was acceptance of the test of Scripture, and acknowledgment of the teaching of the early fathers as supplementary and corroborative.

We are familiar with the way in which our Church affirmed that it stood or fell by Holy Scripture, and reference to the Articles will give us the authoritative pronouncements on this point.

With this fundamental agreement as to the authority of Scripture we would naturally expect that the Church of England would regard the Continental Protestant Churches with favour and friendship, and this was so.

Towards Lutheranism the feeling was not so hearty, nor the intercourse so confiding, as in the case of other Reformed Churches, but there was a real consciousness of unity throughout the whole Protestant world.

The effect of the Protestant axiom, that Scripture was the final authority in all essential matters of belief, was far-reaching. How, for instance, did it affect theories of Church government? Protestants were obliged, it must be remembered to reconstruct some fabric of Church government, for the break with the Pope had thrown the old system out of gear.

The Protestant world agreed that this could not be regarded as a subject upon which Scripture had pronounced in such a way as to make any system a divine necessity. The Continental Churches in some cases expressed regret that they had been unable to retain the ancient system of Episcopacy, and in other cases contended that their Presbyterian system was intrinsically better and more like the broad outlines laid down by the Apostles. But, generally speaking, it was looked upon as an open question, and the various opinions were not considered a barrier to unity and fellowship.

We must make careful note of our Church's authoritative pronouncements on this point. The Article which deals with the ministry resorts to a cumbersome circumlocution in describing those who should be regarded as lawful ministers, clearly so worded as to include the Continental ministries within the area of what was to be acknowledged; and the Article which deals with the Church lays down only two notes as tests of a true Church—pure teaching and the administration of the Sacraments. There is no mention of any system of government as necessary, or even as desirable; so much so, that the Bishop of Gloucester has stated in his work on the Articles that they go no further than claiming that "Episcopacy is an allowable form of Church government."

Again, the Preface to the Ordinal is satisfied to make the positive statement that the threefold ministry existed from the Apostles' times; the negative clause, which occurs later on, forbidding any but episcopally ordained men from ministering in our Church, was not added till 1662, and then for a specific reason, which we shall note in due course.

These statements in our formularies were faithfully acted upon by the Bishops of those days. They looked upon all the Reformed Churches as sister Churches, and up to the end of Elizabeth's reign it would be hard to

find a representative divine who suggested ever so indirectly that the non-Episcopal Churches of the Continent were lacking in any essential whatever.

II.

This important point needs elaboration, and there is ample evidence forthcoming to prove that in all respects they were looked upon with reverence and love, and regarded as efficient and divinely sanctioned Churches. We will note some of the lines of proof.

(To be concluded.)

Correspondence.

The Deaconess.

(The Editor, "Church Record.")

Dear Sir,—In view of the painful fact that only two men were admitted to the diaconate in this diocese last month, may I again plead for the right of women to take part in the public services of the Church? Is prejudice still to stand in the way of obtaining "ministers and stewards" of the "mysteries"?

One rector, while admitting the value of the services of the deaconess of his parish, stated that he would not again employ one because that, owing to the fact that "they could not preach," deaconesses could not render all the assistance that he needed. Who prevents it?

The interesting news is just to hand of the ordination to the priesthood of a New Guinea native, Peter Kautamara, the first Papuan priest. Of his qualification for such office, I quote from "A.B.M. Review" under date December 1, 1917: "He was by no means a clever boy, nor is he now a clever or brilliant man. His blameless life, and his strong influence for good, and, not least, his prayerfulness and deep reverence, led me to suggest to him first the idea of Holy Orders." Again ("Church Standard," December 21, 1917): "He (Peter) could not pass the Th.L. of the A.C.T., nor repeat the names of the Kings of Israel and Judah. He has probably never heard of the Thirty-nine Articles, etc. Armed with his letters of orders and testimonials countersigned by his Bishop, Peter can take his place as priest in any assembly of the Anglican Communion." Yet an intellectual and spiritually-minded woman of our own race, because a woman, is forbidden to take such part, it being stated in the office of admission that "it appertaineth to the office of a Deaconess to aid in all spiritual ministrations except the Public Services of the Church." This is to my mind an incongruity that should not exist. Should it not rather be a consideration, not of male or female, but of the spirit of God speaking through the tabernacle of the flesh? Who can deny the right?

I would appeal to womanhood to give us of her best for this grand work and its crying need, and to the wealthy members of our Church to provide scholarships to enable women to graduate and better fit themselves for the great and holy office, and thus to cope with the pressing needs of the time.

I am, etc.,
CHURCHWOMAN.

Notes on Books.

The Work of the Holy Spirit, by Rev. John Mackenzie, M.A.; published by the Student Movement Press, 162 Collins-st., Melbourne, price 6d., to be had from the publishers or any bookseller. Our copy from the publishers.

The pamphlet consists of five studies—(1) The O.T. Preparation; (2) The Holy Spirit in the life of Jesus; (3) The Baptism of the Holy Spirit; (4) The Holy Spirit—the Spirit of Truth; (5) The Holy Spirit and Service. It is specially adapted for Study Classes and will be found very useful for that purpose. The aim of the studies, as stated in the first chapter, is "not so much to arrive at abstract doctrinal opinions as to bring our own minds and hearts and wills more completely under the sway of the Truth as it is in Jesus."

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

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

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The Church Record.

JANUARY 18, 1918.

THE CLERGY
AND
THE FIGHTING LINE.

We cannot pass without a word of kindly protest a recent episcopal utterance in this connection. The statement was so dogmatic in form that it challenges criticism in view of a wide diversity of opinion, and the men of saintly character whose action in enlistment has been so directly impugned. We should like to characterise the statement as thoughtless, so important are its inferences, but its form shows that it is a deliberate if not a well-weighed utterance; and as such we enter a deliberate protest. The Bishop, in a Synod Charge, speaking of the War and the citizens' duty in relation to it, said:—

"In this connection let it be also stated with the utmost clearness that it is never under any circumstances the duty of the priest to enlist. Not only are his vows of ordination life-long, allowing of no intermission, but the special and sacred contribution which he has to give to the nation, particularly in this her hour of need, is so precious and vital to her welfare that he can never with faithfulness consent to take a position in which he is not devoting all his time and strength to the making of this contribution. Do we not believe that the soldiers of the Empire need, in this encounter with death, the message of the Gospel and the ministrations of the Church as much as, for instance, the ministrations of the medical profession? If this is not recognised, let it never be said that the fault lies at our door, but let us unceasingly insist that we are ready, all of us, to go with our men into the perils of the deep, into the mud of Flanders, and into the hot plains of Mesopotamia—anywhere—not to fight, but to minister to them in their hour of danger, and to give them the bread of life."

We place side by side with this uncompromising statement the statement of an English Chaplain, in a special article in a recent issue of the "Challenge." Writing on the subject title, "The Clergy and the Fighting Soldier," the Rev. C. E. Raven, C.F., said:—

"It will, I think, be very generally agreed that the action of the Church and clergy during the early days of the war exposed us to lasting condemnation. To the men who were facing the surrender of their all it seemed a bitter irony that their clergy were urging military service upon them as a sacred sacrifice, in a sacred cause, and with the same voice were proclaiming that they, the professed apostles of sacrifice, were too sacred to defile their hands with the task. That was an attitude enforced upon us by our bishops which some of us resented ourselves and which our brothers, who were facing death while we stood at home and talked, did not fail to notice and will not quickly forget. Even now the elaborate apologies such as passed on leave constantly receive or like that which the Archbishop of York has recently embodied

in his letter to the Chaplain-General only serve to embitter the existing contempt. Men see that we might have volunteered to serve and die alongside of them. No excuses can conceal the fact that we shirked, and from the point of view of the trenches that is all that matters."

It will be seen that this latter statement is just as dogmatic on the other side, and although the writer is not of episcopal rank, he probably has an equal right to be heard from the point of view of experience.

