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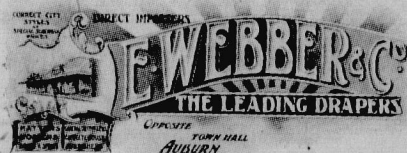
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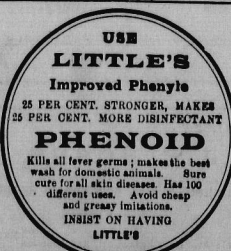
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ESTIMATES ON
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Current Topics.

From a cablegram dated May 26 we learn that sixty clergy in the London diocese are joining the army for combatant service. Some weeks ago we learned also by cablegram that the Archbishop of Canterbury, the Bishop of London, and 16 other bishops were encouraging the clergy who were eligible, and who were not needed as chaplains, to enlist as combatants. Evidently the diocese of London is in the lead with so large a number, considering the probably larger number who have already gone as chaplains or combatants.

We gladly give prominence to a letter which Canon Garland has addressed to the daily newspapers, appealing for help for the Australian Comforts Fund. Every independent testimony to the value of our War Funds is an encouragement to even greater response to the appeals that come, and also a comforting assurance to those who do give their utmost. The letter referred to is as follows:—

Sir,—I have just returned from the Palestine front, where I had every opportunity of seeing the hard conditions under which our Australian boys have been fighting for the safety of the Empire and Australia.

They need more reading matter very much; of that they are absolutely destitute at the present time. Magazines and weekly papers should never be thrown away. Every single copy should be sent to the nearest representative of the Australian Comforts Fund.

I also appeal through you to the people in Australia to give greater support to the Australian Comforts Fund, which from personal observation of its work amongst the troops and in its office, I can testify is splendid.

In addition, I hope that Church of England parishes will undertake this special work of collecting magazines and weeklies, and, if they choose, address them to me personally. "Canon Garland, care Australian Comforts Fund, Cairo," and I will see to their distribution amongst soldiers of all denominations. I am, etc., DAVID J. GARLAND.

Cairo, January 18.

An interesting Report has been issued by the Executive of the Oxford Diocesan Mission Back to the Bible. Council on the subject of Church Services.

From that report there would seem to be considerable doubt as to the existence of a wide-spread dissatisfaction with the Church services in themselves, but there is a general recognition of a wide dissatisfaction with the method of rendering those services. We are glad to note that among the various changes suggested is the "delivery of systematic, practical instruction on Sunday evenings instead of sporadic discourses" for habitual church-goers. There can be no reasonable doubt that the Church to-day is suffering from the lack of this systematic teaching. The large amount of discontinuous topical preaching is responsible to a very great degree for the lack of earnest and patient Bible reading and study on the part of Christians. The clergy are commissioned to be faithful dispensers

of the Word of God as one important part of their ministerial functions. We venture to think that that commission is far from being realised in the Church to-day, where the tendency for long has been to preach on "Topics of the Times" or emotional evangelistic appeals, with the almost necessary result that your present day Church-goer is ill-taught in the precious truths of which the Word of God is wonderfully full.

Another suggested change that is in use with advantage in some places is a short service for Church-goers, after Evening Prayer, "consisting of hymns, a lesson, an address, and a few prayers." This change is especially necessary in these days where we have to deal with the adult children of non-Church-goers, to whom "our incomparable Liturgy" is an unknown and puzzling form. Such people require a simple, straightforward service in which they can be safe from the "foolishness" of not being able "to find the place." As a matter of fact the use of some of our War Intercession Forms proves the value of this suggestion by reasons of the heartiness of response on the part of the congregations.

The Sub-Dean of the Brisbane Cathedral devotes the whole of his monthly letter in the "Cathedral Notes" to the subject of the proper time for receiving the Holy Communion. As he tells his readers, he has been trying to make the 11 a.m. Choral Eucharist on the 3rd Sunday in the month "our highest act of worship," whatever that expression may mean. But he has met with a difficulty. He says: "There is one thing which has always to some extent spoilt it for me. I mean the fact that it is used as an opportunity for communion by a great many who could and ought to communicate at an earlier celebration. There will always, I hope, be a reasonable number of communicants at the service: I should not wish it otherwise. But the communicants ought to be those who have some good and sufficient reason for not communicating at an earlier hour. Communion in the early morning wherever it is possible, ought to be the rule for every Christian enjoying full health and vigour." Evidently, then, Dr. Batty does wish this "highest act of worship" to be a Holy Communion to a limited extent. We are glad of this assurance, for too often at these Choral Eucharists it is taught the fewer actual communicants the better. St. Paul's teaching in this regard being evidently out of date, inasmuch as he made the "eating and drinking" an essential part of the Church's witness to the death of Christ.

However, that error is not just now the thing we are concerned with. Dr. Batty frankly admits that he is not a rigorist in the matter of "fasting from food" before reception. We question his right, then, to lay any yoke upon the consciences of Christian people in regard to the actual time of reception. He has no more right to say "Communion in the early morning, whenever it is possible, ought to be the rule for every Christian, enjoying full health and vigor" than his brother priest has of adding "and ought to be received before all other food." Just as little is he justified in saying without any qualification, "The benefits of early Communion are too great to be given up except under pressure of real necessity." The implication of this sweeping assertion is simply not true, and tends to convey a wrong impression to our Church people. As a matter of fact, we believe that the Sub-Dean himself, on mature thought, will freely admit that the grace of God, and the realisation of that grace in the Christian's heart and life, are not restrained in any degree at all to certain hours of the day. After all, it is a question of right attitude of heart and life towards the great Giver of the gift, and not a matter of hours nor even of days. There is, in these days, too much loose thinking on matters such as this, and consequently sentiments are often expressed which follow a certain fashion or emerge from a certain type of training for which there is no real ground in general Christian experience or even in reason.

In the Report of the Home Mission Society of the Diocese of Sydney there occurs these words: "The Council takes the opportunity to again bring before our well-to-do Church people the claims of the Society, and to urge them to remember it in their wills." The same kind of appeal has been made recently in another Diocese, in whose monthly organ there occurs this note:—

"In the olden days those that loved their Church often bore her needs in mind when they drew up their wills. If this pious practice were more employed in these times, our Church would be enabled to do much greater things than she can now undertake. It is hoped that many in this Diocese will remember the schools we are attempting to set up when they are considering the disposal of their property. The money that we bequeath may bring the knowledge of God to many generations of children in this land."

The "olden days" are days within the memory of many who are alive to-day. An examination of diocesan funds reveal frequently the generous love of affluent sons of the Church, who were so impressed with the fact of God and the need of getting and keeping that fact impressed upon the minds and hearts of the generations to come that they made provision in their wills, so far as they were able, to supply some of the material "sinews of war" for the Church's work. That such bequests are so rarely seen to-day is ample proof of unthoughtful stewardship on the part of many earnest Christians, and of lack of real love to God and gratitude for His multitude of mercies on the part of many pro-

fessing Christians. A more prayerful stewardship in this particular would ease many a struggling parish of financial care, and enable the Church to cope more practically with the many problems which still remain almost unattempted.

Under the Iron Heel.

The Archbishop of Perth has received from his son, Lieut. Riley, a letter written at the Hotel Abelen, Schwenningen, on March 6 last.

Lieut. Riley was taken a prisoner in October, 1914. In his letter he promised to collect and send to his father actual details of the ill-treatment of Australian soldiers in German camps. He urged that the Commonwealth Government should insist on reprisals being taken, in order to improve their lot, adding that it was a matter of life and death.

"Ever since 1916, and right up to the present moment," says Lieut. Riley, "there are Australian prisoners working in France and right close up to the firing line, too. These fellows have been reported to you as missing, but they have never been reported as prisoners. Not much, they are not allowed to send letters or post cards, or to receive parcels. They are fed on a pitiful soup ration (they are usually in a good condition on arrival), worked hard until they are reduced to skin and bone, and then sent to hospital or to Germany to some prison camp. If they get some food and live on as human wrecks they write letters. If they die they are reported died of wounds, some three or six months previously, or are reported at all."

