

The Church Record

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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

VOL. VI., No 1

JANUARY 3, 1919.

Price 2d. (6s. per Year Post Free.)

Current Topics.

Hearty New Year greetings to everybody! We sincerely hope that for all our readers this will be the best year of years. It opens under brighter auspices than have graced any of its predecessors for a long, long time, and we trust that all its bright hopes may be richly fulfilled. We look out upon the New Year as a people who are sheathing the sword after hard-won victory, and facing the pressing problems of reconstruction; let us remember the warring words of Bishop Westcott as we set about our task: "We shall remember that each nation has some ministry committed to it; that its end is not aggrandisement but service; that in the use which is made of the opportunities brought by the close of a successful war is in some sense the measure of its righteousness." Let us prove the righteousness of our cause by the use which we make of the victory. To properly discharge that responsibility will be a very heavy task, and we shall certainly fail in it unless we tread the path of the New Year in the spirit of Enoch, of whom it is recorded that he walked with God.

We have realised the power of prayer these last few months in a very remarkable and general way. The changed conditions under which we have celebrated the last anniversary of the Birth of the Prince of Peace have caused a deeper feeling of gratitude to the "Giver of All" than has been prominent for many long years. It is therefore with a sympathetic interest in the light of the fullness of blessing that we enjoy, that we read the earnest call to unremitting prayer by the Archbishop of Canterbury in these early days of victory. In his message to the Church, dated October 18, the Archbishop said:—

Lambeth, October 18.
"We are passing through days of almost breathless tension. From hour to hour the victory for which we have hoped and prayed is brought nearer by the heroic deeds of our forces and the forces of our Allies. After long years of anxious strain the goal seems to be at length in sight. Our hearts are full of thankfulness, thankfulness above all to God who through the courage of these men has wrought His will."

"Upon all whom my words may reach I would urge the duty of being instant in prayer. Remember before God the statesmen on either side the sea upon whom rests a burden of responsibility greater perhaps than ever before. The issues may speedily become critical beyond all words. On their firm handling of those issues may depend under God the future of the world. Pray, then, that they may be endowed with a large vision of what is just and right, and may act worthily of the trust we hold for the generations yet unborn."

The call to prayer is still necessary—very grave and difficult are the problems that confront our statesmen in seeking a rightful and abiding peace. We do well to keep on praying, that their counsils may be guided by the Holy Spirit for the glory of God and the welfare of all mankind.

Again we desire to draw our readers' attention to the "Call to Prayer" issued by the Commission of the American Episcopal Church on the "World Conference on Faith and Order."

January 18-25 is the special season which has been chosen, and it is to be hoped that there will be a universal response to the Call. We recommend entirely the "Suggestions" that have been drawn up by the Hon. Secretary of the Conference, Mr. R. H. Gardiner, which have been reprinted for our Australian Church by our Bishops, and may be obtained at a moderate cost from the Registrars of the various dioceses. It is most important that Churchpeople generally should be interested in this grave concern and urged to join in the intercession, both privately and publicly. We must insist upon the need and power of prayer in this and all other of our human concerns. It has been truly said, "Of ourselves we never can bring about reunion. We cannot even conquer our own wills, much less those of our brothers. It is only God's grace that can enable us to lift our wills to His, and that Grace is given only in answer to soul-compelling, soul-exhausting prayer."

Everybody will agree with these words of our King to President Wilson, speaking at their meeting at the State Banquet in Buckingham Palace on Saturday last. After

"An Historic Moment."

nearly a century and a half of aloofness from European concerns, and almost proud independence of the nation from which they had sprung, the citizens of the great United States of America have sent their President across the sea to represent them in the common task of building up a new civilisation on the ruins of the old. It is at once a recognition of the ties of brotherhood and of the incumbency upon all Christians of the Pauline injunction to bear one another's burdens, and so fulfil the law of Christ. Truly no event in the annus mirabilis of 1918, as our secular contemporary, the Sydney "Daily Telegraph," brilliantly points out, has more dramatic significance than this presence of the President of the United States as the guest in the capital of the British Empire, for it symbolises the union of two mighty nations bound together by the common inheritance of lofty ideals expressed in practical policy, and the earnest purpose to share these blessings with the world. As the "Telegraph" eloquently puts it, "It was not for the purpose of a sentimental reconciliation that the President came; it was as one brother to another, each of whom had shed his blood for a common ideal, and each of whom solemnly, as it were, shook hands with the resolve to see the ideals for which they had co-operated in the battlefield extended to all the world." All thanks and praise to God for so guiding the hearts of men!

The Annual Week of Prayer has once again been arranged by the World's Evangelical Alliance from January 5 to January 11 inclusive. The British Organisation of the Alliance in its circular points

out "that prayer in these days is instinctive. The forces that have been released are too vast for any man or nation to compass. Yet prayer was never so difficult. Deep is our ignorance. Less than ever can we read the scroll of the future. In much obscurity of outlook and deep confusion of mind we cast ourselves upon the Father of Spirits." The topics for intercession are:—Reunion in the Church of Christ, Womanhood in this day of its new power, the youth of every land and the disruptive ideas which confront them, the many problems of reconstruction, the weakness and wide-felt impotence of the Christian Church. Surely as we look out upon the ever-growing magnitude of the work and problems facing the Church, we are compelled to cry, "Who is sufficient for these things?" Certainly they will appal us unless we take them as the challenge of God to our faith. This drives us to our knees. It is only in dependence upon God Almighty Who has been the unfailing fountain of strength throughout all generations that we can venture into the great and momentous years ahead.

We note with pleasure a paragraph in a Parish Paper from the country, and commend to our sympathisers among the clergy the good example thus set. The paragraph runs:—

"The Church Record" is a fortnightly church paper, the most ably edited Anglican publication in Australia, which helps us to give large views of our Imperial and spiritual responsibilities. The Vicar will gladly take orders for it to be posted regularly to any address at a cost of 5/- per annum."

We have entered, Dei gratia, upon the fifth year of our new life, and the position has become much clearer and full of encouragement. What is needed now to keep the "Church Record" in a healthy and powerful position is, most of all, the prayerful and practical help of all those who recognise the urgent need of a strong Evangelical organ and propaganda. We have to thank many kind and generous friends for making our life practicable; now we want all and every of our sympathisers to increase the effectiveness and power of the people by increasing the number of our readers. Get new subscribers; if only each subscriber could by earnest recommendation get another subscriber! Then pass on your own copy to some other reader who, for one reason or another, is not a subscriber. By this means our sphere of influence becomes enlarged, and a wide circle of instructed evangelical people will be formed.

English Church Notes.

Personalia.

We do not often emphasise our correspondence by printing it out in full in this column, but Mr. Wiseman's letter is so sweet in its naive simplicity that we should not like to relegate it to our ordinary "Correspondence" columns. The crime of which we have been guilty (!) was that we have quoted on several occasions the opinions of Bishop Gott concerning "Non-communicating Attendance"; and we challenge Mr. Wiseman to have the hardihood even to say that we have in any way given a wrong impression of the good Bishop's views upon that subject. We are sorry to have to think that Mr. Wiseman does not agree with the Bishop when he calls the practice referred to "a corruption." For the information of our readers we print the letter, which reads as follows:—

Bishop Gott.

"Dear Sir—Honest men must be tired of your unfair quotations from Bishop Gott. Why quote an isolated text? Why not insist on your followers accomplishing all that the good Bishop insists on in his excellent book, 'The Parish Priest of the Town?' Suggest to your readers some of the books Bishop Gott tells the priest to have; i.e., Father Rackham's 'Acts, Fere and Procter's 'History of the Book of Common Prayer,' Father Waggett's books, Father Congreve's. Suggest these to your readers, then, and only then, will we believe you are honest."

"S. C. WISEMAN."

This class of "camouflage" reminds us of the definition of mosquito net, "a lot of holes all joined together"—almost transparent, but not in honesty.

The Diocese of Sydney is to be congratulated on the appointment of a returned chaplain for work amongst returned soldiers. The appointment is at once an evidence that the Church really cares for her valiant war-worn sons. There is a wide field of work waiting to be accomplished. The men themselves are constantly seeking advice, and such advice when given by one of their own is doubly welcome. The Chaplain can visit the returning vessels and trains, and is thus at once able to direct men to suitable places where to stay, that is, if they have not friends. Besides, the men are in need of moral and spiritual counsel. This he can give with an experienced touch. There is a big range of usefulness open for such a chaplain, and we doubt not that great use will be made of the opportunity now given. It is for the clergy to be ready with a helping and guiding hand as occasion requires. The call to watchfulness and service in the coming days on behalf of our returned men, is one which the whole Church must heed with strict and keen attention. The men are worthy of our best. Our great land warrants, and the cause of Christ demands it; may we arise and take hold of with both hands the big work to be done amongst the returning A.I.F. In the meantime this appointment is an excellent step in the right direction.

CLEAR THE WAY.

Men of thought, be up and stirring,
Night and day!
Sow the seed, withdraw the curtain,
Clear the way!
Men of action, aid and cheer them
As we may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a midnight blackness changing
Into gray.
Men of thought and men of action,
Clear the way!

Souls must tire upon earth who in Heaven
Had rest.—Faber.

Women's Service and Status.

The following Resolutions, moved by Mrs. Creighton, were passed at a recent meeting of the Central Committee of Women's Church Work, held in London:—

"That this meeting of the Central Committee of Women's Church Work strongly endorses the following paragraph from the Evangelistic Report:—'The time has come when the whole question of women's service and status in the Church should be seriously reconsidered, many of the present limitations removed, and permission given to women to speak at non-liturgical—i.e., extra-services in consecrated buildings under a system of authoritative licence, such as exists in the case of laymen.'"

"That in the present emergency caused by the absence of so many of the clergy at the front the Bishops be asked, as a temporary

measure, to authorise duly qualified women to give addresses, to hold intercession services, read lessons in church, and help in any other ways the parochial clergy may desire, with the approval of their Diocesan. It is to be clearly recognised that such permission be only given as an emergency measure during the period of the war, and for such time afterwards as the Bishops may determine."

The Australian League.

The Australian League (a branch of the C.C.C.S.) held its first quarterly meeting for prayer and fellowship in the New Alliance Club, Stratford Place, on October 11. Mrs. Dyce Alexander was the hostess, and provided tea for a company composed of Australians and others interested in the work of the League for lonely settlers in the Australian bush. Dr. Mullins presided at the meeting following, and gave a very brief address on "Successful Prayer." The Rev. E. A. Colvin (Hon. Secretary, formerly Rector of Dulwich Hill, Sydney) explained that similar gatherings would be held at the Club four times in the year, and said it would be a great thing for lonely settlers in Australia to know that they were thus remembered in the heart of the greatest city of the Empire. Other "Prayer Circles" were being organised in various centres in the country. Miss Ethel Woolmer (Organising Secretary) expressed the hope that all present would join the League and receive the card of membership specially designed for Australia.

"God with us Still."

The Rev. H. L. C. de Candole, Vicar of Clifton, in thanking parishioners and others for their kind sympathy in the death of the Front of his son, says in his "Parish Magazine": "For the boy himself we cannot grieve. We salute him, as we do all those young souls who have given themselves so freely that we may live, and that righteousness and freedom may triumph in the world. May we be found worthy of their sacrifice. Some words of his own will best express what I would like to say, and I know that you will then stand as the expression of our thoughts at this time:—

"We weep for our own loss, and not the dead.
We wander darkling still, till night has fled:
A nobler morn is shining round their head.
'Tis blow is God's own love, I think;
Not chastisement, but strength the greater grief,
The greater love of God, the greater chance,
The greater strength.—And God is with us still."

Wycliffe Hall, Oxford.

At a meeting recently held of the Council of Wycliffe Hall it was decided to take immediate steps to reopen the Hall for the training of candidates for Holy Orders. Owing to the war the work was necessarily suspended during the past four years. The buildings themselves had been taken over for military uses by the War Office. Until they are again available arrangements have been made to accommodate future students in a portion of St. Peter-le-Bailey Rectory. In these temporary quarters the work of the Hall will be resumed from the beginning of Hilary Term next (January 19, 1919).

The Council has appointed as Principal the Rev. J. A. Harris, Worcester College, Vicar of St. Andrew's, Oxford, in succession to the Rev. H. G. Grey, who has felt obliged to resign on account of ill-health. It is, however, a source of great satisfaction that Mr. Grey will still remain on the staff as Honorary Tutor.

A Strong Bishop.

Statements have been published to the effect that the Bishop of Manchester has refused to institute the clergyman nominated to the living of the Sacred Trinity, Salford, unless "he made certain promises over and above the legal oaths and requirements every clergyman is bound to take previous to institution." The patron's nominee "declined to make any promise to discontinue the use of vestments and the Bishop refused institution."

The Church of England in Canada.