The statement against which we protest condemns utterly the thousands of fighting priests in France of the Roman Church, whose doctrine of the priesthood differs in very pertinent particulars from that of the Bishop's and ours. It also condemns men of such strong and sacred conviction as Everard Digges La Touche and Spencer Maxted, of our Australian Church—men who, under the completely changed conditions of the War, felt a call from God to consecrate their lives to a fresh line of duty in which they could more effectively use their influence for Christ and for Christ's Church. Here we may find our first reason for differing from the Bishop. Ordination vows are sacred indeed, and the work of the Christian ministry, we include the deacon as well as the priest, of the first importance in the great common life to which we all belong. But ordination vows which are for normal conditions and for ordinary pastoral work may quite easily receive a new meaning under the changed conditions that this terrible war has brought about. The Christian minister should understand something of "the special and sacred contributions which he has to give to the nation, particularly in her hour of need," and his own conscience alone must give direction to his choice of the sphere in which that contribution ought to be made. He is a man under vows to God and to God alone in the special circumstances under which he finds himself to-day; and the relations of bishop and clergy, in this special regard, have merely the same binding as of, let us say, those of master and apprentice. No man has a right to seek, under these present conditions, to bind another's conscience by solemn agreements made under and for quite other conditions.

Our next comment upon the statement is that we should like to know how the bishop regards the position of the "parsonic" schoolmaster or the "parsonic" diocesan registrar, and quite a host of other positions in which a clergyman may find himself without the same assertions of his failure in duty or faithfulness to ordination vows.

But our chief reason for protest is that, inferentially from the bishop's statement, the Christian minister is of a different and more sacred caste than the Christian layman. So that as Mr. Raven says, while the clergy urge upon the laity "military service as a sacred service in a sacred cause . . . they, the professed apostles of sacrifice, were too sacred to defile their hands with the task." Now we do not think that the bishop will really disagree with us when we say that the inference is not true, and that Christianity knows no such special caste. And, therefore, what is right for the Christian layman cannot be essentially wrong for the Christian minister. The question really resolves itself into one of function or service. And men of all classes are alone true to their highest when at every time and on every occasion they are in that place of service which under prayerful conviction, they believe to be God's will for them. Even in the ordinary course of every-day life and ministry, the Christian minister has to leave what he and other men

would call the higher for the lower, as every country and many a town parson knows full well. What men have got to realise is this—that a life of utter consecration to the will of God for clergy and laity alike will hallow and make great the small and menial as well as the confessedly greater things of life, and that they are serving God in quite an ideal way when they do what they feel assured is "the next thing" in their following out the line of God's will.

We are solemnly convinced that, however much a bishop or any other ecclesiastic may feel constrained for various reasons to discourage the enlistment of their clergy, they altogether exceed the due bounds of their office when they make use of disciplinary measures, and the true bounds of truth itself when they make such statements as that against which we regret to feel constrained to protest.

An Urgent Appeal.

In June of last year the Rev. G. E. Brown, M.A., of Hyderabad, was confronted with the prospect of instituting a solemn and serious responsibility. His letter of that month will indicate the nature of that responsibility. It runs:—

"There will probably come a very exceptional call to the C.M.S. in Hyderabad, Decan, before the close of the year, to take over, rent free, the buildings of two High Schools, a residence, and a sort of hostel. Formerly there was a few Eurasian community in Hyderabad, with a few English people. Twenty years ago it contained 800 members of the Church of England. To-day there are less than 250, including men, women and children, and the numbers decline yearly. The Indian is pushing them out of Hyderabad. This community has had a Boys' High School and a Girls' High School, literally subsidised by both the British and Nizam's Governments. These schools have been classed as Eurasian under the codes, which permit 15 per cent. Indian children to be admitted into such schools. To save these schools the Governments permitted 50 per cent. as a special case. Even this proved ineffective, for the Boys' school opened with 88 per cent. Indian boys this year. The schools have practically become Indian schools, and if maintained as such will have a great future."

"Both Governments will continue to be liberal, and the schools under a new foundation would probably earn more than the present grants, for the subsidy usually depends upon certain conditions, i.e. numbers, fees, etc. Further, the schools would attract the class of Indian scholar that can pay full fees. The C.M.S. would have no better High Schools in India, and no schools entirely financed in India."

"The opportunity may not be given us, but I cannot see how the schools are to be continued unless the C.M.S., or the S.P.G. takes them over. The Resident will bring the matter up shortly. The future of the schools may be finally settled by October next. The Girls' School staff could be maintained in India for the present, but it could support two C.M.S. ladies."

"If I am able to offer to take over the schools it will require the consent of the British Resident and other people of weight whose judgment you could trust."

Since writing this Mr. Brown has cabled, "Wider scheme sanctioned. Send two men. Hyderabad. Urgent." We may therefore conclude that the control of the schools has been passed to C.M.S., and now we in Australia are challenged to assist. At its December meeting the General Committee of N.S.W. recognised the importance of the appeal, and having thanked God for the challenge, determined to respond to and support the undertaking.

The first requirement is for two men—the one a clergyman, the other need not be in Orders, who shall know something of educational work and able to teach in certain subjects. These shall apply for acceptance and go forward as missionaries of the N.S.W. Branch. Later the services of two ladies will be needed, and the Committee are inviting enquiries from qualified teachers with a view to their making application.

"Only that Christianity is played out which had not been worked in."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Wanted "Zeal for God."

The rector of St. Peter's, Campbelltown, writing in his parish paper, draws attention to the grim contrast between the enthusiasm for things mundane and that for things spiritual. He says:—

"You must all have been impressed with the wonderful amount of energy and zeal expended during the course of the referendum. What a magnificent thing it would be for humanity if only Christian people would put one quarter of the time, zeal and money into their Christian life. Yet for a higher principle and life we only find a lukewarmness, instead of a deeper expression of love and thankfulness unto Almighty God, the fitting of one's self for God and Heaven and the benefiting of mankind. Yea, all the world over, we find church people apathetic and cold. May God give to us a new vision of all our responsibilities towards Him and towards mankind during 1918."

Dedication of Gifts.

A number of gifts towards the furnishing of St. Ann's Church Hall, Merrylands, have been made by the parishioners. They include a silver Communion Service, communion rails, kneelers, linen, and re-table, also reading desk. The Ven. Archdeacon Davies, M.A., assisted by Rev. W. H. Croft (Minister-in-Charge), conducted a dedication service, on Sunday, December 30, followed by the communion office. The church was crowded, despite excessive heat, and an inspiring sermon was delivered by the Archdeacon. As the silver communion service was presented in memory of a Lone Pine hero, purple drapings and a hero wreath tied with his battalion's colors, were displayed above the Holy Table.

Church of England Men's Society.

The third of the Quarterly Gatherings is to be held in the Lower Hall of the Chapter House, St. Andrew's Cathedral, on Tuesday, January 29th, 1918, at 7.45 p.m., on "The Church and the Social Question," the Rev. A. A. Yeates, M.A. (Rector of Willoughby). The Annual Commemoration of the First Christian Service will be held at Macquarie Place on Sunday, February 3rd, at 3 p.m. The usual procession will leave St. Andrew's Cathedral grounds at 2.45 p.m. sharp.

Under the auspices of the C.E.M.S. it is proposed to hold open-air services at the Cathedral gates every Friday night. A commencement will be made on Friday, February 1.

Election of a Canon.

A meeting of the clergy summoned and of lay representatives to the Synod of the diocese of Sydney was held in the Chapter House on Friday last for the purpose of electing a Canon of St. Andrew's Cathedral in succession to the late Rev. Canon Mervyn Archdall. The Dean presided. There were five nominations for the office, namely, the Rev. Canon Goddard (Hon. Canon), rector of All Saints' Peterborough; the Rev. E. H. Lea, rector of St. Mark's, Darling Point; the Rev. W. J. Cakebread, rector of St. Jude's, Randwick; the Rev. E. H. B. Claydon, rector of St. Luke's, Concord and Burwood; and the Rev. W. L. Langley, rector of All Saints', Woollahra, with Edgecliff. It was announced at the close of the meeting that the Rev. Ernest Henry Beales Claydon had been declared elected.

The new Canon-elect was ordained deacon in 1893 and priest in 1895 by the then Bishop of Sydney. He was curate of St. Luke's, Burwood, from 1893 to 1899 and was rector of Springwood, with Glenbrook, Lawson, and Wentworth Falls, from 1899 to 1903. From the latter year to 1900 he was rector of all Souls', Leichhardt, and he has been rector of St. Luke's, Concord and Burwood, since 1909. In 1910 the Archbishop appointed him one of his chaplains. He was elected clerical secretary of the Sydney Diocesan Synod in 1911 and of the Provincial Synod of New South Wales in 1917.

His most important diocesan work has been performed as Hon. Clerical Secretary of the C.M.A.—now the C.M.S.—of N.S.W., which office he has held for some years, during which the Society has made most important contributions to the life of our Australian Church by its emphasis upon the missionary responsibility and privilege of the Church.

A Study Convention.