"This does not happen now and then; it is going on by the month and by the year, a regular system. Unless a man has been reported killed there is a good chance that he is still alive. I can quite understand a certain number being blown up or buried by heavy shells, but what about all that crowd taken at Bullecourt? I've met a lot of the officers from there, very good fellows, too, but the Lord knows where most of the men have been sent."

Complaint is also made by Lieut. Riley that the contents of parcels sent to the prisoners are sometimes stolen.

The Bible.

The following lines and prayer are extracted from the Geneva Bible (1615 A.D.) commonly known as the Breeches Bible:—
Of the incomparable Treasure of the holy Scriptures, with a prayer for the true use of the same.

Here is the Spring where waters flow,
To quench our heat of sinne;
Here is the Tree where truth doth grow,
To leade our lives therein;
Here is the Judge that stints the strife,
When mens devices faile;
Here is the Bread that feeds the life,
That death cannot assaile;
The tidings of salvation deere,
Comes to our eares from hence:
The fortress of our Faith is here,
And shield of our defence,
Then be not like the hodge, that hath
A pearle at his desire,
And takes more pleasure of the trough
And wallowing in the mire.

Reade not this booke, in any case,
But with a single eye;
Reade not, but first desire God's grace,
To understand thereby,
Pray still in faith, with this respect,
To fructifie therein,
That knowledge may bring this effect,
To mortifie thy sinne,
Then happy thou, in all thy life,
What so to thee befall;
Yea, double happy shalt thou be,
When God by death thee calles.

O Gracious God and most merciful Father, which hath vouchsafed us the rich and precious jewell of thy Word, assist us with thy Spirit, that it may be written in our hearts to our everlasting comfort, to reforme us, to renew us according to thine owne image, to build us up, and edifie us into the perfect building of thy Christ, sanctifying and increasing in us all heavenly virtues—Grant this, O heavenly Father, for Jesus Christes sake. Amen.

It is said that there are more than 34 million letters in the Bible. We can easily imagine that it would take a tremendous time to count and see for ourselves whether the statement is correct. And this may help us to understand the need for missionary work, for we are told that there are more Heathen and Mohammedan people in the world than there are letters in 280 Bibles.

English Church Notes.

Personalia.

A portrait of the late Bishop Wilkinson, of St. Andrew's, has been hung near the chapel door at S.P.G. House.

During the recent air-raid on Hartlepool the Bishop of Durham happened to be staying in the town and was taking part in the opening of a Girls' Club. Early the following morning Dr. Moule visited the scene of the raid. He called at many houses to give a word of comfort and cheer to the innocent sufferers of the cruelty of a pitiless enemy, affording a contrast that must have touched the hearts of many who saw him on his errand of pity, a humble and aged man of God, traversing the poor torn streets.

Mrs. Agnes Lewis, of Cambridge, has agreed to transfer to the University securities to the value of upwards of £4000 towards the endowment of a Readership in Modern Greek.

The Peache Trustees have appointed the Rev. E. S. Woods to succeed the Rev. F. S. Laurence at Holy Trinity, Cambridge.

A Grave Problem.

A great outburst of public indignation in England has caused the "maisons tolerees" to be put out of bounds to British troops. We are glad to notice that the protest has not been confined to the Churches. The National Executive of the Labour Party has passed unanimously the following resolution on the subject:—

"This Committee regards as an absolute outrage the existence of licensed and medically regulated brothels in close proximity to the camps and barracks where large numbers of British soldiers are stationed."

"It is convinced that the system of licences and medical inspection under which such places have been established not only fails to prevent the spread of contagious diseases but encourages and incites men to vicious habits and degrades the women involved in this infamous traffic. The Committee calls upon the Government and the military authority to close these dens of vice."

International Christian Brotherhood.

A meeting was held at the Kingsway Hall, London, recently to discuss what can be done by Christians to bring about world brotherhood. The big hall was nearly full, and prominent members of almost all Christian bodies were present.

In opening the proceedings, Lord Parmoor said he felt that the whole progress of humanity depended upon the churches keeping alive the spirit of Christianity. Christianity was an international religion linking up all men. It was a religion opposed to the exaggerated conception of the claims of nationalities and national sovereignties.

He felt bound to protest against making State worship the ultimate test of moral right and against the dangerous teaching which denied that Christian ethics have a place in regard to the principles of international life. State worship was not uncommon in all countries, and was greatly exaggerated in Germany. It was fatal to the idea of a common humanity.

Dr. Selby spoke as a representative of English Free Churches. He pointed out that they had supported the war because they felt it was a moral challenge. Yet they realised that that war was an un-Christian thing. At the same time there were occasions when to refrain would be un-Christian. The world needed healing, and would not be healed by treaties or mechanical forces; spiritual forces must supply the remedy. The work of healing when the struggle was over would take the grit of the whole world. Christians must draw closed together if they were going to be effective in the great campaign.

Dr. Moore-Ede, Dean of Worcester, said they had gathered together to uphold an ideal which was higher than British war aims—the ideal of Christ. Men said that the Christian Church was impotent because of its divisions. That was hardly true, for there was unity of spirit. All believed in Christ as ruler of the world, and in His teaching as that which was necessary to the healing of the nations. No time should be lost in appealing to the Christians of the world. Such an appeal would be difficult, but upon its success depended the whole future of the human race.

Father Nicolai Velimirovic spoke as the representative of the Eastern Church. He looked to English Christians to lead in the matter of international Christian brotherhood as they had led in so many other noble enterprises. The idea of a League of Nations was English. Englishmen had set the world an example with regard to missionary work, and they should be proud of the programmes set forth by the Labour Party. All churches should realise their sickness and the part they had played in allowing the present conditions to arise. In the long run the most spiritual party would survive. The world has no peace policy. The world's

peace is always an armistice. The Church has within it something mysterious and great. It is the ideal of justice but of peace. All Christians should meet to pray and then unite in asking their enemies to meet for prayer to God on neutral soil. Prayer meant merging the self into God, and the prayers might be more powerful than arms.

Canon Donaldson, of St. Mark's, Leicester, said that the meeting was a sign of yearning—the yearning that the voice of God might be heard in the world. The voice of the Church could not be called the voice of God. It was only a confused murmur. The war was the greatest tragedy, but the greatest revelation. It had revealed the utter failure of the moral forces of the world. No voice came from any of the great churches. Religion in the past had been mere sentiment. Christians of every kind must confess their sin and sentimentality, and begin afresh with reality as a goal. Christians must tell the nations that they intended to love their nations in and through the larger loyalty to Christ. Labour was setting the churches an example. It was planning a meeting with the democrats of the world. Christians cannot follow a better example. The churches dare not let Labour bear the torch of international brotherhood alone. The spiritual forces of religion should join with the spiritual forces of work among the Labour Party. Christ broke down the partitions which divided men; His followers must follow Him, and in breaking down partitions, reveal humanity as one in Him.

Evening Communion.

In a correspondence which has been going on for some time in the "F. Newspaper," the Rev. W. Odion, a well-known Sheffield vicar, has contributed the following letter, in which attention is called to some wise words of the late Dean Vaughan, well termed "one of the most learned and sober of English Churchmen":—

Sir,—At a time when so many are striving after unity I venture to think that not a few of your readers will agree with me in expressing deep regret that your columns should be occupied with a discussion respecting the hour of Holy Communion. To say that "Evening Communion is ruled out by the simple fact that it is without authority" is somewhat startling in the face of the Gospel narratives. "It is a modern innovation," say some. May not the same be said of evening services in our churches, which prior to the last century were the exception? The same may be said of our Hymn-books. Surely the hour of Communion matters little so long as the heart of the communicant is right. As one who enjoys the earlier hour for Holy Communion, I have always encouraged my candidates for confirmation, and especially the younger ones, to commune at the earlier hours of the day. To discourage Evening Communion and teach persons to regard it as a sin, as some unhappily do, is surely to censure the practice of our blessed Lord and His Apostles.