An epoch-making and an epoch-marking Synod of the Canadian Church was convened in Toronto on September 11, 1918. After a prolonged debate carried on under the gracious control of the Spirit of God without acrimony or uncharity on the part of any Bishop, clergyman, or layman, the Church of England in Canada adopted as a National Church the Revised Canadian Prayer Book. It is the old Church Prayer Book, unimpaired in all its dignity and power, adapted to the use of the Canadian Church with its freer and more independent life, and beautified and enriched by many

alterations and additions. The three great outstanding features are these:—

1. The Athanasian Creed is permitted for optional use, and can be used as an alternative at any time for the Apostles' Creed.

2. No definite praying for the dead is authorised by the Prayer Book.

3. The Consecration Prayer in the Communion Service remains unchanged, that is, the permissive use of the American or Scotch form in the Holy Communion Service was ruled out.

Advent Hope.

Anent our recent Leader and some correspondence provoked by it, the following note from a "Book" column in the "Record" will be of interest to our readers:—

The Rev. W. J. L. Sheppard's book, "The Lord's Coming and the World's End," review in the "Record" of last week, is a bomb-shell thrown into the camps of the prophetic schools, both the historical and the futurist. On these solemn subjects the readers of the "Record" are not at all at one. Some would follow Dr. Gratton Guinness, and some Sir Robert Anderson; while others will welcome Mr. Sheppard's vigorous attack on all the varying interpretations. In this column I express no opinion; but it may be interesting to some to be reminded that differences on these great questions are nothing new. At the very time, 70 years ago, when E. B. Elliott's great work, "Horae Apocalypticæ," was enthusiastically approved as the most learned and complete exposition of the historical scheme of interpretation, Bishop Waldegrave, of Carlisle, a true and spiritually minded Evangelical if ever there was one, took "Millenarianism" as the subject of his Hampton Lectures, and strongly opposed all such speculation. Perhaps I may venture so far as to say that the advent meetings recently held seem to have avoided warm controversies and manifested just the right spirit.—R.R."

Prayer Book Revision.

The following weighty manifesto has been issued, signed by nine diocesan bishops, with the Memorial to the Archbishops of Canterbury and York, appended for signatures:—

Dear Sir,—We write to you in view of the proposal of the Convocation of Canterbury to allow the use of an alternative Order of Holy Communion, the alternative being largely borrowed from the First Prayer Book of Edward VI. The exact nature of the proposed alterations is indicated in the Schedule annexed. It must be borne in mind that it is also proposed to permit the use of the Roman Eucharistic Vestments and to allow Reservation of the consecrated elements, and further, to make optional the use of the words in administration "Take and Eat of this Bread which is my Body."

Feed on Him in thy heart by faith with thanksgiving; with a like omission in administration of the Cup. The cumulative effect of these changes is to make optional the choice between two services, the one mainly on pre-Reformation lines, and the other that which was designedly drawn up with the object which the Reformers had ever in view, i.e., of turning the Mass into the Communion. Our present service is therefore carefully constructed on scriptural lines, as an administration of the Sacrament instituted by our Lord in remembrance of the sacrifice of His death, and as a means whereby we are made partakers of His Body and His Blood. In the Mass and services framed on that model there is added to the Sacrament the idea, which, once admitted, soon becomes dominant, of a Sacrifice for sin offered by the Priest on an altar, and pleaded before God on behalf of worshippers, of whom it may be that only two or three beside the Priest are communicants.

The authority which is to decide which of the two forms is to be used in any particular church, or at any particular service, has not yet been settled, although this is a most important matter, for it is obvious that any decision on such a question is certain to cause great sorrow to many Church people in every parish where the question is raised. But it is clear from the proposed changes that certain grave consequences follow:—

1. The Communion service, which should be in our worship the manifestation of our union, will inevitably become a manifestation of our unhappy divisions. Church-people, moving into, or visiting, other parishes will have no certainty as to the service in which they are expected to join.

2. Our Church will be committed to indecision on the very vital question whether her ministers are or are not a sacrificial order.

3. A change of such a momentous nature ought not to be made by an unreformed Convocation, still less at a time when so many of our best clergy and laity are ab-

sent from England in the service of their country.

4. Although we recognise that many who advocate this change are loyal members of our Church, yet we believe that the cumulative effect of all the changes proposed in the Communion Office will mainly tend to encourage a group of men who have persistently defied the law and discipline of our Church, and are apparently bent on nothing less than an entire submission to Roman authority and the acceptance of Roman Doctrine and ritual by the Church of England.

We therefore invite you to sign the memorial herewith sent, and ask you to obtain the signatures of others who you think would be in sympathy.

Yours very faithfully,

Handley Dunelm, G.W. Bath & Well (endorses at the present time), F. J. Cestri; F. J. Liverpool, E.A. Manchester, J.W. Carlisle, J.P. Llandaff, J. Sodor and Man, J.E. Chelmsford.

October, 1918.

To their Graces the Archbishops of Canterbury and York.

We whose names are undersigned, being clergy of the Church of England or lay communicant members of the same, of full age, hereby represent to you the deep concern with which we have heard of the proposal to alter the Communion Office at the vital point of the Prayer of Consecration and the immediately preceding and following prayers, that is, at the point which specially distinguishes our Communion Office from the pre-Reformation Mass. We humbly ask you not to press forward such proposals for the following among other reasons:—

1. That such alterations will cause not only deep sorrow to many thousands of loyal Churchmen, but will tend to divide and strife just at the time when the Church ought to be united and strong.

2. That alternative "Uses" for this purpose will have a deplorable tendency to accentuate our unhappy divisions in the service which, of all others, should mark our unity, and that the necessity of deciding which of two services is to be used will introduce doctrinal strife into almost every parish in the country.

3. That this question cannot be considered apart from other proposed alterations such as the permission to use Eucharistic vestments, that is, at the point which, of all others, should mark our unity, and that the necessity of deciding which of two services is to be used will introduce doctrinal strife into almost every parish in the country.

4. That it is unworthy of our Church to avoid the responsibility set forth in the well-known dictum, "Lex orandi, lex credendi."—What the Church prescribes in her form of prayer, she prescribes as her form of faith. We submit that our present form of service, while comprehensive, is also consistent with itself, and that on questions admitted to be vital, this consistency will be lost by the establishment of the two alternative services now proposed for use.

We therefore call upon your Graces, to those whom our Church has entrusted with the grave responsibility of maintaining her sound doctrine which is agreeable to the Word of God, so to use your authority as not to increase our unhappy divisions, especially since there is no evidence in the King's letters of business that any authority

was given or intended to be given to the Convocations to tamper with the doctrinal settlement of the Prayer Books of 1559 and 1662.

The General Committee is formed of some 150 clergy including Bishops Mercer (late of Tasmania), Hodges, Ingham and Sillemann, the Dean of Canterbury, the Archdeacons of Liverpool, Llandaff, Manchester, Norwich, Plymouth, Stoke, and Westminster, Canons Hay Aitken, E. A. Burroughs, R. C. Jovnt, Kempson, Lillingstone, Nollow, D. S. Johnson, Richardson, the Lady Margaret Professor of Divinity of Cambridge, and about 60 laymen, including the Earl of Bessborough, the Lord Gishorough, the Lord Kincaid, the Regius Professor of Physics at Cambridge, Sir Mackworth Young, Robert Williams, Robert Lighton, Mr. Sydney Gedge, Professor Beresford Pite, W. Guy Johnson, G. A. King.

The "Church Times" made its usual style of comment on the memorial in an editorial note, with this characteristic ending:—"The memorialists make a more effective point where they deprecate the emphasising of our unhappy divisions by the permission of alternative uses. But the objection comes ill from bishops who are striving by an abuse of authority to compel their clergy to celebrate the Mass without the vestments appointed by the Prayer Book. In the Diocese of Manchester, for instance, there are a few churches where the authorised use prevails; in the great majority there is an alternative use."

Our readers will doubtless rejoice in what the "Church Times" denounce. We only wish the episcopate was more united on these subjects, both in conviction and action.

A Song for Epiphany.

St. Matthew ii. 11.

God doth now Himself reveal;
Let us then adoring kneel;
East and West now are blest:
He is on His Mother's breast.
Worshipping, let us sing—
Alleluia!

St. Luke ii. 9.

God doth now Himself reveal;
Great and small His influence feel.
So that night shone a light
On the shepherds' startled sight:
Hark! on high, angels cry—
Alleluia!

St. Luke ii. 47.

God doth now Himself reveal,
Heavenly wisdom doth unseal;
What He saith compasseth
All the things of life and death.
Then, again, sing this strain—
Alleluia!

St. Luke ii. 51.

God doth now Himself reveal,
Showing us, with kindly zeal,
How to play, work, and pray,
Simply, gladly, day by day.
Him we praise, as we raise—
Alleluia!

St. Matthew viii. 8.

God doth now Himself reveal—
Love to pardon, strength to heal.
Sin and pride cast aside,
Soul and body fortified.
Shall repeat at His feet—
Alleluia!

—C. B. Boulter.

Be the day weary, or be the day long,
At length it ringeth to evensong.
—Old Proverb.

BARKER COLLEGE, HORNSBY

From 1st January this School will be governed by a Council under the auspices of the Church of England, under direct personal control as Headmaster. Arrangements are being made for the erection of new dormitories.

Particulars upon application. Next Term—Thursday, January 30th, 1919. W. C. CARTER, Headmaster

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod. Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst. Religious instruction throughout the School, Chaplain, the Rev. Canon Beck. Matriculation, Art and Music Courses. Conversation Classes in Modern Languages.

Tennis, Basket Ball, Swimming and Rowing

PRINCIPAL - - MISS BADHAM

Branch Schools at Bowral, North Sydney and Hunters Hill. For Prospectus, etc., apply to the Principal.

Are We Ready?

(By the Right Rev. H. E. Ryle, D.D.,
Dean of Westminster.)
(Preached at Westminster Abbey.)

"They that were ready went in with him to the marriage feast; and the door was shut."—Matt. xxv. 10.

The parable of the Ten Virgins, from which these words are taken, was spoken by our Lord to enforce upon His disciples the lesson of watchfulness. The parable concludes with the words: "Watch therefore, for ye know not the day nor the hour." And on the last Sunday evening of a year, as we think of the year that is passing away and of the momentous uncertainties of the New Year, we may well ask ourselves: "Are we ready?" "They that were ready went in with him to the marriage feast; and the door was shut."

A Palestinian Wedding.

There is a picture of what took place at every Palestinian wedding. The bridegroom went in the evening to fetch the bride from her parents' house. The girls of the place, the bride's friends and companions, waited not far from the bridegroom's house, and as soon as the bridegroom appears, they, with their lamps lit, will escort the bride to her new home and will be welcomed to the festivities within the house. The parable, like all the Lord's parables, contains many details from which we should not look for any spiritual significance. But its main features are simple and instructive: they seem to ask two questions which are really one: Are you sincere? Are you ready? First of all, notice the number of the virgins. According to Jewish teaching, ten persons, not less, constituted the number of a synagogue. Our Lord seems to take this number ten as emblematic of any professedly religious body, and divides them into two equal groups of five, so as not to stress upon their relative numerical proportion, but simply to emphasise the great fact that there are two great types in every community—the wise and the foolish, the thoughtful and the careless, the genuine and the insincere.

"The virgins took their lamps." The lamps in their hands explained why they were there in the evening at that spot. Any passer-by would see at once by the lamps they carried that there were a wedding-party waiting there to escort the bride and bridegroom to their home.

Proofs of Membership.

Now, as the lamp indicated the purpose and duty of the Ten Virgins, so there are certain signs and outward proofs of membership in the Church of God: attendance at a place of worship would be one; to be a communicant would be another; to take part in the organisation of Christian activities would be a third; to promote the causes of Foreign Missions, Temperance, of Purity, would be a fourth. These and many other things which will suggest themselves to your minds, are, as it were, lamps in your hands. They are evidence of your declared purpose; they are outward signs of your profession, as members of a Christian body. But the lamps are made to burn oil. They are of no practical use without oil. They may be exquisite in design and workmanship. Still, they are intended for a practical purpose: to carry the oil, so that they may bring light where otherwise there would be darkness. So is it with these evidences and signs of Christian membership. They may be mere forms and externals. Their value depends upon reality of spiritual life. The privileges of worship may be ours; the responsibility of membership on councils, committees, and boards may be ours; we may be identified by them, we may be proud of them. But without oil the lamp gives no light. And without the inner life, the personal love of Christ and the trust in Him and the fellowship with Him, the noblest Church privileges of building, ceremonial, and usage may be as spiritually valueless as they are aesthetically beautiful.

For the oil, you will observe in the parable, cannot be transferred. The wise cannot give it to the foolish. The spiritual oil must be obtained from Him who never withholds it. It is all there ready to be claimed, the bounty of love, pardon, welcome, the gift of service and of usefulness in a great cause. He that asks receives; and the only price to be paid is the surrender of pride, the laying aside of the sin that besets, the humble approach of the soul to its Maker and Redeemer, who creates the new heart and renews a right spirit.

Human Infirmary.