A Study Convention is to be held (D.V.) at Wahroonga on Saturday, February 16, with sessions from 3 to 5.30 and 6.45 to 8.30, thus permitting members to catch the 8.50 p.m.

train to Milson's Point. The subject chosen for study is the First Epistle of St. Peter, and five speakers will deal with the exposition of the five chapters. There will be time for questions after the exposition of each chapter. Hot water will be provided for visitors.

NEWCASTLE.

"Souls were being Touched."

The Teaching Mission of the Holy Spirit for the parish of Raymond Terrace was opened with a preparation service on Saturday, December 15, when the rector introduced the Missioner—the Dean of Newcastle—to the people and handed over the charge to him. The Mission continued during the full eight days till the evening of Sunday, December 23, was largely attended throughout, and has been instrumental in doing a very great deal of good, in providing definite instruction and deepening the spiritual life of many; fresh resolutions have been made, as witnessed by the number of resolution cards signed by the Missioner, and a new realisation of the need and a new desire for loyalty has been infused into both men and women. The men's services were very well attended, especially the last Sunday afternoon service, when the subject was "Can democracy stand without God?" The women came very regularly each afternoon, and especially on the Saturday, when over 100 gathered and listened with strained attention to the Missioner's talk on "The Sex Problem and the future of Australia." All through the week attendance at the daily communion was well maintained, while at the parish eucharist the church was quite full. At the closing of service on Sunday evening extra seats had to be provided in the aisle, and indeed every night the seating accommodation was fully utilised. Many a one came to these mission services who had not been inside the church for years, while others have come back and made a fresh start in their communions. A deep impression was made by the Missioner, who was evidently used by the Spirit, and much lasting good will result, and will show more and more, such impression being evidenced by the growing attendance of the men as the mission progressed, and many regrets were expressed that it could not last a while longer. Souls were being touched and quickened to new vitality. *Laus Deo!*—Communicated.

GOULBURN.

Grammar School for Girls.

On December 17 the pupils of the C.E.G.S. for Girls, Goulburn, gave a successful concert and dramatic entertainment in aid of the fund for Church of England Huts for Australian Soldiers on the various fronts. In the first part of the programme, sixteen girls in Japanese costume gave a very effective exhibition of physical drill, and various musical items were rendered by pupils and friends. In the second part a children's play, "Beauty and the Beast," was performed by the pupils only. Scenery had been lent from the Lyric Picture Theatre, the costumes were brilliant, and the girls gave a really good performance. A specially pretty scene was one in which the tiny tots, garbed as fairies, presented their kindergarten songs and dances. As a result of the evening the sum of £18 was handed in for the Hut Fund.

On the following afternoon the second annual Speech Day was held, when the head mistress reported satisfactory progress, the school having doubled its numbers in the two years of its existence. Five pupils had entered for the practical examinations held by the British College of Music, in various grades, and all had passed with honours, two obtaining silver medals and one a gold medal. The School had sent its first candidate for the Intermediate Examination, the results of which will not appear till February next.

The Bishop of Goulburn, chairman of the Board of Directors, presented the prizes and pleaded earnestly for the loyal support of Church Schools by all church-people, his remarks being seconded by Archdeacon Bartlett.

Difficulties of Success.

"I have to ask the forbearance of the parishes of the Monaro and South Coast districts in the postponement of some at least of my intended visits and missions in those districts until after Lent. Various urgent reasons are responsible for the reluctant alteration of my rough plans as already intimated. The Cathedral mission has awakened the Church life of Goulburn so far beyond all that we prayed and hoped that we are confronted with the happy necessity of gathering the forces and garnering the fruits of a great movement for God and for good. And I feel that I ought not to leave Goulburn for a lengthy absence until the after-mission work has been consolidated."—Bishop's Letter.

BATHURST.

The Bishop's Letter.

"My dear Friends,—I am in the turmoil of final arrangements on the eve of embarkation, but I wish to send a few words of farewell before I actually leave Australia."

First let me thank you all for the kind friends who made me such a generous presentation from the Diocese on December 4. "I have been assured again and again that the gift of £450 then made to me was entirely personal to do with it as I wish, but, of course, I could not regard it as being solely for my personal use. It will be for me to use when and how I see the need for it among the men at the front in various sorts of ways. It is of very great advantage to have some ready money to meet special needs as they unexpectedly arise and without the delay of having to appeal to and convince committees. In this way you will be helping me very greatly indeed, as you have already helped me by enabling me to make provision for probable needs on the transport."

"My gratitude goes out to you all for the splendid way in which you have sent me forth and for the numberless acts, messages and gifts of affection and goodwill. My prayer is that I may be in some degree worthy of them in the work to which I am now called, and in the work in the Diocese to which I hope to return when my war service is ended."

"Pray for me that I be 'found faithful.' God bless you all."

"Your affectionate Bishop,

"G.M. BATHURST."

VICTORIA.

MELBOURNE.
Missions to Seamen.

"My letter this year must sound the note of thankfulness to God for the fulfilment of my day-dreams of a commodious and comfortable up-to-date Institute which, with our Branch Institutes at Port Melbourne and Williamstown, will, I hope, supply the needs of our port for some years to come. I am specially thankful that you should now have provided for you a beautiful little chapel suggestive of worship, and surrounded with hallowed associations, for the chapel has been built to commemorate the officers and men of the merchant service who have made the great sacrifice in this war. All that is wanted now is that you should make the chapel your spiritual home when in Melbourne, and that when at sea you should join your prayers with ours."

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"The erection of the Institute, with its accompanying sanctuary during war-time, is significant. The war has enlarged our vision. 'Our great war aim,' to quote the speech of General Smuts, 'is not merely to beat the enemy. We want to see from this carnage and suffering, and slaughter, a new and better world.'

"The ideals which the Church represents of duty, honour and brotherhood require to be realised if the world is to be new and better. 'It is not in isolation, but as members of a body that man finds his fullest self-expression,' says Donald Hankey. 'Our Lord calls us into His Great Brotherhood, and this is what the Church stands for. When we work and pray together, with a sense of duty, honour and brotherhood, we are then, and only then, fulfilling our true destiny.'—Chaplain's Annual Letter.

Summer School.

At Mornington on Saturday, the 11th Summer School of the Church Missionary Society went into session. The Right Rev. T. Armstrong, Bishop of Wangaratta, was chairman of the School, which continued until January 12. The programme comprised Bible reading, addresses by missionaries, and others, Holy Communion, intercessions, and recreations.

Home Mission Fund.

Despite the numerous calls for financial assistance made upon the public by patriotic and charitable bodies in the past year, church funds have been liberally supported. The receipts of the Home Mission Fund of the Diocese of Melbourne for 1917 amounted to £8268 4s. 8d., of which £4527 12s. 3d. was contributed to the General Fund, and £1100 12s. 5d. to the Soldiers' Department (now the League of Soldiers' Friends). For 1916 contributions to the fund was £8022 13s. 7d., so that the 1917 receipts showed an improvement of over £600.

There was also an improvement last year in the receipts of the Society for the Visitation of the Sick, the amount received being £560 7s. 8d., as compared with £516 for 1916.

WANGARATTA.

A War Memorial.

An In Memoriam Service was held at St. Cuthbert's Church, Yarravonga, on the third Sunday in Advent in memory of two young soldiers (Lance-Corporal D. J. Cavanagh and Corporal J. C. Hickford). A very beautiful and artistic brass memorial tablet, bearing the colors of the Union Jack, was unveiled by the donor (Dr. S. C. Jamieson) before the conclusion of the service, and bearing the following inscription:—"Roll of Honor, 1914-19. Dulce et decorum est pro Patria Mori. To the glory of God and in memory of those soldiers, members of this Church of England, who died gloriously on the field of honor in defence of liberty in the great war, 1914-19. Corporal Arthur Smith, Corporal Mervyn Robin, Sergeant Robert Lister, Private Mervyn Hazen, Gunner Roff, Lance-Corporal John Cavanagh, Corporal James C. Hickford. After the pronouncement of the Benediction, the impressive service ended with the singing of the National Anthem. There was a very large congregation.

QUEENSLAND.

BRISBANE.

Service for the War.

(From our own Correspondent.)

In accordance with the King's request, special prayers for the War were offered at all services on Sunday, January 9. At the Cathedral Bishop Le Fanu preached one of his characteristic and able sermons at evensong. The Sub-Dean (Canon Barry) was away from home, so that the other services were taken by the assistant clergy. There was an excellent attendance.

St. Paul's, Cleveland.