Perhaps the following weighty words from a letter written to the "F. Newspaper" twenty-five years ago by one of the most learned and sober of English Churchmen, the late Dean Vaughan, may be helpful to some of your readers: "1. Evening Communion is suggested by the hour of institution and by Apostolic practice. Even abuses did not lead to prohibition. 2. Evening Communion is not forbidden by the Prayer Book. 3. Early Communion is not recognised by the Prayer Book. There is clear proof that the Prayer Book intended the Communion to follow, not to precede, Morning Prayer. 4. A century ago evening services of public worship were regarded as innovations, and were disliked and discontinued by many of the bishops, as Evening Communion is now. 5. The objection to Evening Communion rests either (a) upon a repugnance to all unauthorised adaptations of old custom to present need, or (b) upon the desire for fastidious communions, or (c) upon the aristocratic cavil expressed in the term 'post-prandial,' whereas the lower and middle classes are as far from a full meal at 8 p.m. as at any hour of the twenty-four."

Dr. Vaughan has much more to say on the subject, and concludes with the following words, which must commend themselves to all who have knowledge of the times in which we live: "Everywhere and at all times we are encouraged to communicate at that time of day which he finds to be for himself the most favourable to composure and collection of mind."

Instead of wasting time in fruitless discussion, and giving the enemy cause to blaspheme, let us follow after things that make for peace, and things whereby we may edify one another."

Yours truly,

W. ODION.
Lindum Lodge, Psalter-lane, Sheffield.

God does not want great men to do His work, but He wants men that will dare to prove the greatness of their God.

Chosen to Serve.

(By V. H. Thorold.)

One of the most perplexing problems that comes to every thinking mind at one time or another is the unevenness and apparent injustice of human life on the material side of a world in which so much seems to be given to one man and so little to another. And there is apparently an even deeper inequality in the bestowal of spiritual blessings. In the life of the soul it seems that much is given to one and little to another. Some seem to be born so very close to the kingdom of heaven and to be powerfully drawn towards it; others seem to be far away from any helps and influences, without Christ and without hope. Some seem to be set before others and offered apparently an easier opportunity; others have, as we say, no chance at all.

It is interesting to notice the attitude and methods of the Saviour "of the whole world" as He went about, facing this question of inequality—as perplexing then as now. He does not seem to have spoken a single word which could show that there would ever be a time when there shall be no more inequalities on earth, either in the material or spiritual realm. As we are reminded by an American writer, He does not preach equality but fraternity; and fraternity implies differences, — older and younger, stronger and weaker, higher and lower. What He does is to emphasise the spirit of service, and the fact that we shall be called to strict account for the special gifts that are ours. Those that have much are definitely set to share what they have with those who apparently have none. Those who have been redeemed must share in the redemption of others; knowledge must be passed on by those who have received it.

The process by which He worked seems to have been the selection of a few disciples by whom the good news of the kingdom was to be carried far and wide. "I chose you," He says to His disciples of that day and to us now, "I chose you and appointed you that ye should go and bear fruit."

In this matter of service we have our example in Christ Himself. "Behold I am in the midst of you as He that serveth" (St. Luke xxii. 27). Service was the joy and refreshment of His life, the "meat to eat" of which His disciples did not know. The lesson He was always teaching them was that if they would belong to Him they must share His life of service. To St. Paul the vision of Christ on the road to Damascus was a call to service, and after that day, in every circumstance, the one object of his life was to be a faithful servant of Christ, and therefore like His Master a faithful servant of men (2 Cor. iv. 5).

The parables of the pounds and the talents both turn upon the idea of service and of man's accountability for receiving God's gifts, the reward being in proportion to fidelity in service. In the description of the judgment in St. Matt. xxv. 31-46, it is made clear that many who imagined they were Christians will be rejected at the last because they have not served their fellow men and many who have never realised Him will be accepted because they have ministered lovingly to the wants and sorrows of the world. The King, in the parable of the wedding feast, called his servants not to sit down at ease in the palace but to go out into the highways and bid everyone they met to come to the marriage feast. It is a simple fact that a selfish religion absolutely unfits one for entering or enjoying the kingdom of God.

Who seeks for heaven alone to save his soul
May keep the path but will not reach the goal;

While he who walks in love may wander
But God will bring him where the blessed are.

In the great intercessory prayer at the Last Supper, we find the Saviour praying "not for the world," but for the disciples in the world in order that they may pray for the world, serve the world, and draw the world to faith in Him. And so, while He prays thus for His disciples, the whole world is swept into the circle of the divine intercession. Does this not show that the love of Christ is not exclusive to the few, as some say, but utterly inclusive? He literally loved His disciples into loving their fellow men; and every tie, every friendship, every bit of human intercourse was to be a channel for the grace of God to the world. Christ's use of others is a miracle which challenges explanation. Very soon after being with his Master as He prayed, this world-embracing prayer, St. Peter failed badly both in watchfulness and witness; yet it was through St. Peter and men like him that throughout history Christ has been made known to men.

This principle of a body of disciples chosen to be the means of blessing to the human race is at the very heart of mission-

ary service. We have to preach the gospel to every creature, not only because the world needs it but because we have been "chosen and appointed" to do it. "The missionary enterprise is not the Church's afterthought; it is Christ's forethought. It is not secondary and optional; it is primary and vital. His Gospel. We cannot really see Him or know Him or love Him unless we see and know and love His ideal for us, the ideal which is embodied in the law of service."

It has been said that missions are essential to Christianity, and as we look back over the 1900 years of the history of the Christian Church we realise how again and again the spirit of missions saved the Church from the paralyzing influences of formalism, theological controversy, and rationalism. St. Paul could not exist without telling the world outside Judaism that Christ Jesus came to seek and save the lost; in the "dark ages" the missionary zeal of such men as St. Augustine, St. Patrick, Aidan, Columba and others kept the heart of Christianity alive; in the middle ages it was the men who founded the great missionary orders who did most to revive and purify the life of the Church; and when the Reformation had lost its first fire and the Protestant churches were becoming entangled in theological controversies, and infidelity and godlessness were sweeping over the Continent, it was the spirit of missions that lit the fire of a new era, bringing out of the tangle the living message of the good news that is in Christ Jesus.

And amidst all the welter and confusion in the world to-day, this "good news" is the one bright star that shines steady and serene. To us the good news has been entrusted that we may pass it on to others; we have been chosen to serve; the believers in Christ are the servants of God's love to the whole world.

How clearly than ever before seems to come the call of love to care for the broken, suffering bodies of men, and through this compassionate service to manifest the love of Him Who went about doing good. The agony of suffering in the world to-day has called out a rich offering of life and service; may we not expect that there will soon be a fresh vision of the needs of men, women and little children to whom sickness and suffering, are the tokens of judgment from their offended gods? Then surely we may look for an offering even richer and more sacrificial in life and service—a willingness to deny ourselves and follow Jesus, and in obedience to His call to give ourselves in service for the world for His sake—"Mercy and Truth."

Missionary Study: The Story and Example of a Missionary Church.

(By the Bishop of Durham.)

Home workers for the C.M.S. have a large and loving sympathy for other agencies for the Lord's great mission. Assuredly we often richly gain, as to both the practical suggestions and the inspiration of example, from the study of such agencies, where their motive is manifestly from above, and blessing from above has followed the labour.