"While the bridegroom tarried, they all slumbered and slept." Human infirmity, our Lord means, makes it impossible at every hour to be living at the strain of the expectation of the Lord's coming. Life's

duties and responsibilities make it impossible. Our bodily nature could not endure the tension. The Lord seems to say, "I remember that you are flesh and blood." There is not required that you can do and endure for His sake.

But when the cry is raised: "Behold the Bridegroom!" only they are found to meet his presence, the light of whose lamps is burning, who had oil in their lamps. "They that were ready went in with him to the marriage feast; and the door was closed." They who had lamps, but, through indifference or forgetfulness, had failed to replenish them with oil were not ready. They had no excuse. Their lamps, their companionship proclaimed their purpose, and their profession was evident to the world. But they had postponed the one thing needful. They put off the effort. But now life's opportunities are ended.

State and Church.

This parable admits of wide application—to the State and to the Church of Christ no less than to the individual. A nation may be provided with all the machinery of an excellent constitution—good laws, broad franchise, wise judicature, liberal education, and all the auxiliaries of culture, science and art, but if the population becomes absorbed in merely compromising the honour of trade by open or insidious methods of degrading the good name of commerce by systematised "graft" and bribery, money-getting, like Tyre of old; or if the old standards of purity in the realm of family honour and the sanctity of marriage are openly flouted by those of high influence and privileged station, the day of its visitation will come suddenly, and the calamity of the overthrow will be irreversible. For there is no oil for the lamp: there is no spirit of honour and integrity, no moral enthusiasm.

Position of the Church.

A Church may be possessed of all the glorious traditions of Holy Orders, Sacraments, worship and ceremonial; it may boast a matchless organisation, a superb ritual, but if it neglects that for which it was appointed, the message of the Gospel of the Cross of Christ, if it neglects the work of love and of truth and be absorbed in questions of doubtful controversy, the lamp which no longer fed with oil will no longer burn; it may be beautiful in design, but the dregs of oil will give out a scanty and uncertain light. The day of the Lord may come suddenly and overtake that Church; and its place and work shall be put to trial; and because it was not ready, it shall not fare better than the Churches of Ephesus, Carthage, and Constantinople, which have fallen from their high estate.

If any one of us has learned to look upon his religion as the expedient sign of respectability, or to suppose that if he enjoys the externalisms of attractive services, fine sermons, and a comfortable church, he need not trouble himself about personal conviction, about the conflict of Jesus and His followers with the powers of evil and selfishness, about self-denial or ardour in trying to help the servants of Christ, he will find that though he has a lamp there is no oil in it. It will give no light when the dark hours come. There will be no readiness when the day of the Lord comes. The opportunity will have been lost: the door will have been closed.

Many have perhaps recently realised in London that death might come to any of us suddenly. The prolongation of life has never seemed so uncertain. The future who will forecast? "Nothing is probable," ran the old proverb, "except the unforeseen." And what are we that we should not see the simple wisdom of following our Saviour's injunction, "Be ye also ready"? For where is wisdom, or love, or leadership like His? And as has been well said, "The only sure

way to be ready upon that day, the date of whose coming we know not, is that we be ready every day."

Shrinking from Moral Effort.

People shrink from the moral effort. They put it off from this Sunday to next Sunday, from one year to another, from boyhood to manhood, from manhood to old age, to the time when the first vividness of impression has grown dim and habits have fastened upon character with bands of steel. Be not dead to the voice of conscience. Deal with your immortal soul with entire sincerity. Have we deferred too long already that which ought to have been done long before this year was over? It is so easy in war times to think that this or that little trick of pecculation cannot yet be regarded as serious; this or that degrading intimacy can at present inflict no lasting harm; it is so easy in a time of strain to fall into the Pharisaic contempt and censoriousness towards all of less privilege and smaller opportunities, which in our Lord's sight was a blacker thing than sins of ignorance and impulse. The spirit of selfishness is whispering, "Why should you deny yourself? Let others suffer; enjoy yourself." Against that temptation to self-indulgence, I bid you turn, as Jesus did in righteous anger, saying, "Get thee behind me, Satan." Do not allow the oil of your lamp to burn thus low. Ask for the Spirit of Jesus your Master and take it into your daily concerns—to strengthen the hand of your work, to uphold the purity of your judgments and to fortify your powers of self-denial for the sake of others. The day, the very thought of which we put away from us, will certainly come, whether at the Front or on leave, at home duties or on public service. None of us can afford to neglect it. Let not us who know our duty and have a knowledge of our responsibility postpone, through heedlessness, through moral sloth, or through fondness for some secret sin, the spiritual effort which Christ calls upon each one to make. It was a famous saying of St. Augustine: "Nothing has contributed more powerfully to wean me from all that held me down to earth than the thought constantly dwell on death and the last account." Nothing should more mightily help you and me to make ready for the coming of the day of the Lord than the thought of God's love proclaimed in the Cross of Christ and His free welcome of us into the ranks of His soldiers—friends on earth, and of His servants in the great hereafter. "They that were ready went in with Him . . . and the door was closed." "Be ye also ready."

REVISED LECTIONARY.

Jan. 12, 1st Sunday after Epiphany.

—M.: Ps. 18; Isa. xlii. 14-xlv. 5; Luke iv. 16-30 or Col. i. 21. —E.: Ps. 19, 20, 36; Isa. xlv. 6 or xlv; John iv. 1-14 or Rom. viii. 1-17.

Jan. 19, 2nd Sunday after Epiphany.

—M.: Ps. 37; Isa. xlviii.; Luke xvii. 1-19 or 1 Pet. iv. 7. —E.: Ps. 39, 40; Isa. xlix. 14-23 or 1. 4-10; Matt. xxii. 34-xxiii. 12 or Rom. v. 1-11.

Grant to me now, my God, the spirit to obey.
Then shall Thy promise be known in me;
And I a vessel of Thy fuller grace shall be.
No more content to say, "Lord, Lord!"
But doing all Thy will—a true branch of the vine,
I evermore may live the thought, "My will,
O Lord is Thine!"

There is still urgent need of Food In the Old Country.

With Winter conditions prevailing and Europe on the verge of famine, you cannot do better than send your friends and relatives

SPECIAL FOOD PARCELS

Containing Cocoa, Sugar, Butter, Tea, &c., packed according to Post Office Regulations. Parcel A—18/-, B—18/-, C—20/-, 22/-, including postage. Send money and full address—we do the rest. Detailed price list on application.

GRIFFITHS BROS.

66 ELIZABETH STREET

MELBOURNE

Personal.

The following resolution bears testimony to the devoted labours of the late Canon John Vaughan:—"That the Standing Committee of the Diocese of Sydney, having heard of the entrance into his rest of the Rev. Canon John Vaughan, desires to place on record its deep appreciation of the late Canon's long and faithful service in the ministry of the Church. It recalls the fact that he was present at the opening and consecration of the Cathedral in 1868, of which for the last 16 years he was a Canon. Also that for the period of 35 years he was rector of St. Andrew's, Summer Hill, where he has left the present handsome church, which before his resignation in 1916 was entirely cleared of debt, as a monument of his faithful labours there under the blessing of God. For many years he served on this and many other Diocesan Committees. His work was ever marked by an earnestness which arose from a deep devotion to his Lord. He will be much missed by all who knew him and worked with him. The Committee expresses its sincerest sympathy with Mrs. Vaughan and family in their sad bereavement."

Our hearty congratulations to the Lord Bishop of Gippsland and Mrs. Cranswick upon the birth of a daughter on December 27.

Rev. J. W. A. Watkinson, of Concord West, Sydney, has received news that his brother, Lieut. Vernon Watkinson, has arrived in London from a German prison camp. Lieut. Watkinson was one of the original Anzacs, and was taken prisoner in France in 1917. Another brother, Robert, was killed at Villers Bretonneux.

The death is announced of Dr. E. A. W. Henley, a prominent layman, of Napier, N.Z. As churchwarden of the Cathedral parish and member of the Synod and Standing Committee Dr. Henley's work has been of the greatest value. He was a devout man of strong convictions and determination, fearless and outspoken.

Rev. William Bullock, who has been appointed organising secretary of the Church of England Men's Society in New Zealand, is expected in the Dominion at the beginning of January.

We deeply sympathise with the Ven. Archdeacon and Mrs. Tollis, of East Maitland, in their recent bereavement in the death of their daughter, Mrs. Upton, in Fiji.

Rev. P. J. Bazeley will probably leave Singapore for Sydney about the middle of February.

We offer our congratulations to Rev. T. Quigley, M.A., lecturer and acting V.P. of Moore College, Sydney, upon his marriage on December 30 with Miss Moleworth, daughter of Mr. F. H. Molesworth, a well-known Sydney churchman, who was for some years

Impressions of Japan.

(By Rev. P. J. Bazeley.)

the guiding hand of the C.E.M.S. in N.S.W. Mr. Quigley is taking up work early in the new year in the parish of Wahroonga, N.S.W.

Rev. H. E. Warren, the devoted missionary in charge of the Roper River Mission, passed through Sydney this week en route to his home in Victoria.

We regret to learn that the Rev. R. E. Goddard, M.A., rector of Peter-sham, Sydney, has been on the sick list.

The Primate and Mrs. Wright are leaving this week for Tasmania for their annual holiday.

Rev. W. B. Docker, of S. Cyprian's, North Adelaide, is leaving for England shortly, and expects to sail at the end of February.

Rev. H. F. Severn, who has been rector of St. Paul's Church, Port Pirie, for six years, has received a cable message from the Bishop of Bath and Wells (Dr. Kennion), offering him the living of St. Thomas' Church, Wells, on behalf of the Dean and Chapter. He has accepted the offer, and he will resign his charge at Port Pirie next March.

Mr. L. S. Dudley, B.A., Dp. Ed. (Sydney) missionary designate for Educational Work in India, is taking up work for a few months in the Grafton Bush Brotherhood.

The Archbishop of Brisbane is expected to arrive in Adelaide on January 11. He will preach at Walkerville and St. Peter's Cathedral on the following day and will preside over the meetings of the Missionary Summer School at Victor Harbor.

Rev. A. H. Nutting has resigned the parish of Port Augusta (Willockra) owing to ill-health.

Appointments.

Rev. E. Brammall, C. of Wilawa, etc., St. Columbs' Hall District, Wangaratta.
Rev. R. C. H. Crigan, C. of Milawa, etc., St. Columbs' Hall District, Wangaratta.
Rev. E. C. W. Fleischer, P.D. of Brown Hill (Ballarat).
Rev. L. F. Trevor, M.A., P.D., of Beac (Ballarat).
Rev. J. G. Pollard, P.D., of Charlton (Ballarat).
Rev. A. S. DREWETT, Th.L., P.D., of Murttoa (Ballarat).
Rev. F. H. Ingamells, Th.L., P.D., of Creswick (Ballarat).
Mr. E. C. Butler, B.A., Headmaster C.E.G.S. of Ballarat.
Miss D. L. Poole, M.A., Headmistress C.E.G.S.S., Ballarat.
Rev. H. C. Thrush, B.A., Th.L., to the charge of Penola and Coonawarra (Adelaide).

Applications are invited for the position of ORGANIST and CHOIRMASTER of Newcastle Cathedral.

All information to be had from

The Dean of Newcastle,
"The Deanery,"
Newcastle.

Applications to be in before Jan. 31, 1919.

According to promise, I will now give you more of my impressions of Japan and her people, formed after a month's intercourse on the railways, in the streets and around the institutions.

I had originally planned to spend 14 days in the main island of Japan, but owing to a severe cold I was compelled to cancel my sailing to Shanghai and spend a second fortnight before passage to Tsingtau, North China, could be secured. In Kobe and Kyoto I was most fortunate in having as friend, adviser and guide, Mr. F. Parrott, of the B. and F. B. Society, a resident of Japan for 28 years; in Tokyo good Bishop Cecil and Miss Boufflower launched a warm hospitality upon me, and generally assisted me to see the sights and glean information. Instead of giving you an itinerary of my travels in Japan, it might be more satisfactory if I commented upon those things which impressed me most—not in their relative value so much as in the order in which I saw them.

1. The remarkable shipping resources of the country as revealed by the short coastal journey from Nagasaki to Kobe, craft of every description, from the small fishing smack to the large Atlantic liner, and at several places huge dockyards and shipbuilding apparatus, gave promise of additions; one did not dream Japan held much shipping and that she possessed a large fishing fleet which gave admirable training in seamanship to the recruits to her navy and mercantile marine.

2. The visitor to Japan must learn to be patient, not in tribulation so much as at interrogation. Let no one think he will be immune from trouble at the hands of over-zealous and sometimes ignorant passport officials or plain clothes police. Examination may be under the third degree, and questions as irrelevant as they are impertinent, and grossly reflecting upon Japan's consular officers abroad, will be pressed home. One, a suspect, capable of doing a dark deed, therefore he must be frequently questioned in the hope that he will expose himself as liar and spy.