The Rev. Edward Rooke has been appointed vicar of St. Paul's, Cleveland. Mr. Rooke came out from England a few years ago and has accomplished valuable work as mission chaplain in various parts of the diocese. He has many friends who will be happy to hear of his acceptance of this well-known parish by the sea. He will be the first incumbent to reside in the pretty vicarage which was the gift of the late Mrs. R. Creyke, widow of a former clergyman of Cleveland.

ROCKHAMPTON.

Re-Union.

"No one with any imagination can fail to see the immensity of the task, it is beyond human strength, and the immediate need is for earnest prayer for God's guidance of the movement.

"I ask, then, that throughout the Diocese we should try to concentrate our thoughts upon the problem of Unity, during those eight days in January—and pray that we may be given a desire for visible unity in Jesus Christ, that we may be saved from doing and saying anything ourselves which may be a hindrance to unity, and that God's blessing and guidance in all efforts for the cause of unity may be bestowed, and especially may be given to the preparations for the World Conference. We shall thus be praying all over the world at the same time and for the same purpose. Step into your Church for a few moments day by day and bring it before God. Our Archbishop surges as a line of thought for the week.

1. A review of the history of the disruption for the past thousand years with a view to penitence.

2. Definite prayer for re-union, and in particular prayer that the spirit of truth would overrule our controversies with Modernism, Theosophy, Christian Science, Spiritualism, and re-establish throughout Christendom faith in the divinity of Christ.

3. Prayer for that spirit of unity here and now which alone can sweeten the relations and prepare the way for definite steps hereafter."—Bishop's Letter.

Gift to St. Paul's College, Moa.

The Rev. G. W. Morrison, at present Archdeacon of Kumasi on the Gold Coast, West Coast of Africa, was some years ago on the staff of the Mission at Yarrabab. He was keenly interested in work amongst the native races of Australia, and especially in the training of native Christians for ordination, and when he visited the Diocese of Carpentaria he thought that St. Paul's, Moa, would be a good place for a Training College. Mr. Morrison raised some money for this purpose, which was placed in the hands of the treasurers of the Synod of North Queensland until such time as it could be used for the object for which it was raised. When Archdeacon Morrison was in England last year he heard of the establishment of the Training College of St. Paul's, Moa, and he wrote to the Bishop of North Queensland asking that the money be sent to the Bishop of Carpentaria, to be used for the college at Moa, and he also wrote to the Bishop of Carpentaria about the matter. The treasurers of the Synod of North Queensland have sent the Bishop of Carpentaria a cheque for £165 4s. 3d., the original sum, plus interest.

NORTH QUEENSLAND.

The "Northern Churchman" in its last issue strikes a true and much-needed note among the dominance of the material over the spiritual even in Church circles. It says:—

"Is there any peace apart from God? Then to God we must go. War depends upon material force; peace needs that spiritual forces should be triumphant in men. These are impossible apart from the consistent prayerful attitude. Do we chiefly desire an inflated and powerful British Empire, or a world carrying out the precepts of the Gospel? If the latter, there is needed repentance, faith, charity for ourselves and our enemies. We shall begin to gather these forces by prayer. The intercession service will be the event of the week. We shall start and organise our spiritual man power for victory. The forces in men's hearts needed for the true peace are far harder to nourish and develop than the gathering of arms and ammunition.

"There is only one atmosphere in which spiritual forces can live, work and grow—the atmosphere of prayer. Reader, what is your parochial atmosphere? What is your Church Council concerned about? Are they at the parish prayer meeting? Do they consider prayer and intercession the Church's 'business'? Or do they only worry about paint, timber, fencing, the priest's stipend, and possibly altar lights? Do the choir pray as well as sing? Do the Sunday School teachers bear their children in their hearts and pray for them? Do the servers worship and pray? Do you pray continually with heart and mind and soul and strength? If that is so, you and your parish are creating, developing, making victorious the spiritual forces that will establish the peace of the world. And if real prayer takes a back place with you, if you prefer knitting

socks or attending recruiting meetings, there is no victory and peace for you, or for the world as long as your spirit prevails."

CARPENTARIA.

A Motor Car for the Diocese.

The Church Council at Normanton has inaugurated a fund for the purpose of providing a motor car for the use of the Bishop, and has suggested to other parishes in the diocese to help in raising the money required. Whether it will be possible to get the money needed remains to be seen. There is no doubt at all that the Bishop must have some means of travelling. The diocese is one of huge distances, and the ordinary means of travelling are very inconvenient.

For some time to come the Bishop of Carpentaria must be a bush bishop. There is little hope of there being enough priests for some years to shepherd the scattered people of the bush, and the responsibility rests on the Bishop to do this as far as is possible. He can only hope to attempt it if he has means of travelling which save time, and make him independent of infrequent coaches and trains.

Interesting Baptisms.

The Bishop baptised two Chinese girls in the Cathedral, Thursday Island, on Saturday, November 10, and confirmed them on Sunday, Nov. 11, after the third Collect at Matins. These two girls had been prepared for baptism and confirmation with other candidates for confirmation by the Sub-Dean; but as they were leaving the Island for Innisfail, the opportunity of the Bishop being at home for a few days on his way to Darwin was taken to have the girls baptised and confirmed before they left for their new home.

WEST AUSTRALIA.

PERTH.

The Referendum.

"The referendum has gone against those of us who thought that the critical position of the war demanded the utmost sacrifice, and that it was only right and fair that every available man should be sent to help the brave men at the front. I thought that the equitable way of doing this was for the State to say who should go. I did not think it fair or right that the best men should voluntarily go, while the shirker remained behind and gained wealth by the absence of the brave men who have gone.

"I believe that every one who lives in a community, under the protection which the community life gives, should be willing if needed to fight for that community. We hear much of 'rights of men.' It is time we heard something about the duties of men. 'I am a strong believer in the rights of minorities, and only dire necessity made me lift up my voice in favour of conscription. Australia, however, by its votes, is in favour of voluntary enlistments, and it is now 'up to' all those who voted No to help voluntary enlistment. Those who don't and won't, will show they have their own reasons for not wanting the Empire to win.'—Archbishop's Letter.

Progress in Church Schools.

The annual prize-giving in connection with Christ Church School, Claremont, took place in December, when his Grace the Archbishop presided over a large attendance, the Premier (Mr. H. B. Lefroy) also being on the platform.

Archdeacon McClellans, in opening the proceedings, stated that during last session of Synod a bill was passed making provision for a council of management of Church of England Schools, and Christ Church was now under the control of the council, of which Archbishop Riley was president.

The headmaster (Mr. S. C. Noake), in his annual report, stated that they opened the year with 58 scholars and closed with 65. The attendance had been good and discipline well maintained. The scholars, the report stated, were making good headway with their studies, and the boys had also made excellent progress in the various games indulged in. During the year the Rev. W. H. Watson, Th.L., and Mr. W. F. Preshaw joined the teaching staff. Many necessary improvements had been carried out at the Boarding School. During the year an Old Boys' Association was formed, and good progress was being made with it. Seven old boys were at the front and two of the former staff had served as chaplains.

The Premier then presented the prizes won during the year by the students.

BUNBURY.

The Bishop's Arrival.

The Bishop and Mrs. Wilson were due in Bunbury on January 3. The Bishop was announced to preach twice on the Feast of the Epiphany. In the evening there was to be an open-air service of Intercession in the Cathedral grounds, and a collection made for the C. of E. Fund for Australian soldiers overseas, commonly known as the Hut Fund.

The Bishop's Enthronement was at 10.30 a.m. on Sunday last.

SOUTH AUSTRALIA.

ADELAIDE.

Presentation to Bishop Wilson.

The clergy of the Diocese of Adelaide presented Bishop Wilson with a cope on the eve of his departure for Bunbury.

WILLOCHRA.

Synod Business.

An amendment was made in the qualification of electors on the lines of the proposal made by the English Committee on Church and State. The canon now reads:—

"A qualified elector shall mean any person in a parish about 21 years of age, and belonging to either sex, provided that they either (1) are actual communicants, or (2) have been baptized and confirmed, and are admissible to Holy Communion, and do not belong to any religious body which is not in communion with the Church of England, or (3) such persons as shall be placed on the Roll Book by the Rector and wardens with the consent of the Bishop in each individual case." Names are to be kept on an electoral roll book, and anyone wishing to be placed on it must sign a declaration that they are members of the Church of England, and belong to no other religious denomination.

The Bishop's Movements.