No C.M.S. worker ought to be quite unfamiliar with the story and the example of "The Moravians." For myself, the Church popularly so-called, and its missions, have had a living place in thought and heart. In my childhood my mother used sometimes to read to us, in the "missionary hour," out of a book now lying before me, "Greenland Missions, with Sketches of some of the Principal Converts" (Dublin 1831); and I still feel the eager interest with which she inspired us, with that dear old-fashioned volume in her hands, over such stories as that of the first "Moravian" convert in the Arctic, the once fierce conjurer, Kayanak. He found the missionary, John Beck, translating the Crucifixion chapter in St. Matthew. He demanded peremptorily to be told what the black marks on the white sheet meant. He heard the wondrous narrative read; and then he cried, "Say that again, for I too would be saved." And so "the word of the Cross" began its victories where the previous laborious moral teaching of the missionaries had provoked only scoffing. Then, in my later days, even till now, it has been my privilege to know as beloved friends numerous members of the "Moravian" Church, including now Bishop Jasse, the honoured President of the "British Province." And in these friendships, along with some knowledge of the actual work of the "Moravian" missions, I have found one of the best and purest helps in my own soul's life. A peculiar aroma of holy simplicity of faith and love, a simplicity with spiritual depth beneath it, seems to attach to the ideals and the influence of this wonderful community. Its story is a moving one. In a sense, the "Brethren's Unity," for so it is properly called, looks to John Huss, or Hus, the Bohemian saint and (1415) martyr, as its forefather. His teaching, and his equally humble and heroic life, profoundly stirred Bohemia and its

neighbour, Moravia, 500 years ago. To this day he is the national hero of all Bohemians, "reformed" or not. His followers, after his death, organised themselves as a Church, under what they held to be an historical episcopate. In the seventeenth century they were attacked by Rome and Austria with awful persecuting energy, and very nearly exterminated. A last relic took refuge in Saxony, on the lands of a certain Count Zinzendorf. He was already an ardent believer, and in time he so "fell in love" with these persecuted immigrants that he identified himself entirely with them, and was consecrated a bishop. In 1732 a Pentecost of blessing was experienced, at a service of Holy Communion, and at once the missionary idea took possession of that small but glowing company of Christians. Within a few years the "Unity's" missionaries were at work in the West Indies, in Greenland, in Surinam, in South Africa; and Ceylon, China, Persia, Abyssinia, and Labrador were visited also. And all this, so very long before steam or telegraphs had opened the world! Incidentally, the Church profoundly affected England. "Brethren" were passengers with Wesley when, in 1738, he returned from Georgia to England. Their joyful peace in a hurricane led him to learn their spiritual secret, the simple faith of the surrendered soul. He always called that crisis his conversion; and it was the starting-point of the vast spiritual movement of the eighteenth century.

Not long after this the "Moravians," as they came to be called in our country, were recognised by Archbishops and by Parliament as a true Church, and welcomed to live among us. From that day to this our country has furnished one of their "Provinces," and English Churchmen have been among the staunchest friends of their missions.—H. Dunelm.

PRAYER FOR UNITY.

Look down, O Lord, upon Thy poor dismembered Church, rent and torn with discord and even ready to sink. We will hope, O Lord, that notwithstanding all supposed impossibilities, Thou wilt one day in mercy look down upon Thy Zion, and grant a gracious interview of friends so long divided. Thou that wroughtest that great reconciliation between God and man, is Thine arm waxed shorter? Was it possible to reconcile God to man? To reconcile man to man is it impossible? Direct Thy Church, O Lord, in all her petition for peace. Teach her wherein her peace consists, and warn her from the world, and bring her home to Thee: that all those that love Thy peace may at last have the reward of disunity of peace, and reign with Thee in Thy kingdom of peace for ever. Amen.—Prayer of John Hales (died 1656).



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Empire Day.

(An Article written before the War.)

The observance of Empire Day is one which must strongly commend itself to the approval, sympathy, and support of every well-wisher of his country. We become so engrossed in our private interests, our local wants and politics, that we are only too liable to lose sight of our wider relationship to the vast Empire of which we form an integral and most important part. It is well then that our vision should on this day become enlarged, and that we should realize the importance of our connection with Great Britain and her vast dominions as a whole. Our own welfare in this young nation of Australia—for it is only yet in its infancy—is bound up with the prosperity and union of the Empire under the sovereignty of our King and Governor, George V. Should any great and dreaded war assail its unity, our own interests would be at stake. A dark war cloud seems ever to be looming over the distant horizon, and we know not when it may come upon us in all its dread reality. The sense of patriotism is one of the noblest sentiments which inspire the heart of any citizen, and by some it is thought that only the danger of war and the necessity of self-defence can weld a nation together in the bonds of a strong national feeling of common interest. "Dulce et decorum est pro Patria mori"—it is sweet and honourable to die for one's country—is a sentiment which appealed to the ancient world, and it must still appeal to those of the present day. Men have not as yet "learned to make war no more," and the fear of it is ever upon us; it is now so, even in a more dreadful form than ever, since by the menace of aerial warfare everything like personal courage and military glory is effaced in simple wholesale destruction by the explosion of bombs let fall from the air on the deck of the doomed Dreadnought or elsewhere. Whatever may be in the future, we as Australians must be strong in our devotion to that great nation whose might protects and whose illustrious history has obtained for us those blessings of civic religion and peace which we now enjoy. We ought to show our gratitude to those illustrious heroes and statesmen, many of whose memories are enshrined in Westminster Abbey or St. Paul's, London; men who died for their country after devoting their splendid lives to advance the glory and happiness of their country. We should never forget our indebtedness to them; Earlborough, Collingwood, Drake, Nelson, Wellington, Pitt, Disraeli, Palmerston, Gladstone, Shakespeare, Milton, Dryden, and all the host of the departed great; their memories and their works are our great heritage. Empire Day recalls all these facts, and our hearts ought to beat with an emotion which would raise our humanity to a higher plane. We in Australia may think that we are secure in our isolation from the world, but we must not forget that we are in possession of a vast continent. Have we any right to possess it seeing that our population is so small? While the comparatively small islands of Java have their thirty millions of people, our numbers do not much exceed one or seven million. While such overcrowded countries as China and Japan are so near us, have we a right to hold such an immense unpopulated continent? The object of Empire Day is to direct the attention of all English-speaking people to the pressing and paramount importance of maintaining the solidarity of the Empire. It is a fact recognised by statesmen that there is always a danger of disintegration in every extensive nation. It was so in antiquity in the cases of Greece and Rome, which at one time seemed as though they would continue for ever in their invincible unity, but as even the apparently everlasting granite rocks have in them the elements of decay, so with all great nations there are forces which are ever tending to disunion and consequent dissolution. It was said by a French statesman long before England lost America that colonies were like fruits which, when ripe, naturally fall from the tree, and this prophetic simile became ere long realised. Should Canada, the West Indies, and Australia become separate and independent Powers, England would become a second-rate Power instead of holding, as she now does, the first position among the nations. Now, it is to avert any such calamity that Empire Day has been established as a means whereby the sentiment of patriotism may be instilled into the minds and hearts of the rising generation of English, Scottish, and Irish, and Australian and Canadian people alike. There are, according to very high authority, three great bonds of union whereby various kinds of people are bound together, and these are common race and language—the crimson thread of blood—which unites kindred peoples in the closest bonds of love and friendship. Next there is the common faith: a unity in the great doctrines of one great religion, since

there is nothing about which the feelings of a man are most susceptible than an assault on his religious faith by a foreign power of a different creed. The third great element of union is the practical one of a common commercial and practical interest, and the necessity for self-defence and assistance against common peril. All these requisite conditions of union exist between the Colonies and the Mother Country, and it ought to be our constant aim to encourage a strong love for the Empire as a whole, and an earnest patriotic sentiment that the mighty Empire over which King George reigns so worthily may be securely consolidated and perpetuated throughout the coming centuries. The existence of the British Empire in its entirety is undoubtedly for the good of the whole world, and this because its flag, the Union Jack, stands for the principles of righteousness, justice, and truth.