3. The industry of the people is a source of great wonder, everywhere men are busy, and go at their work with a fine spirit; the women also, as farm labourers, factory operatives, or building attendants, display great energy and even enthusiasm in their labour. Of course I saw Japan in its most prosperous day. In numerous centres large factories are being rushed up, and great demands are consequently made upon industrial workers. In Tokyo last year 1500 new factories were licensed; in Yokohama, Osaka and Kobe similar records were achieved, and Japan is already faced with the problem of insufficient labour for her industries.

4. Another pleasing feature which forces itself upon an Australian in Japan is the solidarity and order of its social life; lawlessness does not abound, even though the rice riots were serious they were not indicative of any general restlessness on the part of the people to the social state. No doubt Japan, in common with other nations, will experience internal convulsions, because of the new commercialism and industrialism absorbed into her life through her contact with other nations in the world's markets. As yet there is little evidence of any organised dissatisfaction. One saw no hoodlums—the police were there rather to regulate traffic than arrest the law-breaker.

5. Whilst it may refresh one to see a people working with a machine-like precision and effect, such may become somewhat exclusive of other forces. I should say the task of the missionary in Japan is difficult—provision is made by the state for religion—for Shintoism is under both the patronage and protection of the Emperor, since he is very largely the embodiment of it—as well as for education, and in the face of these obstacles plus the attitude of a people proud in their own history and present position, the servant of Christ must contend. As a result of years of patient sowing in faith along lines of broad and generous education, the Church has Japanese members who are assisting upon the nation's need of Christ, and are seeking to satisfy it with patient effort; but on the whole it is difficult to penetrate the front opposed.

6. No article on Japan would be regarded as sufficient if it did not comment upon her temples, which are being re-furnished for the sake of the tourist as well as for the use of the worshipper therein. I was greatly surprised at the magnificence of some of the Kyoto temples, and here it might be said no sign of decadence could be marked in Buddhism.

Keep this short and complete saying,
"Forsake all and thou shalt find all."
Forego desire, and thou shalt find rest.
—A Kempis.

Notes on Books.

"A Souvenir of the Church of St. George the Martyr." This is the title of a beautifully executed, compilation of photographic views of the Church of St. George at Goodwood, South Australia, and it displays much evidence of a praiseworthy love for their Church on the part of those responsible for it. Still the book reveals a state of affairs which is surely scandalous. We have been rubbing our eyes ever since we received it. Certainly had we not been informed that the rector of the parish in question held the licence of an Anglican bishop we should have unhesitatingly surmised that it emanated from a Roman Church. Our readers will form some idea of our confusion by a perusal of the following titles underneath the plates: "The Reverend Father," "The High Altar," "The Great Rood," "The Lady Chapel and Altar," "The Calvary in the Oratory," "Chapel of All Souls," "The Shrine of St. George," "The Crib at Christmas," "Shrine of our Lady, Feast of the Immaculate Conception," "Shrine of Blessed Joan of Arc and Our Lady of the Holy Rosary," "Shrine of Our Lady, Feast of the Assumption," "St. Anthony de Padua," "St. George our Warrior Patron," "Guild of the Holy Child and Our Lady, Procession before Mass on Our Lady's Birthday," "A Group of Acolytes and members of the Guild of the Holy Child and Our Lady," "The Presbytery," "Holy Altar, Mission Church," "Shrine of Our Lady, Mission Church," "Church Grounds showing the Presbytery," "The Reverend Father in his Garden," "Enlarged Picture of Our Patron." There are nineteen other views, one of which is a wayside Calvary, and another the Mission Church after Mass, 20th Sunday after Trinity, 1918. "Our Soldiers' Shrine" seems to consist of a statue of the Virgin Mary supported by candles and surrounded by flowers, the information that "The Blessed Sacrament is always reserved in this Chapel." Our readers will not, therefore, be surprised to hear that the Foreword to the book claims that the church in question is "a plain answer to those who say, as some do, that in the Church of England it is impossible to practice the Catholic Religion." Apparently it is not only possible to do that, but also to ape Rome to one's heart's content. In the name of all that is true and honest, surely it is time that this kind of thing was banished from the Church of England. We are sorry to have to write in this strain, but the compiler of the book has asked us for a review, and we think that these things ought to be said, especially in view of our contemporary's astoundingly sympathetic review, which is as follows:—

"A Souvenir of the Church of St. George the Martyr, Goodwood, Adelaide. This is a very beautiful collection of pictures of St. George's Church, with a most artistic coloured design of St. George and the dragon on the cover. There are 36 pages of illustrations introduced by a foreword in which the rector, Canon Wise, explains that the book is due to the kindness and ability of Sergeant E. W. A. Virgo, A.I.F., with whom the idea originated. The proceeds from the sale are to be devoted to the Church school, now well established, which is free and open. All friends of St. George's will doubtless be anxious to possess a copy and so will others who would like to have ocular evidence of the great and good work that has been accomplished at this church by the enthusiastic devotion of its priest and people. Our copy is from the compiler."

A Table of Lessons, 1918-19 (published by S.P.C.K., price 1d., our copy from Messrs Angus and Robertson, Sydney). A convenient booklet of the Lessons for the year, arranged in accordance with Report No. 501 of the Convocation of Canterbury, 'Revision of the Lectionary.' This is not the Lectionary authorised by the Australian Episcopate, but a really good revision of it, proceeding upon a better system and with true regard for the genius of our Prayer Book, which emphasises the importance of the Word of God. The other Lectionary seems to us to emphasise the ecclesiastical year at the expense of the reading of the Bible by providing at times very abbreviated lessons incorporating the special teaching of the Day or Season. May we hope that our Bishops will quickly give authority for the use of the newer one to emphasise the ecclesiastical year at the expense of the reading of the Bible by providing at times very abbreviated lessons incorporating the special teaching of the Day or Season. May we hope that our Bishops will quickly give authority for the use of the newer one to emphasise the ecclesiastical year at the expense of the reading of the Bible by providing at times very abbreviated lessons incorporating the special teaching of the Day or Season.

The Birth of the Diocese of Willochra, by G. W. Halcombe, B.A., Chancellor of the Diocese. The Church in Australia is indebted to the Chancellor of the Diocese of Willochra for this most important contribution to our Australian Church annals. Mr. Halcombe has related in a detailed and yet interesting manner the steps that led up to the formation of the diocese and its

constitution. His example may well be followed by others in similar positions of advantage in other dioceses. Bishop White contributes the Foreword, and incidentally rehearses strange legends that have been given semblance of historicity in a grave book of travel, "for," said he, "I have seen it stated . . . that as Bishop of Carpentaria, I walked across Australia on foot, and built my own palace(!) at Thursday Island with my own hands!" This shows how important it is to have facts set out by those who really know so that accurate annals may be formed. Our copy is from the author.

Late English Notes.

The King has approved the appointment of Rev. H. L. C. V. de Candole, vicar of Clifton, Bristol, to the Canonry of Westminster and the living of St. John's, Westminster, vacant by the appointment of Canon Gamble to the Deanery of Exeter.

Rev. E. L. Langston, Secretary of the London Jews' Society, has been appointed to the vicarage of Emmanuel Church, Wimbledon. Canon Thornton-Duesbery has been appointed by the Crown to the important rectory of Holy Trinity, Margate, in succession to the Rev. Ernest N. Sarge.

We record with deep regret the death of the Rt. Rev. W. Boyd Carpenter, D.D., which took place early on Saturday morning at Westminster from pneumonia following upon influenza. He was seventy-seven years of age.

It was eminently characteristic of the late prelate that a few hours before his death he directed that the following message should be sent to the King: "As I pass, I give you my loyal love."

His Majesty on Saturday sent the following telegram to Captain John Boyd Carpenter: "The Queen and I are grieved to hear of the great sorrow which has befallen you and your family by the death of your dear father, and we assure you of our heartfelt sympathy in the loss, which will be mourned by all classes that have known him and have been brought under the influence of his marked personality. The touching farewell message which you have conveyed to me is a testimony to that loyal, devoted friendship which three successive Sovereigns possessed and valued in the gifted, large-minded Bishop."

A message of sympathy was also received from Queen Alexandra.

The death is announced of the Right Rev. William Walsh, D.D., Canon and Archdeacon of Canterbury, and formerly Bishop Suffragan of Dover, which took place on Sunday night, in his eighty-third year. He was at one time Bishop of Mauritius.

Correspondence.

The Call of Advent.

(The Editor, "Church Record.")

Sir,—In your editorial leader on the "Call to Advent" you refer to the book, "The Lord's Coming and the World's End" by W. J. L. Sheppard, as a "very sane contribution to the unravelling," etc., and lest this "very sanity" be absorbed by your readers I respectfully beg to refer them to the unsoundness of his first premise laid down under Appendix I. and styled (1) The character of an "Apocalypse." This is also referred to by the writer in Chapter III, page 33 lines 21 and following. St. John is the apocalyptic who unveils, and consequently as such he has not prophesied therein, and the book is mainly prophetic as the apostle merely unveils his present time and times; but it is not St. John who is an apocalyptic, it is not St. John's Apocalypse, because Rev. I says it is the revelation of Jesus Christ which God gave Him. Is Jesus be the apocalyptic, John is the recorder or witness (verse 2); but further Jesus is more than apocalyptic, for He is prophet (whom no one will deny) as verse 3 implies, as verse 2, compared with chapter xix. 10, assumes and implies, and as chapter xxii. verses 7, 10, 14, 18, 19 distinctly prove that Jesus is the prophet of prophecy in the Revelation of God, whose unveiling was transmitted by vision to His servant John, which, if the Revelation record be correct, then the author's statement re interpretation is distinctly an error, which, according to his dogmatic words in fourth line of Appendix I, and which reads: "Any line of interpretation which violates them may be dismissed as erroneous"—this naturally condemns his own criticism as based on unsound reasoning.

There is so much which appears to be dogmatic in his own line of thought and interpretation and open to grave error of judgment, that I will but refer to one on pages 37, 38, viz., "The Great Tribulation." He interprets that our Lord in St. Matt. xxiv. 21 refers to the destruction of Jerusalem and not His Second Advent, but the author fails (or intentionally omits) to explain verses 29-35, "immediately after the tribulation," etc., which proves the unsoundness of his principles of true interpretation. I hope your readers will take heed.

R. O. TODD.

(The Editor, "Church Record.")

Sir,—In your issue of December 6, 1918, you say a second great truth also remains that "of that day and hour knoweth no man." The natural inference from reading the whole text is, that no one, not even the angels in heaven, neither the Son knoweth that day, which seems incredible when we reflect that the remark was made nearly nineteen centuries ago, and may have applied to that period only. We know that after this the world's history stood in the balances, when Christ said, "but now is my kingdom, not of this world," but it is hard to credit that even now Christ should be ignorant of the date of His own Advent.

We know that certain preliminaries have taken place, and that we have been told, "when ye see these things coming to pass know ye that He is nigh, even at the doors." Still that does not quite fix the day and the hour.

Again, Christ was born, and some 30 years later began His mission, which was His Advent? Did it not comprise some 33 years? So, if Christ's second Advent were to extend over 30 years, it would seem to fit the "one and only one" argument.

Now, when Christ disappeared peacefully into a cloud in the presence of His Own disciples only, we were told that "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld His going into heaven." This does not seem to be the same, as the trumpet shall sound and Christ shall descend from heaven with a shout, and all the holy angels with Him. Further, if all are to rise at once in the twinkling of an eye, how shall one be taken and another left?

The prophecies were stated in Daniel to be "sealed up until the present time of the end," when "many shall search into them, and knowledge of them shall be increased, and the wise shall understand them."

A. W. J. FOSTER.

Coff's Harbour.

KATOOMBA CONVENTION

THE 16th ANNUAL CONVENTION

will be held at KATOOMBA

From January 13 to 17.

These Conventions are held in order to provide an opportunity of witnessing to the Truth as it is in Christ Jesus, and of meeting together for the Study of the things of God.

C. ERNEST YOUNG
H. G. J. HOWE
W. H. DUDLEY

Trustees.

RESIDENT GRADUATE wanted for C.E. Grammar School for Girls, Goulburn, also Resident Middle Form Teacher. Must be members of the Church of England. New term, January 28. Apply, Headmistress, Diocesan Registry, Goulburn.

ST. JOHN'S, PARRAMATTA.—CURATE WANTED. Stipend £225. Apply, Rev. S. M. Johnstone, B.A., The Rectory, Parramatta.

CHURCH OF ENGLAND GRAMMAR SCHOOLS FOR GIRLS, CHATSWOOD.

Th Girls' School at Chatswood, so long and favourably known as "Astraea College," has been acquired from Miss Keays with the object of its being conducted in future as a Church of England Grammar School for Girls.