The Bishop proposes to visit Cawell on January 10, and visit the Darke's Peak and Kimba districts for Sunday, January 13, and Minnipa district in the following week. He will then take a fortnight's holiday before visiting Sydney for the A.B.M. meeting on February 6.

TASMANIA.

(From our own Correspondent.)

The summer visitors are now coming in full force and every boat is full. I notice the Prime Minister is here, also the Chief Justice of the Federal High Court, and, of course, many, many others. Our right little island is becoming the playground of the Commonwealth.

Church annual meetings are to the fore, being held in this diocese in January; from all that one can hear, the year has been a very satisfactory one as far as externals—the least important item—are concerned.

An Annual Retreat is held at Cressy, where we have a little theological college. Such retreats are always most helpful, and this year promises to be exceptionally so, as the Rev. P. A. Micklem, of St. James', Sydney, is to conduct it.

St. George's, Hobart, is building a new daughter church. For over 60 years there has been a little stone church on the wharf, of an interdenominational character, known as the Mariners' Church; there is now no need for this. It was about to be turned to secular purposes, when St. George's authorities acquired it, and are removing it to the Golf Links, Sandy Bay, where there is a rapidly growing suburb. It will be known in future as St. Peter's, and will take the place of St. Matthias', which will, however, be retained as a Parish Hall and Sunday School.

We are having one or two Days of Prayer, which, as a general thing, are, of course, most helpful; in Hobart, however, a fatal mistake has been made by joining in with Jews and Unitarians, and such deniers of our Lord's Divinity. It is really inexplicable how Christians can mix thus with those who deny the Lord Who died for us; to have the widest possible charity and fellowship with those who acknowledge Him as their Lord and Saviour is one thing; to worship with those who must hold that He is either a fanatic or an impostor is quite another, and is dead against, e.g., Matt. xii. 30, 2 John 10, etc.

It is sad, too, to reflect that such false toleration is a decided step against Church unity. The High Churchman says:—"Mix with no Nonconformists; when once you go outside the bounds of Catholicism you are involved with a rag-tag and bobtail lot,

deniers of the faith, etc., and here is the proof of it." It is much to be regretted that the leaders of this east-going, and pseudo-toleration in Hobart have committed themselves thus; it is a retrograde step, and a terrible compromise on a principle which is vital to Christianity.

NEW ZEALAND.

AUCKLAND.

Girls' Friendly Society.

The annual meeting of the Girls' Friendly Society was held on December 6. The Bishop presided, and there was a fair attendance of Associates and well-wishers. Mrs. Averill, wife of the Bishop, was re-elected president. In her report she mentioned that extensive repairs had been made to the Lodge, and paid for by the generosity of the branches and friends. The new club-rooms in Queen St. were proving a great convenience to girls working in the city.

The Bishop, while expressing his pleasure at the hopeful nature of the reports, reminded his hearers that they must still depend on the generosity of the various parishes, and he hoped they would not be weary in well-doing, but continue to do their utmost for the girls of the city and of the country, were never so much needed as to-day. He felt the G.F.S. was working in the truest interests of girlhood, womanhood, religion and patriotism. We must not be afraid of what we stood for, said the Bishop. The Society stood for purity of womanhood as the greatest of blessings. He was sure the men who returned from the war would be to a great extent what the women made them. The morality of the nation would never rise above the morality of its women.

The number of girls attending the lodge had risen from 430 last year to 509 this year. The treasurer of the lodge stated that the receipts for the year amounted to £1500 0s. 8d., and the expenditure to £1212 18s. 10d., leaving a balance of £286 1s. 5d.

WELLINGTON.

The Maori Church.

Conference at Otaki.

A conference of clerical and leading lay members of the Native Church with the Bishop of the diocese, and Superintendents of the Maori Mission, was held at Otaki on December 3. Two splendid services were held on the Sunday in the fine old Native Church, in which all the Maori clergy took part.

It was decided that the natives in each sub-district should appoint a committee of three laymen who should visit the various centres from time to time with the clergyman in charge, with the object of increasing the enthusiasm of the people, and encouraging them to give more liberal financial support to the Church's work.

In the interval between the morning and afternoon sessions, the Bishop confirmed 21 Maori candidates in the Native Church. These, with twelve confirmed in the Wairapa on the previous Wednesday, made a total of 51 for the year.

The Rev. T. H. Katene was appointed secretary to organise the next conference, which will be held in Otaki in August, 1918.

A Memento of our Early Missionaries.

On account of the pulling down of the old historic Mission House at Otaki, the friends of those who once lived and worked there, wishing to preserve the home from being quite forgotten, have subscribed towards some very good photographs of both house and garden, nicely framed in groups of three, which are now placed in the porch of the Maori Church, in the Native College, and in the Anglican Church of All Saints'. There are some still left who like to recall the help given there, the words of comfort and faith, the kind hospitality, the deeds that won some to a life of right-doing and a desire for higher things. Under the deep, sloping roof was a long attic used by Mrs. Hadfield as a sleeping-room for a dozen or more young Maori women, whom she trained and taught.

To make the group in the Maori Church complete, Mrs. Henry Hadfield kindly sent a lithographed sketch of the original whare. Underneath the photographs are the following words:—

The Early Mission House.

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"And their works do follow them." "It calls the Past to urge the Present on. To where the Future stands and waits the Crown

Of golden deeds which man to-day has won."—Armstrong. Under the Whare are the words:—"The original Mission Whare where Mr. Henry Hadfield was born. 'Presented to the Maori Church by Mrs. H. Hadfield, October, 1917.'—'The Church Chronicle.'"

CHRISTCHURCH.

Missionary Exhibition.

The Missionary Exhibition in Christchurch was held on November 21, 22, 23, and 24, and proved highly successful in every respect. Large numbers of Court Attendants had been preparing themselves for weeks past, and during the Exhibition, gave a large amount of time to explaining the curios to the hundreds of people and children who came together. The attendances increased at each session until the last night, when the spacious hall was so crowded that many were not able to get near the Courts.

The Exhibition was opened by the Bishop of Christchurch, who spoke sympathetically of the Mission enterprise during this period of war. Two lantern talks were given each evening, and at stated times during the afternoons and evenings short lectures were delivered at the Courts. Several hundred children were admitted during the late afternoon of each day, and Saturday morning and afternoon. A feature of the Exhibition was the tableau rendering of Surgical Operations by nurses from the Public Hospital, who represented the treatment of patients by Chinese doctors and Missionary nurses.

Many a man prays for a baptism from above who would rush if he saw it coming; and not a few of those who plead so eloquently that their lips may be touched with a coal from off the altar, would faint dead away if they saw an angel go for the tongs. Spiritual privileges and power come at much cost, and few of us are really willing to pay the price.

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This Fund has the support of the Church in Australia, and at the Synod held in September last it was commended by resolution to the support of the Clergy and Laity.

Funds are Urgently Needed and will be gratefully acknowledged.

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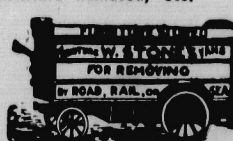
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Religious Ideals.

(By W. Cunningham, D.D., Archdeacon of Ely.)

There seems to be a general expectation that, as a result of the co-operation between military Chaplains at the Front and in the work of the Y.M.C.A., the differences between denominations will drop into the background and disappear after the war. Some of us do not share this sanguine view, but fear that, on the contrary, the effect of the war has been, and will be, to bring out a fresh division among professing Christians. This gloomy anticipation is borne out by experience in the past. In so far as religious men have aimed at creating a Christian society, governed entirely by Christian principles, religion has been closely combined with politics. In the great religious movements of the sixteenth and seventeenth centuries, the causes of cleavage and of permanent organisation in separate bodies were mainly connected with ideals for society rather than with the pursuit of personal religion. This is true of Presbyterians, Anabaptists and Friends. And in the present day we find that large numbers of men, whether personally Christian or not, are carried away by a political ideal, and are enthusiastic about organising human society everywhere on Christian principles; so that, as they hope, war should be impossible, and the brotherhood of man will become the one dominant force in the world. A large number of people who are attracted by this humanitarian view in a greater or less degree hold that peace is the essential condition of human progress; whether they profess Christianity themselves or reject it they insist that pacifism is the true interpretation of Christianity, and that it affords a platform on which all Christians ought to be able to take their stand. Some of them maintain that they are conscientiously bound to hold aloof from participating in any national struggle, while many others accept these ideals, which appear impracticable for the moment, and sympathise strongly with men who suffer for conscience' sake.