We are proud on this Empire Day of our flag, which may be seen flying all the world over in England's vast possessions—the Empire on which the sun never sets. The Union Jack is formed by the three crosses of St. George, St. Andrew, and St. Patrick, emblematic of the united kingdoms, and so teaches the lesson of unity. It has been stated that the area of the British dominions is 12,000,000 square miles; half the ships in the world are British. As the sun rises the British drum-beat follows it round the world. King George has 400 millions of subjects, including, of course, India, of which he is Emperor. "God Save the King" is sung in twenty different languages. The total value of the property of the United Kingdom is a thousand million pounds. The Empire owns the largest part of North America, that is Canada. If any calamity should threaten England sixty million English-speaking people in other countries would leap to their feet in her defence, so says Olive Schreiners, author of "An African Farm," and doubtless her words would come true, for the people of the United States are our kinsmen. (These words have since come true.) The British Empire is 53 times the size of France, 52 times that of Germany, 31 times the size of the United States, thrice the size of Europe, treble the population of all the Russias. The Empire is 96 times the area of the United Kingdom. It occupies the fifth of the globe, and contains over a fifth of the human race. It embraces four continents, 10,000 islands, 500 promontories, and 2,000 rivers, 40 colonies and dependencies. May God preserve our unity intact and our glory as a nation unshaken, and may the righteousness which exalthe a nation ever be ours!

It is interesting that great part of the above article was written on the 23rd May, 1917, before the war began, but its sentiments are surely strengthened now that the awful war has been upon us for so long and terrible a period. May God, who is the God of Battles, give our Empire victory in this awful crisis!

During the anxious war waged by England in South Africa during the last years of Queen Victoria's reign, almost the first act of Lord Roberts was to issue a Soldier's Prayer (written by the Primate of Ireland) Dr. Alexander, desiring, if it were God's will, "Victory for England," but, "above all, the better victory over temptation and sin, over life and death, that we may be more than conquerors through Him who loved us and laid down His life for us, Jesus our Saviour, the Captain of the Army of God."

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Personal.

The new rector of St. Hilda's Church, Katoomba, N.S.W., the Rev. Joseph Best, formerly of Croydon, was inducted by Archdeacon D'Arcy Irvine, the Vicar-General, assisted by the Rev. T. J. Heffernan, Rural Dean of the Blue Mountains, and the Rev. A. J. Fraser, rector of Leura.

Rev. F. de P. St. John, of Bogabri, has been appointed vicar of Moree.

Rev. G. O. C. Bartlett, who was invalided home from the fighting line in France because of nerve shock, has been licensed to the curacy of St. Paul's, Wahroonga, N.S.W. We learn, with regret, that Mr. Bartlett, after a month's working, has been ordered by a medical specialist to the Prince Alfred Hospital for a special course of treatment.

Rev. Clement H. Lea, M.A., the new precentor at St. Andrew's Cathedral, Sydney, took up his duties on May 19.

Rev. R. E. Freeth, M.A., who recently resigned his position as precentor of St. Andrew's Cathedral, Sydney, was tendered a valedictory in the chapter-house. Presentations were made from the Archbishop, the chapter and congregation, the choir, the wardens, and the guild, and various speakers testified to the high value of Mr. Freeth's work as precentor. The Archbishop presided. Mr. Freeth has assumed his new duties as chaplain and master of the house at the King's School, where, before he became precentor, he was classical master.

Lieutenant Clarence Prescott, who has been awarded the Military Cross, is the son of the Rev. C. J. Prescott, headmaster of Newington College, Sydney. He has distinguished himself both in scholarships and in athletics. At the time of his enlistment, in June, 1915, he was a law student.

Lieutenant Hornabrook, of the Leicester Regiment, son of Archdeacon C. S. Hornabrook, of Adelaide, has died of wounds received on May 18, whilst acting as intelligence officer. He had been invalided out of the Flying Corps.

The Primate and Mrs. Wright will celebrate their silver wedding on October 5.

Mr. Gordon E. Gall, registrar of the Brisbane diocese, returned last week after two years and a half absence on active service. He was over twelve months, altogether, in France, and was wounded in Passchendaele Ridge on October 30, 1917.

Rev. Lovell Clarke, vicar of All Saints, Nottingham (England), and son of the Archbishop of Melbourne, has joined the army in the combatant service.

There will be very much sympathy evoked by the death of Mrs. Docker, wife of Judge Docker, of Sydney. The late Mrs. Docker was a daughter of the late Archdeacon Tucker, of Wangaratta (Vic.). She took a kindly interest in a number of Church and charitable movements, being for many years president of the Girls' Friendly Society. She was also a supporter of the Children's Church Rescue Home at Glebe Point. One of her sons, Dr. Noel Docker, is at present on active service, and one of her daughters is the widow of the late Dr. E. Maynard Pain, of C.M.S. Hospital, Old Cairo.

The news comes to hand of the death of Lieut. Frank Semple, in France. He was a C.M.S. Missionary candidate but enlisted for war service.

The Bishop of Goulburn ordained Mr. Charles James Randall to the diaconate on Trinity Sunday.

Rev. H. A. Peek has been appointed rector of Candelo, and Rev. B. D. Bryant rector of Bega, both in the diocese of Goulburn.

The Bishop of Ballarat conducted an Ordination service on Sunday. The candidates ordained were: Mr. E. H. Hoffman (St. Aidan's College), deacon; Revs. T. H. Smith (Alvie), and A. G. P. Kewley (Kaniva), priests.

The Bishop of Gippsland collated the Rev. J. Harvey to the Archdeaconry of South Gippsland on May 17.

Sir Arthur and Lady Stanley, and Archdeacon Hindley, will attend the Diocesan Festival at Sale on June 19.

Rev. H. R. Potter, B.A., curate of St. Paul's, Geelong, has enlisted as a private in A.I.F.

Rev. L. T. Maund, vicar of St. Martin's, Hawksburn, has been appointed chaplain to A.I.F.

Lady Stanley has consented to be patroness of the Women's Auxiliary to the A.B.M. in Victoria.

Lieut. R. Armstrong, son of the Bishop of Wangaratta, has been slightly wounded.

Rev. G. E. Lamble, C.F., Vicar of St. Stephen's, Richmond, Melbourne, and late Warden of St. Columbs' Hall, Wangaratta, has returned from the front. He received welcomes in Melbourne on his return. Mr. Lamble was present at the Annual Meeting of the N.S.W. Auxiliary of the British and Foreign Bible Society on Thursday week.

Rev. Charles Hughesdon had an enthusiastic welcome to his new work at Croydon, Sydney, on May 22. Mr. Hughesdon was for some years a C.M.S. Missionary in India. After five years in Victoria, he came to N.S.W. as Organising Secretary of the C.M.A. and has held several important parishes in the Sydney Diocese.

The Bishop of Bendigo was 82 years old on May 17. Archdeacon Gunther, of Sydney was 79 on May 28, and the next day was the 51st birthday of the Bishop of Nelson, N.Z.

Rev. J. S. Chapple, locum tenens at St. Alban's Church of England, Five Dock, has been appointed Rector of St. David's, St. Simon's, and St.

Jude's churches, Surry Hills, Sydney. Mr. Chapple was formerly curate of St. Philip's, Sydney.

Rev. Percy Shaw and Mrs. Shaw left Sydney last Saturday on their return to their home in New Guinea.

Miss George, a daughter of Rev. H. George, of Devonport Church, Auckland, N.Z., is in Sydney, where she will undergo training for Y.W.C.A. secretarial work.

Ven. Archdeacon MacMurray, M.A., Vicar of St. Mary's Cathedral, Auckland, has placed his resignation in his bishop's hand, to date from March 31, 1919. The Archdeacon thinks the step is necessitated by reason of his advancing age and the aggressive work required in the Cathedral parish. He has been Vicar of St. Mary's for nearly 27 years; and he says the uprooting will be to him and his devoted wife "a very painful matter."