From the 1st January the School will be under the control of the following Council:—The Rev. Edward Walker, St. Paul's Rectory (Warden), T. A. Strudwick, F.I.A.A., 3 Spring-st., Sydney (Hon. Bursar), Mrs. Eric Fitzhardinge, B.A., Miss G. Harriott, B.A., the Rev. Ainslie Yeates, M.A., G. W. Ash, D. J. Brownhill, H. J. Peden, M.L.C., Dr. Clarence Read and H. L. Tress.

A highly qualified teaching staff is being engaged, and a sound education, combined with religious instruction in conformity with the principles of the Church of England, will be provided.

Further information is obtainable from the Warden or the Bursar.

Commonwealth Bank of Australia

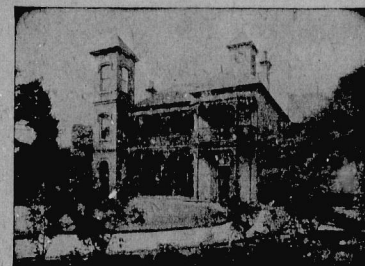
Open for all General Banking Business in the principal Cities and Towns of Australia, London, Warminster (Salisbury Plain), and Raseau. Cable remittances made to, and drafts drawn on foreign places direct. Foreign bills negotiated and collected. Letters of credit issued to any part of the world. Banking and Exchange Business of every description transacted within the Commonwealth, United Kingdom and abroad. Current accounts opened. Interest paid on fixed deposits. Advances made against approved securities.

Savings Bank Department

Minimum Deposit 1/- At all Branches, and over 2750 Agencies at Post Offices in Australia, Papua, Solomon Islands, New Britain, and The Pacific. INTERSTATE and INTERNATIONAL Savings Bank Facilities.

JAMES KELL, Deputy Governor 1918 DENISON MILLER, Governor

TRINITY GRAMMAR SCHOOL



DULWICH HILL,

A Day & Boarding School for Boys.

Registered as a High School under the Bursary Endowment Fund.

Visitor: The Archbishop of Sydney.
Acting Warden: Rev. F. C. Phillip, M.A.

HEADMASTER:

Mr. F. H. J. ARCHER, M.A., Dip. Ed.

UNIVERSITY COACH.

F. T. ALLEN, B.A. (Sydney), 19 Arundel Terrace, Glebe, Opposite University.

30 years in Education Dept. of N.S.W. (9 years High Schools). Coaches for Matriculation, Public Service, Teachers', Bankers' Institute, Intermediate and Leaving Examinations. My latest year's record, 61 passes out of 65 candidates—Pass Mathematics and Honors Latin in Leaving Exam., Intermediate Mathematics (10 passes out of 10, 12 A passes), Latin (33 passes out of 33 candidates). I have coached through the Matriculation Examination from absolute scratch in French, 31 weeks' coaching; Mathematics and Latin, 40 weeks. I can do the same for you. You can't afford to fail, it means loss of dignity and time. Seek my assistance, your difficulties will disappear and your efforts result in success.

Telephone Epping 333.

NURSE McDONALD, A.T.N.A.

OMRAH PRIVATE HOSPITAL

OBSTETRIC.

KENT STREET, EPPING

"ROSLYN" PRIVATE HOSPITAL,

TRYON ROAD, LINDFIELD.

NURSES CALDWELL & ARMSTRONG.

OBSTETRIC ONLY.

Telephone J 8127.

SIRONA PRIVATE HOSPITAL,

NURSE STAINS-HALL

JERNEY ROAD, WOOLLAHRA.

OBSTETRIC.

Tel. 268 Pad.

PATIENTS VISITED DAILY.

The Liverpool and London and Globe Insurance Company Limited

THE GREAT INSURANCE COMPANY OF THE WORLD

This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS GIVEN and SURVEYS made Free of Charge.

ASSETS EXCEED £16,000,000

Head Office for Australasia

62 PITT STREET, SYDNEY.

PROTECT YOUR INVESTMENT

If your investment be Property, then protect it by painting. Wood and iron will decay if not protected by paint, and the most economic paint to use is the best. "United" Pure Paints, made in Australia from the best materials, in all colours and white. Specially ground and mixed by modern machinery, excellent wearing qualities, and packed in pints, quarts and gallons. Write for quotations and give it a trial.

JAMES SANDY & CO. LTD., 326-328 George Street, Sydney
Branch—Newcastle

HARRIS & CO. TEAMEN AND COFFEE ROASTERS

27 THE STRAND, SYDNEY.

We cater specially for lovers of fine Tea and Coffee.

JONES BROS.

Wood & Coal Merchants and Ship Owners

Best Household Coal.

Best Wood cut any size.

Supplied at Lowest Rates.

Foot of Bathurst Street, Sydney

Phones: City 9003 and 9023.

Gosford — Terrigal — Woy Woy

The Beauty Spots of New South Wales.

Furnished Cottages To Let
Bread, Butter and General Merchandise delivered daily throughout the district.

Chapman & Sons

UNIVERSAL PROVIDERS — GOSFORD.

Auburn Road (near Station) Auburn.

H. E. BADMAN

Cash Draper.

Laces, Haberdashery, Hosiery

China & Glassware

Always Low-Priced,
and good at the
price, at

Nock & Kirby's

Big New Store,

GEORGE ST. (Circular Quay)

Arnott's

Famous

Biscuits

Standing Advertisements.
Rates will be quoted by the Manager on application.

—Herbert

Grant me, O most sweet and loving Jesus, to rest in Thee, above all creatures, above all health and beauty, above all glory and honour, above all knowledge and subtlety, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all desert and desire.—
A Kempis.

Recorded in Stone.
A brick wall erected round St. Cuthbert's Church, Naremburn, in memory of men who have enlisted from the parish, and chiefly of those who fell in the war, was dedicated

We are exceedingly glad to hear from the Rev. A. R. Ebbs, vicar of Lismore, that a large hostel for girls has just been opened in London, and will be powerful to draw's Hostel for Girls. It will supply a long-felt want. There is a large High School in course of erection to which girls and boys will come from all parts of the Richmond River. Young women engaged in banks, etc., often find it difficult to obtain suitable quarters. It is anticipated that the new hostel will accommodate 40 boarders, 20 from the High School and a similar number of teachers and girls in business. Mr. Florence Chubb, recently sub-matron at the Newcastle Girls' Grammar School, is in charge. It is anticipated that the hostel will pay for itself. Any friends of such work can assist it by subscribing

PALING'S,
338 George St.,
Sydney.

Miss DOROTHY J. CUTHBERT(L.C.M. Medalist)
A.L.C.M., L.L.C.M., T.D.L.C.M.

Pianoforte, Theory, Harmony.

32 PERGOVAL ROAD, STANMORE

OLIVER S. FROSTOrganist and Choirmaster
St. John's, Camden

PUPILS PREPARED FOR ALL EXAMS.

Conductor, Camden District Band, St. John's Hall,
Camden.**Penrith**

Visitors please note—

PURDIE, M.P.S.

(Of Brit. & N.S.W.)

Dispensing and Family Chemist
and Expert Optician
Tel. 74.**MELVILLE'S CHAMBERS**

187 Church Street, Parramatta.

**W. MILLER (late A.I.F.)
MERCER.**

A Choice Selection in various lines.

Camden White Rose Tea Rooms

FORESTERS' HALL, CAMDEN.

—Mrs. A. POTTS, Proprietress.—
Ham and Small Goods fresh daily. Home made Meat Pies
a specialty. Ham, Cooked Meat, Fresh and Fried Fish, etc.
Phone 39 Camden. **Socials Catered for.****GREEN COUPONS**THE GREEN COUPON COMPANY draws
attention to a few lines in addition to
their fine Stock of Household Requi-
sitions:—

6 pce. Toilet Sets	Oak Tables
21 & 40 p. Tea Sets	Oak Palm Stands
26 pce. Dinner Sets	Oak Hall Stands
7 pce. Salad Sets	Sea Grass Chairs
7 & 10 p. Trinket Sets	Sea Grass Rockers

Showrooms: 697 GEORGE STREET
HAYMARKET.**NOWRA.**

Nurse Southell (G.O.S. Diploma).

MEDICAL, SURGICAL and OBSTETRIC

AUBURN PRIVATE HOSPITAL

The Rooms are Bright and Airy. Every Comfort Assured

NURSE G. TAPLIN (Certificated)

PATIENTS VISITED.

OBSTETRIC CASES RECEIVED.

A comfortable, homely home, the climate being delightful.

"Welbourne" Private Hospital, Oxley Street, CAMDEN.

Phone 45

THE DUPAIN INSTITUTE OF PHYSICAL EDUCATION

FOUNDED 1900

100 Medical Men have sent us cases because of the scientific and thorough methods we adopt. You
too can have every confidence in us. We cordially invite you and your friends to inspect our new premises at Daking House,
where we have the finest School of Physical Culture in the Commonwealth. We can assure you it will be a real pleasure
both for you and ourselves. **Principals: GEORGE Z. DUPAIN, C. MAX. COTTON, B.Sc.**

DAKING HOUSE, Opp. Sydney Station.

Telephone City 33

MISS A. M. YOUNGER

MEDICAL AND SURGICAL

St. Ives Private Hospital, 95a Ridge Street, North Sydney
Telephone North 428**Lindisfarne Private Hospital**

Nurse L. M. Beard

RAILWAY PARADE (First Street on Left Leaving Station), BURWOOD
Special Accommodation. Obstetric Cases Received. Outdoor Cases Attended.
The Rooms are Spacious, Fitted with Modern Conveniences. Telephone U 4091.**NURSE SPINNEY**

(Late St. Thomas' Hospital, Westminster, London)

TRAINED NURSE. CERTIFIED MIDWIFE.

Obstetric Cases. Visits and Receives Patients. Telephone Waverley 444.

"Lincoln," Old South Head Road, Bondi

BULL.**NURSE M. E. JARRETT, A.T.N.A.**

Private Hospital, High St., Woonona

OBSTETRIC. Healthy Position.

Phone Hunter's Hill 224.

B. C. MARTYN

ARCHITECT

Real Estate Agent and Valuator

North Road, Gladesville.

AGENT FOR

Government Savings Bank of N.S.W.
Mercantile Mutual Fire Insurance Co.
London & Lancashire Fire Insurance Co.
Kilners Ltd., Removalists.**W. HOBBS,**

Tailor

EASTWOOD (Opp. Station)

A Choice Selection of Summer Goods.

Your patronage duly appreciated.

Telephone 60

RYDE BAKERY,

Parkes Street, Ryde

C. DYER,

Best White, Wholemeal & Fancy Bread Maker

The Home Mission Society(The Extension of Christ's Kingdom in our
own Home Land)

President—The Most Rev. the Lord Archbishop of Sydney

WANTED—MEN AND MEANS.

ESTIMATE 1918.

12 Men to train and equip	£1200
Grants to give a living wage	3000
Mission Zone Area, Deaconesses, Lay Workers	1250
Work amongst our Soldiers	550
	£8000

Donations gratefully acknowledged by
CANON CHARLTON, Gen. Sec.,
Diocesan Church House, George St., Sydney.**WINDSOR****Nurse R. M. Newbery**

George Street

OBSTETRIC CASES RECEIVED.

Healthy Climate. Every Comfort assured.

KIAMA.**"Melrose" Private Boarding Establishment**

MISS SWINDELLS.

Highly Recommended. Telephone 24.
Delightful Situation. Close to Baths and Beaches.
Visitors are requested to bring their own towels
for sea-bathing.

Telephone—Randwick 70.

Strathalbyn Private Hospital

BELMORE ROAD, RANDWICK.

Nurse A. P. H. Walker.

OBSTETRIC

"The Wattles" Private Hospital

North Terrace, Bankstown

(On the Main Road, close to Railway Station).

NURSE THOMSON, Matron

OBSTETRIC CASES ONLY.

Tel. U 7236

Telephone Y 2633

NURSE CLARK

A.T.N.A.

Obstetric. Patients Visited and Received

"Mena" Private Hospital.

Bardwell Road, Mosman.

Tel. U 2092.

NURSE KIDSON, A.T.N.A.

Obstetric Cases. Outdoor Patients Attended.

"ANTRIM" PRIVATE HOSPITAL

Robertson Street, CANTERBURY

NURSE FROST, A.T.N.A.

"Lyndhurst Private Hospital,"

Railway Street, Rockdale.

Obstetric. Patients receive highest medical
attention.**Nurse K. N. Large, A.T.N.A.****"EMOH RUO" PRIVATE HOSPITAL**

Gordon Road, Roseville

OBSTETRIC CASES.

Telephone J. 2640

NURSE DORING,

A.T.N.A.

Obstetric Patients visited only.

"Normanby" is a superior residential home for families
and gentlemen. Terms reasonable."Normanby," Belmore Road, Cooberge.
Phone Randwick 660.**Wollongong**

Visitors please note—

J. H. HARRIS,

Chemist and Optician,

CROWN STREET

WHEN VISITING MANLY

Try G. B. GOSBELL'S CAFE

1 CORSO

For an Excellent and Dainty Luncheon

We are noted for our Afternoon Teas.
Cleanliness is studied in every detail. One trial solicited.**Mrs. L. L. HOLMES,**

Penshurst Street, Chatswood, N.S.W.