There have been anticipations in the past of this aspiration after an organisation throughout the world on pacifist principles, but this humanitarian ideal for society is not likely to furnish a rallying-ground for all who call themselves Christians; indeed, it has all the characteristics of a dividing force among professing Christians. Pacifism is not distinctively Christian, for the horror of war as an evil in itself (Cunningham, "Christianity v. Politics," page 249) rests on the Sixth Commandment rather than on our Lord's interpretation of it; and the objection to bloodshed and the pacifist view of life are widely spread among Oriental peoples. But still this social aim is represented by those whom it attracts as the only true Christianity, so that they condemn Christian men in all past ages for having been untrue to their principles. This it is not the spirit in which the reunion of Christians in the present day is most likely to be promoted.

This humanitarian aspiration for society and the world, even though it is expressed in Christian phraseology, can never satisfy those who are mainly concerned about fostering personal religion in themselves or in others. Humanitarians appreciate part of the teaching of Christ and of Buddha, and use it to bolster up their system, but they miss the stimulus which comes from taking Christ as their Master and finding a constant inspiration in His life. His disciples believe that Christ has opened up a way by which men may enter personally into communion with God and share His thoughts, so as to consciously guide themselves by His will; His disciples feel that it should be the aim of every human being to strive more and more after realising this privilege and advancing in the knowledge of God and in personal likeness to Him. That human beings, with all their limitations, can never attain this character completely is true enough; but it is also true that Christ holds out to us the method and the power of making constant progress towards entrance into this fuller life. He has not laid down any definite code of truth or of conduct; but He has set forth in His own person a life that attracts men to a continual progress towards the Divine. He calls on His people to use every opportunity to realise that life by abiding in Him to discard what is alien to Him and what He would reject, and to be actively concerned in doing themselves what He would do so as to have Him abiding in them. This personal religion was manifested anew as a spiritual force in the days of Wesley; and it has shown its power in the

appreciation of the Leadership of Christ which has been seen in the Student Missionary Movement.

It will be a disaster if the influence of this personal religion shall be diverted from its work of gradually regenerating mankind by insistence on mistaken ideals for society. The religious ideals for society, which denounce war as an evil in itself and aim at the realisation of universal brotherhood, are never likely to be universally accepted or to be a basis for union among Christians, because they are non-Christian in their methods. They aim at inducing better conditions for the masses and at producing a better feeling among men by improving external conditions; whereas Christianity is a spiritual power, and maintains that permanent regeneration can only be from within outwards: "Life develops from within." Those who cherish a religious ideal for society have a code which they would vainly compel men to adopt, while Christianity appeals to the individual to rule himself by the perfect law of liberty. Religious philanthropy does not necessarily look beyond secular well-being; while Christianity seeks first the Kingdom of Heaven and His righteousness and regards all other things as subordinate and incidental.

The possibility of outliving the rivalry of different religious denominations does not depend on an occasional drawing together, but on the deepening of the personal life—the recognition by each individual that he has not attained—neither is already perfect, but that there are depths and heights in the Christian life in which he has not personally shared and which he may set himself to make his own. In the personal life of our Lord there were many different elements, and much apparent paradox: He fulfilled all righteousness, and yet He was critical about the meticulous observance of pious ordinances. It is for each of His followers to aim at cultivating the Christian life as a whole, and not merely to pay exclusive attention to any one particular doctrine or practice, however important he may feel it to be. Different men will always be apt to fix on one truth or another which appeals to their temperaments, and to insist that is the essence of Christianity, as men insist on pacifism to-day. Until we are each trying to appreciate the whole body of Christian belief and conduct, as it is manifested in the life of Christ personally, with all its apparent paradoxes, we cannot hope to keep in complete sympathy with our fellow-Christians and to be in conscious communion with them.—C.F.N.

COME WHAT MAY.

"We have strong consolation who have fled for refuge to lay hold on the Hope set before us."—Heb. vi. 18.

"The beloved of the Lord shall dwell in safety by Him."—Deut. xxxiii. 12.

Come what may—that Refuge standeth,
Happy they who shelter there!
Those who find a waiting Saviour
Need not fear a world's despair.

Come what may—what He permiteth,
Though it hurts us, never harms,
We may fall, but underneath us
Are the everlasting Arms.

Come what may—if shot or shrapnel
Should His fiery chariot prove,
'Tis but seeing Him the sooner
Whom, though now unseen, we love

Come what may—through mists of sorrow
Should earth's dearest joys grow dim,
So He passed through grief to glory,
So we grow more like to Him.

Come what may—we fearless follow
Where His feet have gone before,
For the hearts in Him abiding
All is well for evermore.
—Constance Coote.

REVISED LECTIONARY.

Jan. 27th, Septuagesima.—M.: Ps. 104; Gen. i. ii. 3 or Eccles. xlii. 15-25 and xliii. 27; Rev. xxi. 1-14 or Jno. i. 1-18. E.: Ps. 19, 33; Gen. ii. 4 or Job xxxviii. or Eccles. xviii. 1-14; Rev. xv. 15-xxii. 5 or Eph. ii.

Feb. 3rd, Sexagesima.—M.: Ps. 139; Gen. iii. or Eccles. xv. 11; Mark ix. 33 or Jas. i. 12. E.: Ps. 29, 46, 93; Gen. vi. 5 or viii. or Eccles. xvi. 17; Matt. xxiv. 29 or 2 Pet. ii.

Re-Union.

By the Bishop of Willochra.

(Episcopal Secretary to Church of England Australian Commission and Delegate to the World Conference on Faith and Order.)

Clear down the ages, clear as the clarion note of a silver trumpet amid the clash of controversy and the jangling discords of a thousand heresies, poignant with the sense of hope deferred, yet triumphant with the conviction of ultimate achievement come the words of the prayer of Christ as He stands amid the little band of His first followers: "Neither pray I for these alone, but for them who shall believe on Me through their word, that they may be all one as Thou, Father, art in Me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me."

Faced by the cruel death He is about to undergo for man's sake, conscious of the evergrowing multitudes that will press into His Church, He foresees the greatest danger that will assail it. He prays not for protection against foes without but against a more deadly danger of disunion from within. We see with awe His heart and soul unveiled, we see the inmost desire and longing of His being as He prays that His Church may be one. Note that the unity for which Christ prays is no superficial or artificial unity. It is the highest and most perfect unity that marks the unity of the Godhead itself, "That they may be all one as Thou, Father, art in Me and I in Thee." But even this is not all. He does not only pray that the Church may be one with the highest possible kind of unity moulded on the lines of the Divine Unity itself, but He prays further there may be also an organic unity with the Godhead "that they also may be one in us" that the members of the Church may not only be in perfect harmony and union with each other, but that the whole Church and its members may be lifted up into perfect union with God Himself. This might seem to us, who have had experience of nineteen centuries of discord and disunion, to be a beautiful but impossible dream were it not that Christ Himself evidently believed that it was realisable, and that it was His supreme wish and desire that it should be realised. This fact gives us strength to labour for peace, though when I speak unto them thereof they make them ready to battle." What Christ desires with His whole soul may be difficult, yet it cannot be impossible. But it is the last words we have quoted that touch us most nearly when we reflect on the missionary will of the Church, for Christ seems here clearly to make the acceptance of His Gospel in the world depend upon the unity of His Church. He prays that His followers may be all one in order "that the world may believe that Thou hast sent Me." Our unhappy divisions are not merely one of the causes why the preaching of the Gospel lags and the world still rejects the Message of the Cross, they are the cause, and until we have a united Church we cannot hope to have a Christian world.

There are, it is true, some Christians who do not recognise this fundamental fact. They talk about the divisions of Christendom as provoking to good works, as ministering to different classes of minds and types of character, as preserving valuable particular traditions, as securing the representation of special sides of religious truth, and they fear union lest it should tend to too great centralisation of power and influence or interfere with ancient and vested interests. Thank God these advocates of division are daily growing fewer, and it is sufficient to oppose to all their arguments the one fact of the prayer and the desire of Christ for unity. No supposed subsidiary advantages of disunion can be upheld against His expressed conviction and will.

The need for unity is enormously enforced by the war. However just and necessary, nay however Christian it was for us to have entered on war on behalf of justice, liberty and right, and I believe entirely that we should not have acted in a more Christian but a less Christian way had we refused the danger and sacrifice of this war, yet all the same war is a horrible unchristian thing. It fact remains that the Christian Church of Europe was utterly incapable of preventing the war, that no one asked what it thought or had to say, that it was an entirely powerless and negligible quantity, and if we ask "Why?" the obvious answer is "because the Church was divided." Had the Church of Christ been really united, had it thought, spoken and acted with one voice, it is impossible to believe that the war could ever

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have taken place. Once more the world has proved the truth of the old motto, "Divide et impera."