Rev. W. Harley-Jones, Curate of Bexley, has accepted the curacy of Chatswood, both in the diocese of Sydney.

Rev. H. L. B. Goertz resigned the District of Port Chalmers as on 30th April, and has been nominated by the Bishop of Wellington as a Chaplain to the Forces.

The Primate of New Zealand is about to issue a Commission to the Bishop of Nelson to visit the Chaplains in Europe.

Through the lamented death of Dr. Bedford, Professor of Economics and History in the University of Otago, the Ven. Archdeacon Woodthorpe was asked by the University Council to undertake the duties of his Chair, and the general oversight of the University Tutorial Classes in connection with the Workers' Educational Associations in Otago and Southland.

The only surviving brother of Deaconess Shoobridge was killed suddenly on May 1st in his hut on the Western front. Mr. R. W. G. Shoobridge, their father, is a well-known Churchman in Tasmania and a member of General Synod.

Rev. Stacy Waddy, M.A., C.F., late Headmaster of the King's School, Parramatta, took the Three Hours' Service at St. George's Cathedral, Jerusalem, on Good Friday. He also celebrated and preached there on Easter Day.

Rev. R. B. S. Hammond, President of the N.S.W. Alliance, will enter on his duties at St. Barnabas', Sydney, on July 1.

Rev. Harold Davies, C.F., of Ballarat, who was recently reported missing, is now reported to be a prisoner in Germany.

Deaconess Molster has been appointed Deaconess in Launceston, Tasmania.

REVISED LECTIONARY.

June 16, 3rd Sunday after Trinity.—
M.: Pss. 19, 20, 21; 1 Sam. ii. 1-26 or Job. xxiv. 16; Mark x. 13-31 or 1 Pet. ii. 11. E.: Pss. 22, 23; 1 Sam. iii. or iv. 1-18 or Job. xxxv.; Mark xii. 41-43. 13 or 2 Pet. iii. 1-14.

June 23, 4th Sunday after Trinity.—
M.: Pss. 24, 25; 1 Sam. xi. 14-xii. or Job. xxxv. 1-25; Matt. iv. 1-16 or 1 Jno. iii. 1-11. E.: Pss. 26, 27, 29; 1 Sam. xv. 1-23 or xvi. or Job. xxxvii. 26-xxxviii.; Matt. iv. 17 or 1 Jno. iii. 13.

The Bishop of Goulburn and "The Roman Menace."

Writing in "The Southern Churchman" for June, the Bishop of Goulburn deals with the Roman question. Dr. Radford writes:—

"I have decided to write, after much hesitation and with great reluctance, about what is already commonly known by the concise and significant title of 'The Roman Menace.' What does the phrase imply? It implies that there is something in the Roman Catholicism of Australia which is dangerous to the true life of the Commonwealth. Now let me clear the ground first. I have worked side by side with Roman priests in Australia, with a Jesuit headmaster on the council of the Teachers' Guild in Sydney, and a Roman padre in camp at Liverpool, and others of their order besides, who played the game and won my respect. I have met Roman priests of whom I can readily believe all the good things said about them by our own clergy and people. I know Roman Catholic laymen in various ranks of life who are honest and generous citizens and neighbours, 'as white as white can be.' I have as warm a place in my heart for many of the R.C. 'Snowies' as I have for many of the C.E. and other lads in the A.I.F. with whom I made friends in hospital or on the road. I could almost say in a word that I have no quarrel with Roman Catholics, but only with some things in Roman Catholicism as a system. Let me try to explain what it is in Roman Catholicism that I regard as a menace to the life and welfare of the Commonwealth. As an Anglican churchman I have grave objections to various corruptions in the ritual and doctrinal system of the Roman Church, and to the unhistorical claims and still more unhistorical arguments in support of the claims of the Roman Church to be the Catholic Church of Christ. I believe the Roman Church to be more seriously in error at many vital points than any other part of the Catholic Church. But I do not go out of my way to attack Roman Catholicism at these points. I do not hesitate to speak out publicly and privately in defence of the Church of England against the Roman error, or in exposure of the Roman proselytism that sometimes attracts a perplexed Anglican. But I believe that the best way to beat Rome at these points is to out-teach, to out-pray, and to out-work Rome in the strength of a truer faith. The present menace does not lie in the religious life of Roman Catholicism as a Church. It lies in the strategic policy of Roman Catholicism as a world-power.

"One great besetting sin of the Roman Church through the centuries has been the craving and grasping after civil and political power. The Anglican Church too has yielded in various ways at times to this temptation to use secular authority for the enforcement of sacred truth, and has paid dearly for its sin. But it has never claimed to be an ecclesiastical Empire supreme over the civil. The Roman Church has always clung and still clings to the prestige of the Roman Empire. The territorial possessions of the Roman Church have gone for ever, swept out of the way by the rightful struggle of Italy as a people for national liberty and unity and the Papacy has never forgiven the Italian nation. But the Papacy still poses as a State. The Vatican poses as a diplomatic centre, as well as an ecclesiastical centre. What Rome does for ever, she still seeks to hold and extend in authority. Personally the Pope may be the humblest of men. But officially he still is the head of the Church which virtually claims to rank as a world-power among the powers of Europe. It is a grave blunder for the British Government to send a diplomatic representative to the Papal court. The Papacy as a religious institution has a right to speak and be heard in the world in protest or appeal on behalf of religious standards. So has the head of the Anglican communion. But the Pope is not a temporal sovereign, and those Australian politicians who allowed themselves to regard the Papal Delegate—and allow him to regard himself—as not only an ecclesiastical prelate set over Australian Romanism, but also a diplomatic ambassador sent to the Australian Commonwealth, were playing into Rome's hands. It is in the social and civil policy of Rome in the daughter nations of the Empire that there lies a real menace to British liberty. In our case the special menace lies in the fact that the centre of gravity of Australian Romanism is not in Australia, but in Ireland. Dear as every Irishman is to his Australian fellow citizens for his own irresistible sake, we have every need and reason to guard against the real and the unreal grievances of Ireland being made the pivot of Australian policy.

"Of course as soon as we hint at such a menace we are accused of sectarianism. Rome reminds me here of Germany. Poor innocent Germany attacked on every side by jealous rivals! Poor innocent Rome, the

blameless Catholic lamb in the midst of the wolves of Protestantism! Who played the first 'sectarian' move? If Rome had been content to live and let live, nobody worth mentioning would have raised voice or finger in opposition. There is room for us all to contribute our share to the building up of the Christianity of the Commonwealth. But that is just where our quarrel with Rome lies. Her aim is to contribute, but to control. The 'conversion' of England is seen to be hopeless, but the control of the growing daughter nations is a possible prospect. Hence Roman schools everywhere to an extent probably beyond the actual needs of their share of the population. Hence the pouring of young Roman Catholics into the police, the railways, and other public works, the administrative departments of State and Commonwealth. It is administration, not legislation, that really governs a country. Hence the stream of that splendid 'cheap labour', the brotherhoods and sisterhoods which are the glory of the Roman Church, and which set free such vast sums of money to be spent in fabric and equipment. Hence the cry of championship of the 'liberty' of Australian citizens and other cries, which seem to give Rome the sole credit of fostering the national spirit of Australia. What is the real value of this 'nationalism' of Rome in Australia? Let history answer. Rome has no more room for national freedom within the Catholic Church than Germany has for national freedom within an Empire. To that extent Kaiserism and Papalism are kindred spirits, and the tragic silences and spurious neutrality of the Vicar of Christ during the fight for the freedom of the nations become intelligible.