DRESSER, ETC.

An Assortment of Ladies' Fancy Goods.

Light Refreshments Served

Tram Stops at Door

LIVERPOOL BOOT EMPORIUM

MACQUARIE STREET.

MRS. J. MUNRO.

REPAIRS A SPECIALITY.

Advantages in Good Exclusive Footwear.
Your custom duly appreciated.to the cost of equipping, which will reach
£400. Monetary gifts can be sent to the
Rev. A. R. Ebbs, the Vicarage, Lismore.
The establishment of the hostel is part of
the educational programme of the diocese.**VICTORIA.****MELBOURNE.****Geelong C.M.S. Women's Union.**At the last meeting of the year, held on
Thursday, Mrs. Quinton presiding, the treas-
urer reported that £23 10s. was available
from the envelopes received each quarter
from the members. It was allotted as fol-
lows:—Our own missionary, Miss Crossley,
£10 10s., blind child at Footscray £4 4s.,
Roper River steam launch £6 6s., W.M.
Council £2 10s. The full balance sheet
will appear shortly and will show that vari-
ous sums for patriotic and other C.M.S.
funds have been contributed during the year
amounting to £282. This includes a war
bond for £20 for a missionary student at
Ridley College, which we hope to consider-
ably augment next year, so that we may have
our own representative preparing for the
mission field. Thankfulness was expressed
for the love and devotion of the members
during the year, and with happy Xmas greet-
ings for all, the president closed with prayer
and the benediction.**St. Mark's, Leopold.**Steps have been taken to build a sanc-
tuary and vestry to the little stone church
erected some 60 years ago. About £450 is
required, and for the balance that still re-
mains it is proposed to issue £10 debentures
which we hope will be taken up by the
friends, so that there may be no delay in
beginning the work; we commend it as a
good and safe investment.Miss Quinton was the recipient of a hand-
somer framed enlarged group of the Red
Cross workers at their closing meeting of
the year. She has been secretary from 1914,
and was obliged to relinquish the duties.**GIPPSLAND.****Ordination.**On Sunday, December 15, the Bishop of
Gippsland held an Ordination Service in the
Church of St. John the Evangelist, Maffra.
The Rev. F. E. C. Crotty, B.D., examining
chaplain, preached the sermon. The Ven.
Archdeacon Pelletier presented the candi-
dates. There were six ordinands—four ad-
mitted to the diaconate, Messrs. A. E.
Chamberlain, B. C. Gadsden, I. W. M.
Wright, and A. J. Fisher, who was Gospeiler;
two admitted to the priesthood, Revs. L. Saw-
tell and A. G. Powell. The ordination was
preceded by the Rev. F. E. C. Crotty. The
rule of silence was observed. In the evening
the Bishop preached in St. John's Church,
and in his opening remarks stated that the
holding of the ordination service away from
the Cathedral was an experiment, which he
considered had been an unqualified success.
The Bishop stated that he purposed holding
one ordination each year away from the
Cathedral in one of the parishes. Hundreds
of our church-people had never seen an or-
dination. Taking the service to them pro-
vided that opportunity. Further, it gave the
church members an enlarged vision of the
work of the diocese in finding and train-
ing men for the sacred ministry of the
Church.**WANGARATTA.****Ordination.**The following were ordained by the
Bishop of Wangaratta in his Cathedral on
the fourth Sunday in Advent—Deacons,
Ernest Brammall, Robert Charles Hamilton
Crispin; priests, Rev. Stanley Henry Bur-
ridge, Rev. Alexander Frederick Falconer,
Th.L. Gospeiler, Rev. E. Brammall, preach-
er, Rev. S. O. Seward.**SOUTH AUSTRALIA.****ADELAIDE.****Re-union.**Christians of every name and every land
have been asked to observe the week of
January 18 to 25 as a week of prayer for
Christian Unity. On January 22 and 23 a
conference of representatives of Christian
Churches in South Australia will be held in
the Y.M.C.A. Hall. An invitation was sent
out in the joint names of the Bishop of Ade-
laide and the Bishop of Willochra, and ac-
ceptances have been received from the fol-
lowing:—the Methodists, the Presbyterians,
the Baptists, the Congregationalists, and
the Church of Christ. The number of dele-
gates from each denomination attending the
conference are to be based on the 1911 cen-sus. Our own representatives are: The
Bishops of Adelaide and Willochra, the Dean
of Adelaide, the Archdeacons of Adelaide and
Mount Gambier, Canon Jose, Rev. H. R.
Cavalier, Rev. S. J. Houson, Rev. J. S.
Moyes, and Rev. H. F. Severn. The two
reports of the conferences between the com-
mittees appointed by the Archbishops of
Canterbury and York and the Commission of
the Free Churches in connection with the
World Conference on Faith and Order will
form the basis of discussion. The Bishop
of Adelaide has invited the members of the
Conference to lunch at Bishop's Court on
the first day.**C.M.S. Summer School.**

(From our own Correspondent.)

The C.M.S. Summer School opening took
place at Brighton on St. Andrew's Day.
The Bishop of Adelaide preached the ser-
mon in St. Jude's Church, which opened
the School. There was a good congregation.
Afterwards in St. Jude's Parish Hall, the
Bishop of Adelaide and the Rev. C. T. Whit-
field, rector of the parish, welcomed the
Bishop of Gippsland (chairman of the
School), the Rev. S. Deuchar, of Victoria,
and the members of the Summer School.
Bishop Cranwick then gave his opening ad-
dress on India, which was fully reported in
the daily press.On Sunday evening, December 1, the
Bishop of Gippsland preached in Brighton
Parish Church to a large congregation. His
words left an impression, judging by com-
ments not soon to be forgotten.On Monday, December 2, the real work of
the School commenced, and a very happy and
valuable time was spent until Thursday, the
5th, when the School came to a close. Holy
Communion was the first order of the day
at 7.30 a.m., and after breakfast the study
circle on the "Goal of India" engaged our
attention. A missionary from India was a
valuable asset and many points were thus
made clear.The Bible readings given by the Rev. J. S.
Moyes, M.A., were most inspiring, and it
was really good to be there. The readings
were based on St. John, chapters 14, 15 and
16. Interest, mainly for missionary
work, occupied three-quarters of an hour
each morning.The Rev. S. Deuchar, B.A., spoke in the
evening on "The Science of Religion," and
the hopefulness of the heathen position was
food for much thought. Christ our Hope
was a great contrast to the dark future por-
trayed.Miss Booth, from China, and Miss Parsons,
from India, were responsible for the mis-
sionary addresses, and their talks were vivid
and appealing.The closing meditations by the chairman
on the "Christian's Source of Power" sent
us home each evening with a sense of God's
Presence and Power, and the need of a com-
plete surrender to God.We had altogether a truly blessed time,
and the fragrance of the School will remain
with us for many days to come. Many re-
ceived definite blessing.On Wednesday afternoon a special meeting
was held for the parishioners of Brighton,
and a most helpful time was the result. Our
General Secretary and Miss Erwood (Palestine)
were the speakers. It was one of the
best meetings of the School.On Friday evening, December 6, a thanks-
giving service was held at Holy Trinity,
when the Rev. F. Webb was the preacher.The Bishop of Gippsland was the guest of
the Bishop of Adelaide for the week-end after
the School closed, and preached at Christ
Church North in the morning and at the
Cathedral in the evening of Sunday, Decem-
ber 8.On the following Monday evening the Bish-
op was the principal speaker at a missionary
meeting at the Adelaide Town Hall, arranged
by the Adelaide Diocesan Missionary Asso-
ciation.**WEST AUSTRALIA.****PERTH.****Retribution.**"Nothing can ever be done by Germany
to compensate for the cruelties and wanton
damage and the awful losses of the war,
but they should be made, as far as possible,
to repair and pay for the damage, and any-
one proved guilty of unnecessary cruelty,
like the sinking of hospital and passenger
ships, the bombing of hospitals, and the
crucifixion to prisoners, should be punished
like any other criminal.""Above all things, we must 'keep our
heads cool,' and show that we understand
playing the game, in victory, as we have
during more than four years of war."—The
Archbishop's Letter.**The Church and Labour.**There was a large attendance at the
Memorial Hall, Perth, on the night of Mon-
day, November 25, when, under the aus-pices of the Social Questions Committee,
Mr. W. D. Johnson, Mr. J. Curtin, and
others spoke of labour ideals in relation to
the Church. The speakers were introduced
by His Grace the Archbishop, who said that
he had come here to learn, and Mr. John-
son then outlined the labour system of rep-
resentation in politics, contrasting it with
that of the other party, Liberal or Cap-
italist, explaining how the individual, by
means of trade union, central congress,
selection ballot, election and caucus, had
an opportunity of taking a part in the
framing of the party's policy which was not
given to the individual in the other party.
He pointed out that if the party was wrong
the people were wrong, but rather assumed
that the voice of democracy must be right.
He deplored that the Church was not so
friendly to the Labour Party now that it had
grown big and powerful as it used to be
when the party was weak and small, and
thought that the estrangement was due to
the Church's connection with vested inter-
ests. But evidently the uplift of humanity
was the aim of both Labour and Church
and it ought to be possible to find a basis
of union and common action, and yet there
was much need of reform in the Church be-
fore it could win the sympathy of Labour,
and even in Perth itself he could take the
leaders of the Church to places where sweat-
ing was practised and labour conditions
were not consistent with the demands of
humanity and Christianity.**BUNBURY.****The United Thanksgivings and Reunion.**"I have been very much pleased to hear
how the people came to Church everywhere,
to thank God for the Peace. It is delig-
hful to hear of the crowded churches. On
this occasion God was not forgotten, and
happily our own religious divisions largely
were. The fact that on a great occasion we
can all worship together raises stronger
than ever the desire for the unity amongst
Christians. There is, all over the world,
an increasing recognition that Christians
must be visibly one if the world is to be
brought to Christ, but also an increasing per-
plexity as to how it is to be brought about.
It is only God, the Holy Spirit, who can
teach us the way."**A Week of Prayer for Unity.**"The Church, in the United States, has
asked us and all other Christians to observe
January 18-25, 1919, as an octave of prayer
for unity. I should be glad if the clergy
would lay this before their people, and ask
them to observe it."—Bishop's Letter.**NEW ZEALAND.****WAIAPU.****Influenza.**The Church has suffered sadly from the
epidemic. We have no news from several
parishes and hope this is not due to the
vicars being ill. The Rev. A. F. Hall, of
Havelock, is, we hear, seriously ill; the Rev.
J. B. Brocklehurst has not yet recovered
from a serious operation; the Rev. H. Blath-
way, after much strenuous work among
the sick in Hastings, is now himself a vic-
tim; the Rev. F. B. Redgrave, of Port
Aburiri, has had a serious attack and has
not yet regained his strength; the Rev.
Canon Chatterton, the Revs. H. Packe, W.
T. Drake, and D. Malcolm and several Te
Roa students have been ill. We are glad
to hear that Hukarere School has so far,
by careful precautions, been kept free. Several
other clergy have had influenza and are
again on duty. His Lordship the Bishop,
the Very Rev. the Dean, the Revs. J. Hobbs
and W. J. Simkin and the Rev. Canon Cul-
wick are working with all their strength fill-
ing the gaps and ministering to the sick.
We regret exceedingly to hear of the deaths
of prominent churchmen and bereavements
in church families.The epidemic has brought opportunities
for service, self-sacrifice and devotion at
which both clergy and laity have grasped
and has, we hope, brought multitudes to a
more real perception of the transitoriness
of the world and the uncertainty of human
life. If, with all the misery that it has
brought, the epidemic rouses us to a deeper
realisation of our dependence upon God for
our daily health and strength, it will have
accomplished at least one good result.—
Church Gazette.**SHORTHAND
IN 30 DAYS**Based on syllabus, no shading, no postscript, admin-
istrative adapted to home study. Accepted by Comman-
wealth and State Exams. Descriptive matter from
Laird-Bord Shortland Schools, Daking House, Sydney
Branches at Lismore, Lithgow, Casino and Newcastle.

January 3, 1919.

threes of conversion might be short-lived, its fruits were life-long, and the love for spiritual communion with God seemed to grow deeper as the years went by. Of Charles Simeon, in his old age, it is recorded: "He rose every morning, though it was the winter season, at four o'clock, and devoted the first four hours of the day to private prayer, and the devotional study of the Scriptures." (Carus, "Life of Simeon," p. 58.) Was not such a man pre-eminently "a man of the spirit"?

Moreover, the spirituality of the Evangelicals did not lead them merely to a self-centred pietism, but to energetic action and concentrated effort. The strenuous life of Wesley is too well known to need citation here; and of Whitefield, the unstable, ill-tempered son of a Gloucester innkeeper, an impartial critic has said, "From the days of the apostles to our own, history records the career of no man who, with a less alloy of motives terminating in self, or of passions breaking loose from the control of reason, concentrated all the faculties of his soul for the accomplishment of one great design."