When we come to consider how Re-union is to be accomplished, we are at once met by a difficulty which arises not from the badness, but from the goodness and honesty of Christian men, and we are in danger of falling into the ditch of a vicious and ineluctable circle of contradictions. Any union which is the result of the surrender of vital convictions on the part of those who join it is unthinkable, because those who have strong convictions are the most valuable people, and convictions are just what we want to preserve, not to destroy. A faith which was arrived at by eliminating all convictions about which people strongly disagreed might be harmless, but it would also be utterly useless. But if we are all to hold on to our convictions, how are we ever to agree, since our convictions differ so widely? If, however, Christ believed that there was a way out of this dilemma, and desired that men should find it, there must be such a way of escape, and it is our business to find it.

In the first place let us divide our convictions into positive and negative, things we believe to be true and things we believe other Christian people to be wrong in holding to be true. When we come to look into the matter we shall be astonished to find how much the former set of convictions outweigh the latter both in number and importance. Of course we cannot expect that every member of every community will agree about everything, but if, say, four-fifths of the Christians on earth could agree as to the main outlines of the Christian faith, we should all feel that an enormous step had been made in advance, and if somewhat less than four-fifths agreed as to the main lines of Christian order, even then we should feel that the day of real Re-union was at hand. Is such a result within the bound of possibility? I believe that it is.

About seven years ago our own branch of the Church in the United States suggested the plan of a World Conference on Faith and Order of all those communions which believed in the Incarnation and indwelling power of Christ and in one Catholic or Universal Church as representing the mind of Christ. No communion is asked to give up its own particular convictions. It is only asked to come and consult with other Christians as to what measure of unity and agreement is possible. In spite of the setback of the war, which has prevented the Conference from meeting, much has been already accomplished. Sixty Commissions in connection with the Conference have been already appointed representing the Churches of England, Ireland and Scotland and the Church of England in Australia, New Zealand, Canada and South Africa, the Presbyterian, Baptist, Methodist, Congregational, Lutheran, and almost all other leading Churches in America, England, Australia, Canada, etc. The war has prevented invitations being sent to continental Christians, and the Eastern Orthodox and Roman Catholic Churches have not yet been formally invited, but the Russian Church has expressed its deep interest, and the Pope has sent a special envoy to America to consult the Secretary of the Conference and has expressed his interest and promised to pray for the success of the Conference.

Preliminary meetings have been held, as in England, when a Committee appointed by Archbishops met, elected representatives of the Free Churches in 1914, and published a remarkable document signed by the Bishops of Oxford, Winchester, and Bath and Wells, and a number of leading Free Churchmen, in which nine points of agreement and three of disagreement were indicated, the former vastly outweighing the latter in importance. A very largely attended meeting of the North American members of the Conference was also held last year. It was extraordinarily successful in laying down the lines on which the Conference should be held.

The Conference has asked all Christian people to observe the week January 18-25, a time already observed by the Roman Catholic Church for this purpose, as a time of prayer for Re-union.

I have tried to show that the need for Re-union is tremendous, that, if difficult, it is possible, because Christ desires it, believed in it and prayed for it, that the outlook is more encouraging than it has ever been before. Should not all this appeal to us with overpowering force? Difficulties will melt away if we all desire and all pray for it. What do our own petty interests and our own predilections matter so long as the will of God is done, so long as the Church is set free from the disunion which paralyses her efficiency, so long as she is set free to go forth into the ends of the earth to preach the Gospel of Christ and to bring all the sons of men to the feet of the one true God.—A.B.M. Review.

"The Church which ceases to be evangelistic will soon cease to be evangelical."

Young People's Corner.

He Fell Among Thieves.

In Persia the Bible Society has no more zealous and devoted colporteur than the veteran Benjamin Badal. A Syrian by race, Benjamin has spent more than half his life in the Society's service. He has travelled with the Scriptures over the length and breadth of Persia, where travelling is a difficult and perilous business. Again and again this faithful Bible-seller has been robbed and assaulted. Forty years ago he suffered cruelly from the bastinado as a penalty for selling the Scriptures. Again, in 1897, he was imprisoned with a chain round his neck, and then tried at Teheran on a false charge, but acquitted through the good offices of the British Legation. To-day he is a man of over three-score and ten, and might be excused if he shrank from fresh dangers and fatigues; but Benjamin's courage is unquenched, and his adventures have not yet ended.

At the beginning of last summer he set out with an assistant from the town of Nain—fifty miles east of Ispahan—intending to work his way across the great salt and sandy central desert and on through the east and north-east provinces of Persia—a tour which would have taken rather more than a year. The two men took camels and camel-drivers to carry their cases of Persian books. Just before mid-summer they reached a spot called Hoor-i-gaz. This is a mere halting-place for caravans; there is no village, but only a brackish spring, which is undrinkable, surrounded by marshy beds of reeds, and also an abambar, or reservoir of rain-water.

Benjamin's camel-drivers drew up at some distance from the abambar place, because robbers are often lurking round a reservoir to attack caravans. Two men, however, were sent there to fetch water, and unfortunately they attracted the notice of a band of fifty robbers who lay hidden in a hollow among some sandhills. At once a party of these on foot and horseback rushed with shouts and cries to the spot where the caravan had halted, and began to surround and beat the travellers and camel-drivers, stripping them of all clothes except their undergarments, and leaving them bare-foot. They were brutally knocked about with clubs and with the stocks and barrels of rifles.

When Benjamin saw the robbers coming up, he took the bag which carried his money, containing 34 toman (over £11), and hid it in the sand. Some of the robbers, however, searching and scratching among the sand, discovered and dug up this bag, whereupon they began to dance and shout for joy. Benjamin himself was most severely beaten, besides being wounded by a blow on the head from a rifle-barrel, which caused him to lose a great deal of blood. His body and arms were terribly bruised and blackened; indeed, this was the severest beating he had ever endured. When the robbers had gathered their booty together, they compelled the camel-drivers and travellers to march off with their southwards in the opposite direction to that in which they had been journeying. Wishing to steer clear of villages, they left the roads and travelled over wild and pathless hills. The feet of the captives were cut by stones and rocks, but if any one lagged behind or fell down through fatigue and pain, he was beaten mercilessly till he moved on again.

Thus they travelled for nearly two days and a night, with occasional stoppages for rest, marching nearly sixty miles until they reached a spot of cultivated ground with two or three huts. Here the robbers considered it safe to liberate their victims; and, after dividing their plunder they themselves made off.

As soon as our friends were set free they praised God, and at once started to walk back to Nain, bare-foot over the rocky ground. When night fell, they tried to stay their hunger on the fruit of some mulberry trees and then lay down on the earth to sleep. Next morning they gathered more mulberries for breakfast, and tramped on until they reached a village about twelve miles from Nain. Here the people took pity on their miserable plight, and gave them food, and provided donkeys for Benjamin and his helper to ride. At Nain friendly folk supplied them with clothing and money, and eventually Benjamin and his assistant returned safely to the Bible Society's depot at Julfa, near Ispahan.

When the robbers first captured Benjamin they examined the six cases containing editions of the Scriptures which his camels were carrying, but only stole half a dozen books and left the rest behind in the desert. One of the camel-drivers, however, who had hidden himself in the reeds round the abambar, escaped capture and took news of the robbery to the Governor of Nain. Fifty gendarmes were sent to the spot, and found the abandoned cases of books. These they broke open, and each man carried off as

many volumes as he could, selecting those in good bindings.

When Benjamin returned to Nain, he discovered that these books had been sold in the bazaar for any price they would fetch; most of them were bought by apothecaries to use for shop-paper. Benjamin made complaint; but the Persian officer in command of the gendarmes replied: "What does it matter that your books have been thus handled and scattered about? Your purpose is to distribute them among the people, and the gendarmes have done this for you without any trouble or expense to yourself. You ought to be glad that many persons will thus have opportunity of reading your books!" The Governor of Nain, however, sent again to the abambar, where three case-loads, consisting of the cheaper editions, were collected and restored to Benjamin. But more than 500 copies of the Scriptures, to the value of about £75, had been looted and destroyed.—"The Bible in the World."

Three Sieves.

Just an idle rumour,
Just a pointed jest,
Tiny bit of scandal
That might interest,
Something smart and clever—
What harm can it do?
Let my conscience answer—
"Stay now! Is it true?"