"There is but little space left to suggest lines of action to counteract the 'Roman menace.' Briefly, (1) First, live out the teaching and follow the lead of your own Church. We shall never beat the excesses of Romanism with the defects of Anglicanism. Be as good Anglicans as the Romans. (2) Watch the way in which Roman priests are working their marriage policy, and speak out. (3) Keep your money for your own Church. We can do without the little money we get from them; let them do without our money. If they threaten to boycott Anglican shopkeepers who will not go to Roman buildings and objects, we may have to resort reluctantly to reprisals and confine our trade to our own people. There is no doubt who would suffer most in that case. (4) Stop sending Anglican children to Roman schools. (5) Let your Roman neighbours know that you have no desire to attack their faith, but that they are not the only 'Catholics' in the Commonwealth. (6) Leave the policy of 'hate' to other people; you can afford to love any fellow citizen who loves the Commonwealth and the Empire."

Underpaid Parsons.

(By a General Secretary.)

Lord Leverhulme (as reported in the A.C. World) speaking recently at Birmingham, alluded to the great cost of living and other expenses and said the Church had not adequately responded in increasing the salaries of the ministers who were quietly and uncompromisingly doing all they could. There never was a period in the history of the world when chances were so great in business as they were to-day, or when the chances were so poor for ministers.

Have our Church-goers sufficient thought for the serious burden which has fallen on many of the clergy through the increased cost of living? Within the last five years the cost of living has nearly doubled, which means that stipends have been reduced by half. Is your minister's stipend the best you can conscientiously give him? Have you ever tried to work out his stipend in housekeeping and family arithmetic? Have you helped him to carry the burdens imposed by the greatly increased cost of life's necessities? Or are you leaving him to bear the burden alone?

He cannot ask such questions, and his stipend is the one text on which he may not preach and should not be tempted to preach. As General Secretary of a Home Mission Society I can say for the clergy what they cannot say for themselves. What I want is to see that every man has a 'living wage.' It would be a great day in the history of our Church if in this time of national crisis and individual soul-fasting, every Church sacrificially resolved to substantially improve the stipends of those clergy who can scarcely make ends meet. All the sacrifice should not be left to them, to their wives, and to their children. Let all take a share and the burden will easily be borne. It may have been from pure want of thought that the position of some clergy is as it is.

Speaking of the affluent Sydney diocese, there are 122 clergy with an average stipend of £300 and a house, 37 have £300, 7 have £275, 15 have £250, 11 have £225, 12 have £200, 2 under £200. Even average £266 without a house, 1 at £400, 1 at £350, 2 at £250, 2 at £300, 2 at £250, 2 at £250, 2 at

£200, 1 at £150. These are all in the majority of cases married men with families, and most cases practically little increase has been made in spite of the all-round rise in wages and cost of living.

The Bible Society.

A GREAT MEETING.

The Sydney Town Hall was crowded to its utmost capacity on Thursday evening, May 30, on the occasion of the Centenary Meeting of the New South Wales Branch of the British and Foreign Bible Society. The Chamber House, close by, was also utilised for the purpose of an overflow meeting. On the platform of the Town Hall was assembled the combined choir of the Presbyterian Churches, containing 750 voices (under the conductorship of Mr. Joseph Bradley), which contributed several sacred musical selections during the evening, concluding with the Hallelujah Chorus.

His Excellency the State Governor (Sir Walter Davidson) presided, and in his opening address struck a high note. He said he had lived among Mohammedans and Buddhists, and other non-Christians, and had carefully studied their sacred books, but there was no book in the world to compare with the Bible. He generally consulted the Bible before speaking in public; the first copy he had ever possessed had been given him by his mother in 1866 and he had read from it that evening before coming to the meeting. The Governor concluded by an affirmation of his personal faith in a living God. He said that he had no doubt that the God who had been their help in ages past, was still, and would ever be their hope for years to come.

Major-Chaplain McKenzie, M.C., spoke most impressively giving instances of the power of the Word of God among the Australian soldiers on Gallipoli. He told of one man, who had lived a careless life, to whom he gave a Testament, going back to his mates and telling them frankly he was going to live as a Christian. "Mates," he said, "I am going to read out of this Testament; would you like me to read it to you?" After a short pause, the senior man said, "It won't do us any harm," and the reading continued nightly, until the reader made the supreme sacrifice. Another incident deeply touched the audience. At the services it was the custom for the soldiers to repeat the 23rd Psalm, and consequently they knew it by heart. One day a mortally wounded lying between the trenches refused his comrades' aid to bring him to shelter, saying that he was too far gone. He raised himself upon his knees and was heard to repeat the old Psalm "The Lord is my shepherd," until he reached the verge. Yes, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Then he fell down exhausted, and passed to his rest, comforted by the thought of the Saviour's presence, even in the dark valley of the shadow.

Mr. Bowen, the secretary of the Bible Society, gave a brief resume of the year's work, which was most encouraging. He told of an incident which proved the power of the Bible to touch the souls even of the most depraved. In the window of the Bible House in Sydney is a book containing passages of Scripture, the pages being slowly turned over by electricity. A man from a northern town (an earnest Christian worker) saw another man reading the Book and sobbing bitterly. Looking at him he recognised a man from his own town, whom all had regarded as a hopeless drunkard, and thinking he was drunk he turned away. A fortnight later returning home, he saw the man well dressed and looking prosperous. He said: "You look very different from what you did a fortnight ago in Sydney." "Did you see me in Sydney," he replied, "and did you not speak to me?" "I was too disgusted with you," said the other, "to speak to you." "Well," said the man, "if you would not speak to me, the Holy Ghost did. He brought home to me through the Bible the lesson my mother taught me when I was a child. I resolved to live a Christian life." That is eight months ago, and the man is still standing firm.

The concluding address was delivered by Captain-Chaplain J. H. Chaseling, who gave instances of the ignorance and cruelty of the Turks, and also told of the courage and self sacrifice of our soldiers.

JUNE 28th has been set apart by the authorities as ITALIAN RED CROSS DAY. It is hoped that a large sum will be raised. All the money will be sent to the Italian Red Cross to mark the appreciation which the people of New South Wales feel for the heroic deeds and sufferings of the people of Italy in the present war.

Correspondence.

The Church and the Sailor.

Dear Sir,—

Did it strike no one at that wonderful and inspiring Church Rally at the Town Hall on Tuesday night, that in this largest and much blessed sea port, where the community lives by the sea, there was no mention whatever of the perennial sailor problem.

There were accounts of the glorious ramifications of the Home Mission Society, reaching out far beyond the precincts of the city, even to the "Church Huts" at the front, but no mention of any work for the visiting sailor, whether of the Merchant Marine or Royal Navy. Incidents of the very splendid agencies for the benefit of the soldier visiting the city, as well as during his stay in camp, were recited, but still no mention of any such agency for the visiting sailor. The Treasurer's grants reached out to all sorts of quarters and mounted up to something near a total of £12,000, but not one penny seems to have gone to any quarter for the sailor stranger. Why? Because evidently the Church in this place gives no hand in any such work.

Does any one know that at least 2,000 visiting sailors range "somewhere" in sailor town along the foreshores from Pyrmont to Woolloomooloo Bay each night of the week, and this, year in and year out. And yet seemingly the Church does nothing for this most mighty problem in our midst.

We learnt at the similar Methodist Rally earlier in the month what that Church thinks of this question. Why should not our Church get some credit in this; seemingly she knows, as a body, nothing of it.

"LESS THAN A PROPHET."

Late English Notes.

The death is announced of Lady Alwyne Compton, widow of the late Bishop of Ely.

A new translation of the Athanasian Creed, the Quicunque Vult, has been published in a report issued by a Committee of the Upper House of Convocation.

The Archbishop of Canterbury issued a "Call to Prayer" for Holy Week, in which he says: "We are recalling the supreme sacrifice in the history of mankind; the suffering of the world's Redeemer; the uplifted Cross; and, after these, the Easter victory. We recall it year by year in prayer and thanksgiving, in self-surrender and resolve. But this is not like other years. We have come this very week to a vital moment in the world-war. Our hearts are full. The peril strengthens us in firm-knit purpose and stern resolve that, God helping us, the cause of righteousness and truth, the cause of liberty and future peace, shall not at our hands suffer loss; that the blood of our dearest and most honoured shall not have been split in vain, but shall be the seed of fresh life to the peoples of the world.