Less dramatic, perhaps, but not less noteworthy, was the sustained sense of responsibility which was "the fruit of the Spirit" in the case of the wealthy Evangelical laymen of Clapham. These men administered their large incomes as "the Lord's stewards," and dared to throw the whole weight of their influence into the support of many an unpopular cause—whether the abolition of slavery, the promotion of foreign missions or Catholic emancipation.

If ever "spirituality" has been practical in its efforts, it was so in the case of the early Evangelicals. In the words of I. R. Green, "they stirred the very heart of England," and they created in it "a new moral enthusiasm which, rigid and pedantic as it often seemed, was yet healthy in its social tone," leading on to "the steady attempt, which has never ceased from that day to this, to remedy the social degradation of the profligate and the poor."

The Evangelical Movement is commonly supposed to have been lacking in culture, humour, and breadth of outlook. There is a measure of truth in this, for the Movement was (in the true sense of the word) prophetic in spirit; and the prophet is generally marked by a certain ruggedness and intensity. The "Evangelical Fathers" were men of a single purpose, and cared little for things that seemed to be irrelevant to this; but if they were narrow, it was with the narrowness of an Amos or a Jeremiah, not with the narrowness of the Pharisee or the ecclesiastic.

In many respects the early Evangelicals showed a width of outlook which their degenerate successors would have viewed with grave misgivings. In 1829, the members of the "Clapham Sect"—Wilberforce, Thornton, Buxton, etc.—dared to incur Protestant indignation by voting in favour of Catholic Emancipation. And Charles Simeon was truly expressing the spirit of early Evangelicalism when he directed that every trustee appointed to administer the "Simeon Trust" should be "a man who, with his piety, combines a solid judgment and a perfectly independent mind." The phrase does not savour of narrowness or bigotry.

Nor was a movement devoid of culture which recognised as "its champion and leader" William Wilberforce, a man who moved in the highest society, and "touched life at many points"; while that most Evangelical of ladies, Hannah More, found time in the midst of her godly labours to write what Mr. G. W. E. Russell has called "a really witty satire on the foibles of irreligious society."

Undoubtedly the Evangelical Movement was intensely serious; but it was neither petty nor dull. Many of its ideas which seem to us to be antiquated or narrow were not peculiar to the Evangelicals alone. The verbal inspiration of Scripture, for instance, was a tenet held quite as strongly by Pusey as by Simeon; and the blind horror of Romanism was nowhere more bigoted than among the latitudinarian Low Churchmen, who were the Evangelicals' most bitter enemies and persecutors.

The more we admire the spirit and power of the early Evangelicals, the more we shall deplore the decadence of the Evangelical Party in the latter half of the nineteenth century. "Corruptio optini pessima"; and few ecclesiastical types are more contemptible than the mid-Victorian "Evangelical" as caricatured with relentless verisimilitude in the pages of Anthony Trollope. Rarely, too, has even the "religious" press descended to lower depths of petty spite and intolerance than in the pages of "Evangelical" journals.

But such perversions should not blind us to the beauty and power of Evangelicalism at its best. It has not only been the source from which the later movements have drawn much of their own spiritual power, so that without it Liberalism and Anglo-Catholicism would have been in danger of spiritual barrenness; but there is a completeness in the Evangelical message which is not affected

by subsequent developments of thought and worship. It is a superficial estimate which regards the Evangelical Movement merely as a stepping-stone to higher things, or a good foundation upon which to build the Catholic Faith in its fullness. Rather, the Movement is a supreme example of the revival and development of one of the essential elements of religion, namely, the spiritual life.

We may trace a rough parallel to this in the case of the Fourth Gospel. In it we find a presentation of our Lord's life and teaching which seems almost to leave out of account the historical and doctrinal aspects set forth in the Synoptists or the Epistles. Yet, as "the spiritual Gospel," it has a completeness of its own, and a value unsurpassed by any other book of the New Testament.

So also, the Evangelical Movement is not adequately appraised if it is regarded simply as an elementary introduction to a fuller knowledge of the truth. It, too, is not without a "wholeness" of its own; and if the spirit of a religion is more vital than the forms of its doctrine or worship, then surely a movement which is (as we have seen) pre-eminently spiritual may take us nearer than any other to the heart of Christianity.

To-day there are in the English Church many who, though in phraseology and ritual they may seem to be far removed from the Evangelical Fathers, yet look back to them with filial veneration. For in the history of the Church there have been few indeed whose lives were nearer to Christ's ideal, or whose name and tradition is more worthy to be kept in honoured remembrance. —(From the Challenge.)

THE CHRISTIAN YEAR.

Advent tells us Christ is near;
Christmas tells us Christ is here;
In Epiphany we trace
All the brightness of His grace.

Those three Sundays before Lent
Will prepare us to repent
That in Lent we may begin
Earnestly to mourn for sin.

Holy Week and Easter then
Tell Who died and rose again,
Oh! that happy Easter Day,
"Christ is risen again!" we say.

Yes, and Christ ascended too,
"To prepare a place for you";
So we give Him special praise
After those great forty days!

Then He sent the Holy Ghost
On the day of Pentecost,
With us ever to abide;
Well we may keep Whitsuntide!

Last of all we humbly sing,
Glory to our God and King,
Glory to the One in Three,
On the Feast of Trinity! Amen.

(Anon.)

The Gosford School for Girls



NORTHERN FACADE AND PART OF GROUNDS

CRANBROOK SCHOOL, EDGECLIFFE
BOARDING & DAY SCHOOL FOR BOYS

HEADMASTER, REV. F. T. PERKINS, M.A.

Cranbrook, formerly the State Government House, beautifully situated on Bellevue Hill, and at a little distance from the shores of Sydney Harbour, has been established as a Church of England School for Boys and will be conducted on the lines of the great English Public Schools. The School offers a sound religious education and a preparation for the University and other examinations in Classics, Commercial and Scientific subjects. Boys have the advantage of a well-equipped Science Laboratory. Cricket, football, tennis, swimming, and boating are provided. Admission to Junior School at nine years of age and upwards. Further particulars from the Headmaster or the Secretary at the School.

Blue Mountain Grammar School, Springwood.

Day and Boarding School for Boys of all ages.

Preparation for all Examinations. Education under healthiest conditions.
Illustrated Prospectus on application.

Telephone Springwood 3.

F. K. DEANE, Principal.

"BELVIEW" PRIVATE HOSPITAL
GEORGE STREET, PARRAMATTA
NURSE E. KEMP, A.T.N.A.

OBSTETRIC CASES ONLY. PATIENTS VISITED. ALL PATIENTS RECEIVE EVERY
PERSONAL COMFORT AND CAREFUL NURSING. Telephone U 6316

THE HOUSE OF
STEWART DAWSON

Is the recognised Head Quarters
in the Commonwealth for Communion and Church Plate, etc.



C2840—Solid Silver Pocket Communion
Set in Case. Price £2/10/0.
Write for our latest Catalogue.

Stewart Dawson's

STRAND CORNER

412 GEORGE STREET, SYDNEY.



Measuring the Eye with the Ophthalmometer

The Barraclough

METHOD OF TESTING SIGHT
LEAVES NOTHING TO CHANCE.

Thoroughness, Accuracy and Reliability
characterises every process and ensures
SAFETY. One cannot be too careful of
the eyes.

Our prices range from 17/6, and include
Expert Diagnosis.

H. A. BARRACLOUGH LIMITED

VICE-REGAL OPTICIANS

385 GEORGE STREET, Opposite Strand
SYDNEY

And at Newcastle & Melbourne.

MRS. M. E. MACCABE, Principals.
MISS A. MACCABE

The School will Prepare Girls for—

1. COURSES AT THE UNIVERSITY.
2. COURSES AT THE CONSERVATORIUM OF MUSIC.—Professors at the Conservatorium of Music, Sydney, supervise the Music and Education of the School.
3. COURSES AT BUSINESS COLLEGES.

French is spoken at two meals every school day.
Vegetables and fruit are grown. Poultry and cows
are kept to supply the school.

Prospectus on application.
Sydney personal references.

The School is run on the lines of a Swiss
pensional, and offers advantages of city,
country and seaside. Pupils prepared for
intermediate and Leaving certificates.

January 3, 1919.



Phones U 2816
" 2817

"Where Quality Counts."

Hodgson's Limited

UNIVERSAL PROVIDERS,
SUMMER HILL.

Drapery, Crockery, Ironmongery, Grocery,
Boots and Shoes and General Furnishings.

DO YOU KNOW
WE ARE GIVING MONEY AWAY?

COLLECT OUR DISCOUNT CHECKS
GIVEN FOR ALL CASH PURCHASES

Exchanged for Free Gifts
at any of our Counters

HODGSON'S Ltd.

LACKEY STREET, SUMMER HILL

"Where Quality Counts."

SULPHOLINE

THE FAMOUS LOTION.

Quickly removes Skin Eruptions, ensuring
a Clear Complexion.

The slightest Rash, faintest spot, irritable
Pimples, disfiguring blotches, obstinate Eczema
disappear by applying Sulpholine,
which renders the skin spotless, soft, clear,
supple, comfortable.

Bottles 1/3 and 3/4.
For 42 years

SULPHOLINE

HAS BEEN THE REMEDY FOR

Eruptions, Redness, Roughness, Eczema,
Acne, Spots, Pimples, Blotches, Rashes,
Scurf, Psoriasis, Rosacea.

Sulpholine is prepared by the great Skin
Specialists—

J. PEPPER & CO. Ltd.,

Bedford Laboratories, London, S.E., Eng.,
and can be obtained from all Chemists and
Stores.

Quickly Removes the Effect of Sunstroke

E. BROWN

Practical Bootmaker & Repairer
Penshurst Street, Willoughby, N.S.W.

(Near Victoria Avenue)

Repairs neatly done. Charges moderate.
Hand-sewn Work a Speciality.
High-class Boots and Shoes always in Stock.

TRY

M. G. PATTISON

VICTORIA AVENUE, CHATSWOOD

FOR

GROCERY, IRONMONGERY, CROCKERY
TEA and PROVISIONS

TEAS a Speciality—1/4 1/6 & 1/9 lb.

Orders collected and delivered daily.

Tel. J 1278 Chatswood.

Phone Y 4212

E. BAMFORD,

Florist (late of Jean & Co.)

The latest designs in Wedding Bouquets,
Wreaths and Crosses a Speciality.

Masonic Buildings, Spit Junction, Mosman

Morning Cases Attended.

Phone U 1880

NURSE E. TAYLOR, A.T.N.A.,

General and Obstetric.

Grafton Lodge Private Hospital,
1 Dickson Street, Haberfield, N.S.W.

Telephone Randwick 1379

ST. HELLIER'S PRIVATE HOSPITAL

ALISON ROAD, RANDWICK.

MISS CHURCHWOOD, A.T.N.A.

NURSE G. M. CAMPBELL, A.T.N.A.

CARRINGBAH PRIVATE HOSPITAL,

BROUGHTON ST., CAMDEN

OBSTETRIC CASES, MEDICAL OR SURGICAL. Leading Doctors in attendance.

Nurses Quayle & Marsden, A.T.N.A.

BRAIDWOOD PRIVATE HOSPITAL

Corner Livingstone and Addison Roads

OBSTETRIC CASES

Petersham

Tel. Petersham 456

GLENGARRY HOSPITAL

MEDICAL, SURGICAL AND OBSTETRIC

OFF BRADLEY'S HEAD ROAD, MOSMAN

Telephone Y 1163.

St. Lawrence Private Hospital

Rose Street, Chatswood

Telephone Chatswood 706

THE MISSES MACKAY

On the heights of Chatswood, standing within its own grounds with orchard; within a few minutes
tram or train. Fitted out with all modern appliances. Medical, Surgical and Obstetric Cases received.

Phone J 2914.

NURSE CHARLES, A.T.N.A.

Certificated, South Sydney Women's Hospital.

"Corona," Neridah Street, Chatswood.

HOLYROOD PRIVATE HOSPITAL

32 LIVINGSTONE ROAD, PETERSHAM

Telephone Petersham 1409.

MEDICAL, SURGICAL AND OBSTETRIC

(Take Addison Road tram)

NURSE M. HILL, Matron

MILK THAT IS USED IN THE HOSPITALS MUST BE GOOD.

"FRESH FOOD" MILK is supplied to all the leading Hospitals and Government Institutions.

Is the purest and most wholesome Milk obtainable. —Our carts deliver twice daily in all Suburbs

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

25 HARBOUR STREET, SYDNEY.

CHARLES KINSELA

Funeral Director and Embalmer,

EMPLOY BY FAR THE LARGEST SKILLED STAFF, AND HAS THE MOST COMPLETE PLANT IN
THE COMMONWEALTH.

Head Office and Private Chapel—143 Oxford Street, Sydney.