Does it serve a purpose?
Does it meet a need?
Will it be a blessing?
Will it wound or bleed?
Am I forced to tell it?
Is it blithe and cheery?
Common-sense would answer,
"Is it necessary?"

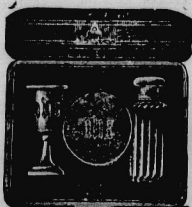
Doing good is easy,
And at trifling cost;
Just a word in season—
All too often lost;
Set about in earnest!
Tempered? never!
Let the heart make answer,
Lastly—"Is it kind?"
—M. W. Stubbs.

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I have killed more men than have fallen in all the wars of the world.
I have turned men into brutes, and have made millions unhappy.
I have transformed many ambitious youths into hopeless parasites.
I make smooth the downward path for countless millions.
I destroy the weak and weaken the strong.
I make the wise man a fool, and trample the fool into his folly.
I am known to the abandoned wife; the parents, whose child has bowed their grey heads in sorrow; and to the hungry children.
I am a greater foe to the Empire than the Germans.
I have almost brought defeat on the Empire through drunken workmen.
I am doing my best to bring this about.
I am still "Going Strong."
I AM ALCOHOL.

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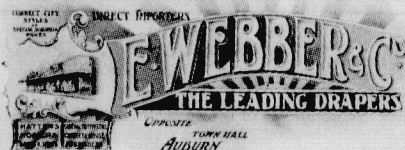
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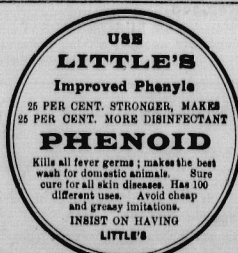
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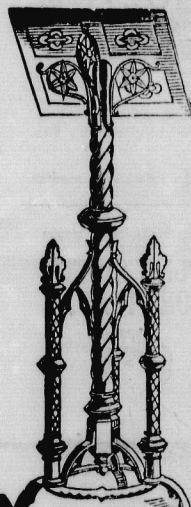
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Current Topics.

We print the second and concluding part of one of the best of the recent Cheltenham Conference

The Anglican Church and Re-Union.

addresses on the general subject of Re-union with our separated brethren. The Vicar of Cheltenham, Rev. H. A. Wilson, M.A., has shown in necessarily concise yet very clear form the historical position of our own Church, and it will be seen that, in the present attitude of the larger denominations, there should be every reason for hope that a suitable basis of rapprochement can be arrived at. We would that our non-conforming brethren would take our Church's own estimate of doctrine and ritual into consideration in this matter, and pay less attention to the rigid ecclesiasticism of men who are by no means content with the present statements of the doctrine and practice of the Church of England, although they have, ex animo, supposedly, assented to those doctrinal statements and hold their present position as authorised teachers on the grounds of that assent. Evangelicals, generally, should attend more earnestly to the fundamentals upon which there is a fairly general agreement, and be content to discuss with more open mind the matters which are confessedly of the scaffolding and not of the essential building. We are strongly attached to the orders of our beloved Church, but the statements employed concerning them in some quarters of the world lead one, logically, to infer that the holders of those orders on earth would of necessity hold them in heaven as well.

We have received from two sources a copy of what purports to be a Royal

Guide to Heaven for men of the A.I.F., entitled "St. George's Book for Australian Soldiers and Sailors on Active Service, compiled by A PRIEST (Church of England) and A RETURNED SOLDIER (A.I.F.), relying on the Prayers of Our Blessed Lady and St. George the Martyr." The compilers evidently felt that the explanation "Church of England" was as necessary as we feel that it is a deception; for no man who believes and teaches the doctrine contained in the book has any right to be a priest in the Church of England. If the subject were not so solemn we should be tempted to ridicule the paltry and patronising tone of the whole thing; but it treats mainly upon the Holy Communion and the forgiveness of sin. As the book is meant for men of the A.I.F. the Chaplain-General should be informed of its publication, and we venture to hope, would doubtless veto its use by any of our Australian Chaplains; for its publication is an act of pure effrontery to the Church and its rulers of which the compilers profess themselves members. Needless to say

its doctrine of the Holy Communion a "Mass" is grossly materialistic, and its method of salvation as mechanical as could be wished. Let us take for illustration the last page:—

"Holy Communion.

"In the Holy Communion our Lord gives us His flesh and blood. If we die after Communion we must go to Heaven. That is why our Lord gives IT to us. You say, 'I am not fit to receive Holy Communion.' Of course you are not until you have been to a Priest and confessed your sins; and if you receive Communion without this, all sorts of dreadful things will happen to you; but if you confess your sins to a Priest, and he allows you, as he will, to receive Communion, you are perfectly safe, can play the man, and whatever happens Our Lord has promised to raise you up at the last day. So—1. Hear Mass. 2. say 'Our Father.' 3. ask the saints and angels to help you. 4. go to confession. 5. receive Communion; and you will go to Heaven."

The book was printed and published in Adelaide and is anonymous.

"The wish is father to the thought" is a well-known and true adage; and it is curiously remarkable that gravely inaccurate statements are to be found in statements of Church teaching and practice by men who are otherwise keen to demand accuracy of thought and life from others. In the Perth Magazine for January we have a mischievous example of this in an answer to a query sent in by some reader of that periodical on the much discussed vestments question. The writer makes this statement as one of fact:—

The great object of having distinctive and fine robes for the Holy Communion is to emphasise and adorn that service as the great super-eminent act of Christian worship. Episcopal meanings are by some attached to the different vestments. They are included in the ornaments of the Church ordered by the Ornaments Rubric, though they fell into disuse after the Reformation until the Revival, due to the Oxford movement. Their opponents maintained that vestments signified Roman Catholic ideas about the Holy Communion, and were illegal. At first the Privy Council judgments supported this view, but further research has altogether discredited the correctness of the Privy Council judgments, and shown that vestments are not only legal but ordered to be worn, and would have to be universally worn if the Act of "Uniformity" were enforced. A rigid enforcement of uniformity is not advisable, however, and the matter has been left to the discretion of the rector and the parishes. Vestments are used in several churches in West Australia.

From the airy statement regarding the Privy Council's judgment and "further research" it would be naturally inferred that the judgments of the Council had been reversed. Yet the writer should know that such is not the case; that the law of the Church of England as interpreted by our highest court of appeal has declared the vestments illegal, and that, there-

fore, if the Act of Uniformity were enforced vestments would be **universally excluded** from the ornaments of the minister. It would be highly interesting to learn what "further research has altogether discredited the correctness of the Privy Council's judgments, and shows that vestments are not only legal but ordered to be worn." If this be really true how is it that the Prime Minister of Australia vetoes the use of vestments in his diocese without any serious appeal being made to the law of the Church of England in contradiction of his action.

We are somewhat at a loss to understand the full meaning of an extract we have culled from a usually well-informed paper anent an appointment in Ballarat. We gather that a young clergyman of some ability was selected for St. Peter's, Ballarat:—

"But when Dr. Clarke was asked by Dr. Maxwell Gumbleton, the Bishop of Ballarat, if he had any objection the Archbishop refused to consent to the nomination. It seems clear that Dr. Clarke has no wish to disparage the clergyman who has thus been singled out for distinction, but he is a single man, and it was thought by the Archbishop that St. Peter's, which possesses a large vicarage, is essentially a married man's parish, and the appointment of a single man would be an injustice to many clergymen with families who have long struggled for preferment."

We confess to some difficulty in understanding where the Archbishop of Melbourne comes in. What constitutional right had he in vetoing the appointment? We quite admit and agree with the righteousness of the reason assigned for disallowing the nomination; but surely that was the Bishop of Ballarat's responsibility and not the Archbishop's. There may be some facts which would explain the matter, and we are quite sure many of our readers would be interested in the explanation.

The latest sample of the insolent arrogance of the Church of Rome comes in the shape of a declaration by the Mixed Marriages Roman Catholic Bishops of New South Wales on the subject of mixed marriages. It begins with a declaration of the evils attendant on mixed marriages. So far most people would be inclined to concur. Then it states that Rome only grants dispensation for such marriages under the most exacting conditions. There must be no attempt to in any way interfere with the religion of the Roman Catholic party to the marriage, and all the children are in every case to be brought up in the Roman faith.

There is little room to doubt that, under such conditions, while Rome professes to abhor the idea of mixed marriages, every facility will be afforded and encouragement given to them. What an excellent proselytising agency! What a glorious means