Branches all Suburbs.

Telephone 694 and 695 Paddington.
(Day or Night.)

Phone Petersham 209.

WILLIAM H. OSGOOD

Licensed Plumber, Casfitter & Drainer

Estimates for all kinds of House Repairs.

364 Marrickville Road, Marrickville

Tel. J 1758

J. H. HORNE,

Furniture Dealer, Commission Agent,
General Dealer

Victoria Avenue, Chatswood, and District.

Diocesan Book Society

Near St. Paul's Cathedral, Melbourne.
Best house for all descriptions of Church and
Sunday School requisites. Books for
Private and Devotional Reading.
Write direct and save time.

**C. N. CROSS,
GROCER—CAMDEN**

Large up-to-date stock of all kinds of Groceries.
Cheapest brands of Bristle, Currants, Raisins,
Sultanas, etc.
Orders carefully packed and punctually attended to.
Phone—8 Sanden. A TRIAL ORDER SOLICITED.

J. WILSON

High-class Pastrycook and Caterer
Head Office, Shop and Bakery:
72 Military Road, Mosman
Branch Shop, SPIT JUNCTION
Wedding and Birthday Cakes on shortest notice.
Afternoon Teas and Refreshments.

GEO. J. PETTIT

GENERAL GROCER, Etc.
Gr. Victoria Avenue & Penhurst Street
Cherrywood
Has opened a **MEAT, BEEF & SMALL GOODS SHOP**
where **Hot Pies and Cold Lunches, Cakes or Biscuits**
can be obtained. Cold Meats at all hours.

Tel. L 1453

C. S. ROSS
(Successor to M. H. Scott)

Ladies' and Gents' High-class TAILOR
182 King Street, Newtown.

A. R. MEYNINK

Family Grocer and Provision Merchant
THE MALL, LEURA
Telephone 81 Katoomba.
Families waited on for orders. Goods delivered daily.
Well-assorted stock of Ironmongery, Crockery and Glassware.
BURBULL'S TEA, COFFEE AND COCOA.

E. WEBBER & CO.

Drapers and Complete House Furnishers
—AUBURN—

For Christmas Toyland
BRING THE YOUNGSTERS**C. BURCHER**

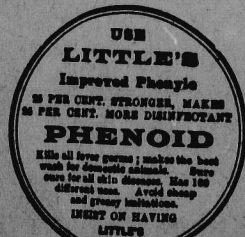
High-class Booter and Repairer
Forest Road, Hurstville

CHAS. C. MIHELL

BOOKSELLER

Removed to 313 Pitt Street, Sydney
Four doors from Y.M.C.A.

Religious Literature, Sunday School Requisites,
Prize Books, Prayer Books and Hymn Books for all
Churches and Schools, Bibles (all sizes and prices),
High-class Fiction.

**DON'T LOOK OLD!**

But restore your gray and faded hairs to their
natural color with

**LOCKYER'S SULPHUR
HAIR RESTORER**

SOLD EVERYWHERE
Lockyer's gives health to the Hair and restores the
natural colour. It cleanses the scalp, and
makes the most perfect Hair Dressing.

This world-famous Hair Restorer is prepared by the great Hair
Specialist, J. Lockyer & Co. Ltd., London. It has been used for
many years and is the most effective and safe of all Hair
Restorers. It is sold in all parts of the world.

ANTHONY HORDERNS'
For Household Linens

ANTHONY HORDERNS' offer customers
a selection of the world's commodities
more than twice that available at any other
store. When it comes to Manchester
goods, we give value that it is impossible
to duplicate.

The shortage of raw materials, scarcity
of skilled labor and higher costs of
production have raised prices very con-
siderably.

Many months ago, our London house
contracted for supplies of Cotton and
Linen before recent heavy advances in
cost became operative. The goods are
here. We are selling them at prices much
below the cost of duplicating them. Send
us an order: comparison will prove that
the value is the best in the land.

Anthony Hordern and Sons, Limited
ONLY UNIVERSAL PROVIDERS. BRICKFIELD HILL, SYDNEY
NEW PALACE EMPORIUM.

T. GAUNT & CO.

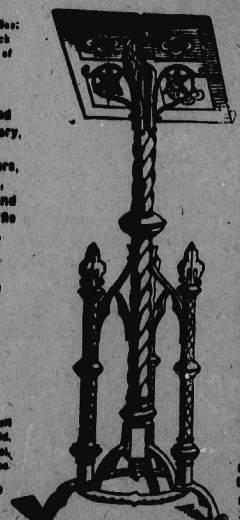
Largest and Best
Selected Stock
in Australia of

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

INSPECTION
ORDINALLY
INVITED.

Specialists to Sell
all kinds of Gold,
Rolled Gold, Silver,
and Metal Frames.

EYEGLASS TESTED
GRATIS.



Manufacturers of
all kinds of
Church plate
Lecterns,
Bishops'
Crozier,
Cassidy Crosses
Baptismal Fonts
Communion
Services.

**Repairs
Department.**

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

T. GAUNT & Co. WATCHMAKERS,
JEWELLERS & OPTICIANS,
287-289 BOURKE STREET, MELBOURNE.

The Church Record

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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

VOL. VI., No 2

JANUARY 17, 1919.

Price 2d. (5s. per Year)
(Post Free)**Current Topics.**

One of the most hopeful signs of the
present-day discussion of the Church's
function and its seeming failure to
discharge it aright is the trend of suggestion to-
wards the return to the primitive
ideals of the whole of
the Christian ministry. In the Bishop
of Oxford's article printed in our
Christmas issue, the emphasis was laid
on the ministry of the Word, not only
for the ordinary pastors but also for
the chief pastors. The same high note
was struck by the Rev. C. C. Bardsley
in his sermon last November at the
consecration of a missionary bishop.
He said:—

"It is a solemn and weighty charge that
is given to a Bishop in this Church just
when she is attaining to maturity, but when
she is still so impressionable, when the first
foundations have been laid, but so much has
yet to be built. Much must depend upon his
leadership. He is the guardian of truth.
He must decide who are worthy to be her
clergy, and he must inspire them with high
ideals. The marks of the Good Shepherd
must be upon him, that he may be an ex-
ample to them as pastors of the flock. His
is the cure of souls through a great region.
The constraint of a great compassion for the
multitude must move him; in his heart there
must burn the flame of evangelistic zeal
which shall kindle others. He must exercise
discipline, but how true and understanding
must be his sympathy, how great his gentle-
ness and patience, that he break not the
bruised reed nor quench the smoking flax.
His courage, steadfastness, peace, must be
known to be born of faith and prayer. His
must be the vision of a Church ever growing
in holiness and in her power to serve, a
Church filled with the presence of God, in-
struct with thoughts of God, radiant with the
life of God, making known the love of God,
bringing a great nation to the feet of God."

Quite obviously this high ideal befits
the home as well as the missionary
episcopate. And the Church of God,
in this day of opportunity and responsi-
bility, is looking to the chief leaders to
respond for the Church to the great call
of her divine Head to go out and com-
pel men to come in; not of course with
the compulsion of physical force, but
by the constraining power of a consum-
ing and compelling love for the souls
for whom the Great Shepherd laid down
His life.

The Leader must lead, but the rank
and file must follow their leading.

Vicarious sacrifice may be
The Army possible, and indeed is one
of Christ. of the greatest and gravest
facts of life; but vicarious ser-
vice is quite another thing and ought
not to be thought of in the Christian
Body. Every true soldier on service
will do his own share of work and not
shirk it. And so in the Army of Christ,
every Christian is a soldier on service,
and is a defaulter and a shirker if he
seeks to leave to others his share of
service. In the old land new ventures
of evangelism are in evidence. For
instance, in Peterborough diocese, a
diocese-wide mission of evangelisation
has been going on. But the Bishop
rightly says that when the messengers
depart the work will not be finished.

"It will only be begun. One result at
least of their advent should be more
definite parochial plans for evangeli-
sation in the future, and the gradual
transformation of such societies as
Communicants' Guilds into hot beds of
propaganda for the Kingdom of God."
This, of course, simply means that we
must seek again the enthusiasm of
those early disciples who were so bub-
bling over with joy in Christ that they
sought to bring that joy to every other
heart. This is the ideal! Bishops,
clergy and laity doing their own work
in the Church of Christ by definite
efforts after increase of His Body by
the bringing into relation to Christ of
other souls.

Many earnest Churchpeople who had
the Bishop of Ballarat's "Central Dio-
cesan Fund" scheme in their hands last year
were perplexed by reason
of what appeared
to be a most regrettable deficiency—
there being no provision in that assess-
ment scheme for the support of the
work of missions to the heathen.
However, in his last Synod address
Dr. Gumbleton has made it plain that
he regards the extension of God's King-
dom as the primary purpose of the
Church, and his lordship sought to im-
press upon the Churchpeople of his
diocese their responsibility in that par-
ticular. His lordship said:—

"Upon every Christian is laid the duty
of helping to evangelise the world. I am
anxious, therefore, that in this diocese once
a year at least (and I would plead for
greater frequency), in every church and
building where services are held, the con-
gregation shall have the subject of missions
to the heathen brought to their notice, in the
form of special prayers and intercessions;
and put before them in addresses from the
pulpit, and the opportunity given to them of
contributing of their substance towards the
maintenance and development of missionary
work. If this be done, and I appeal to the
clergy to take the initiative, and to the laity
to co-operate wholeheartedly with them, the
Master's command will be obeyed, zeal and
enthusiasm for the missionary cause will be
aroused, and the spiritual life of the par-
ishes and districts, aye, and of the whole
diocese, will be deepened and quickened.
Having considered the matter carefully in
all its bearings, I am of opinion that the
missionary cause will be better served, in
this diocese, by an ad hoc appeal than by
making it, as I suggested last year, one of
the objects to be supported by the Central
Diocesan Fund."

The "Central Diocesan Fund"
scheme would seem to have fully jus-
tified its adoption by reason of the fact that
the disgraceful piti-
ances which the clergy
have been allowed to

live or exist on have been greatly im-
proved. But £225 and a house is not
yet ideal: it is to-day equivalent only
to about £150 and a house of some ten
years ago, and it is difficult to under-
stand how married men can keep
things going decently, we do not say
comfortably, on that. Of course the
laity do well to keep the clergy as poor
as practicable; it certainly prevents men
from entering the ministry for a liveli-

hood, and at the same time withdraws
the parson from the temptation of ex-
travagance in living and dress! We
often think that the experience of
God's people in the wilderness in re-
gard to clothing and food finds its
counterpart in many an Australian rec-
tory or vicarage. We also wonder
sometimes what kind of an account for
these things will be rendered "in that
Day!"

In view of the largely increased con-
stituency of voters under recent legis-
lation in Great Britain,
and the use of the fran-
chise for the first time by
some millions of electors,
the Bishops of the Church did well in
addressing to these electors an earnest
appeal that they, conscious of their
high responsibility, should choose
"members who are marked by width of
outlook, by single-minded service, and
by sterling character." In this letter
of appeal the bishops briefly alluded to
the kind of problems with which the
nation was faced, and the solemn re-
sponsibility resting upon all to help in
their solution. They said:—

"Here at home the most urgent problems
of national welfare await solution. Arrears
have to be made up; arrested progress re-
sumed; new ventures attempted. Your help
is needed in securing that long-standing
abuses are taken away and much-needed re-
forms are brought about to improve the
health, the housing, the education, the moral
standard of the nation. Your help is needed
in filling our political life with that spirit
of fellowship and service for the common
weal which has wrought so mightily in the
peoples of the Empire since we went to war.
Your help is needed in making England a
land to which her sons and daughters may
be more and more proud and thankful to be-
long. We shall rise to the height of the
occasion only if the energies of the whole
nation are united and controlled by the force
of a citizenship instructed and self-disci-
plined, sustained by a high ideal and de-
voted to the common good."

Nor can we forget that now, more than
ever, our political responsibility is world-
wide. Among the nations of the earth, as
well as at home, the old order changes and
a new order begins. It is for us as a nation
to do our part in seeing that the new order
shall be firmly established on the founda-
tions of righteousness and liberty. Whatever
of added influence our victory has brought
us must be used to strengthen the ties which
shall bind all nations in one fellowship for
the peace and welfare of mankind.

"God is making a new world, and He is
calling upon all who, loving good and hating
evil, desire to seek first His Kingdom and
His righteousness, to be His fellow-workers.
If we are ready to obey the call, we may hope
to do something in our generation that will
last the day when in fuller measure than we have
known as yet, God's Kingdom shall come and
His Will be done in earth as it is in heaven."

The whole appeal was worthy of the
august body from which it emanated
and the unique occasion that evoked it.

Unexceptional in tone and expres-
sion was the Bishop's Letter to the
Electors. Their lordships
Principles, recognised that the
not Parties. Church stands not for
parties but for deep prin-
ciples. It is well that the occasion was
courageously faced and that the na-
tion should realise the function of the
Church in the sphere of politics. The