"Let this week, then, send us daily, hourly, to our knees. Unite, I urge you, in prayer and Sacrament. Unite in steady, confident reliance upon the supreme guidance, the promised blessing, of our living Lord. Pray to Him for victory. To Him, in time and eternity we commit, with unflinching hope, the brave men whom in love and trust we have sent forth."

Canon Nesbitt, Rector of Holmwood, Co. Mayo, has resigned after more than 50 years' work.

In Hinduism, the religion of most people of India, there are many millions of gods and goddesses, and, of course, there are still more idols than there are gods. Moreover, the people worship huge rocks, trees, pools, and animals, as well as the idols.

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The Church Record.

JUNE 7, 1918.

WAR-WEARINESS IN PRAYER.

There is very little that is cheering in the present situation. Our armies are being forced steadily back and the Germans have again reached the Marne. Paris is again in dread of a siege and destruction. The poor French population from the villages and towns in German possession and desolate are trudging wearily along seeking rest from the terrors and sufferings of a war ravaged country. There is a tone of dismay in the comments of some leading war correspondents, and even out here in Australia there is an increasing anxiety lest the unthinkable thing should happen and our forces be completely defeated. Nearly four years of this gigantic and bitter struggle, and still the enemy seems possessed of a giant's strength and of a will to use it with all tyrannic savagery.

What have we done. What can we do? We who remain in the safety and shelter of a homeland far remote from the tragic scenes and sufferings of the theatre of war?

The call to penitence and prayer has never ceased throughout the long months of the struggle, for the Christian Church, in every branch of it, has sought to keep the appeal strong before the people of our land and especially the church-regarding public. And yet, in spite of it all, how from every side there comes the complaint, that while pleasure-seeking, and worldly business is increasing, there is a saddening falling off in attendances at the Intercession Services provided by the Church!

Only the other day there came from New Zealand the appeal of the Bishop of Auckland in this regard, which we print in another column. The Bishop pleads for "a revival of the Spirit of Prayer, for deeper earnestness in our religion for a greater spiritual effort in order to put God's loving purposes in action," and he inveighs against the "foolish optimism" in which so many are indulging without due reason. How slow we are to learn the lessons God seeks to teach us.

The present position of the Germans along the Marne takes our thoughts, of necessity, back to 1914, when they occupied a similar position. What hindered them at that time in their victorious course? As General Smuts said in a company of English officers, "God did it." And why did God do it then and still leave us in all this hideous plight these three and a half years, and then allow the foe to come again to the same position? Why?

A striking leaflet was circulated in England last January for the Day of Intercession on the 6th January. There are statements in it which we do well to ponder again and find in them an encouragement to listen to the appeal with which it closes. We print that leaflet just as it stands in the "Rock-hampton Church Gazette."

Early in September, 1914, the German legions were sweeping through North-Eastern France, the capture of Paris seemed a certainty and the French Government had removed to Bordeaux. So far the German advance was like a triumphant progress, and the initiative wholly in their hands.

Lord Roberts was sitting with Lord Kitchener of Khartoum when a telegram was handed in, announcing "The Germans are retreating from Paris." Lord Roberts, a man who had daily family worship in his home, exclaimed, "Only God Almighty could have done this." To which Lord Kitchener added, "Somebody must have been praying."

Sir Oliver Lodge, the famous scientist, has written: "September 3rd, 1914, was a critical day. The Germans overran France and were close to Paris. What turned them back? I do not know. It is a war against principalities and powers and spiritual wickedness in high places. I myself believe in assistance from on High."

In those earliest days of the European war there was much appeal made for this "assistance from on High," and we ought to know what turned them back. "Somebody was praying."

The night before the retreat gatherings for prayer were being held in the Metropolitan Tabernacle, in South London, at which the burden of petition was that God would stop the Germans from reaching Paris. Doubtless there were many others praying at this critical time, but Rev. A. C. Dixon, D.D., the Pastor of the Tabernacle, relates that a member of his congregation told him he prayed all that night, with scarcely a break to sleep. What was happening in France? A new French Army Corps was formed with the help of the garrison of Paris, the British Army advanced, and 45 of our cavalry squadrons drove before them 72 German squadrons. General von Kluck had to fall back 35 miles in two days, 10,000 Germans were reported dead, the first and second German armies were in full retreat, and the battle of the Marne had been won by the Allies. German strategy had failed and Paris was saved.

Since then three-and-a-quarter years have passed away, and the need for "Somebody to be praying" is to-day more than ever the paramount duty.

Mr. Churchill, at Bedford, December 10th, 1917, stated "that he said two months ago that the war was entering on its sternest phase. The situation at this moment was more serious than it was reasonable to expect two months ago. The country was in danger as it had not been since the battle of the Marne saved Paris and the battle of Ypres and the Yser saved the Channel Ports. The future of the British Empire hung in the balance and in anxious suspense."

In the most recent battle at Cambrai we have been told that our brave men in the Tanks only caught snatches of sleep for seven whole days and nights, and never thought of themselves. They are willing to be sacrificed for others, and are trained and disciplined not to think of themselves or to weigh the risk to their own lives. All that matters in their minds is the success of the movement, the victory in the battle, or the triumph of our Righteous cause. Shall we, whose weapons are not carnal, but spiritual, catch nothing of such a spirit, even if it means taking half-an-hour or an hour from an eight or nine-hours' night of sleep, to "move the Arm" which moves the world, and liberate the power that comes through impetuous intercession? When we stop and think how we can always make time for anything we want to do of vastly less import than the grave issues now at stake, shall we grudge the deep meaning of this extra half-hour or hour of prayer given in the cause of the land we so much love, and to end this war which we so much desire to see? cut short in Righteousness? And though our prayers are not yet bearing much visible fruit in answers, never let unbeliever whisper they are not prevailing if they are in His Name, for His Glory, and to enthrone His Will. No true prayer is ever lost. They are helping forward the complete answer, which will shortly be visible; but which without them would not, and could not come.

"Somebody must have been praying." When the book of the wars of the Lord (Numbers xxxi, 14) is opened, will that "somebody" be you and I, and each member of the little praying circles of the faithful around us?

Let us accept the challenge of the appeal. In private prayer, in family prayer, in public prayer, "men ought always to pray and not to faint." Through physical weariness, intense their hardship, in view of imminent death, our brave lads keep on fighting—shall we then be "slackers," when all the powers of heaven are standing ready for their use and our defence in answer to the faithful prayer of the truly penitent. We say the truly penitent—for "we have not because ye ask not—we ask and receive not because ye ask amiss, that ye may consume it on your own lusts."

God help us to put away our sins from us in real heart repentance—God help us to seek Him first in all our thoughts and actions—God help us thus to "pray, lifting up holy hands in the name of the Lord Jesus." Let us "pray without ceasing," but let us remember that the call to prayer is first of all a call to true repentance.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Constructive Movements.

"At last it seems as though Australia was awakening from the torpor that has affected so many of the people left behind by those who have gone to the Front. It is high time. The opportunity is very brief. How that torpor came we cannot fully say. There was reluctance to believe facts, and strange credulity for fictitious absorption in local selfish interests; certain undeniable grievances also existed; to risk the safety of the country because of them was inexcusable, but alien influences made the most of them to our undoing. Happily a saner spirit is abroad among us. Side by side with it, comes evidence of ghastly wrongs to helpless womanhood, and of other outrages, enough to stir the most apathetic. We must do our utmost to stimulate the new resolve that Australia shall be there, alert, resolute, reinforced, sternly set to crush the evil out. We cannot permit our own homes to be tainted, nor those of others either. Our hand must strike in defence now or never."

At the same time we must renew our strength in God. I am glad to hear of systematic efforts made in several of our parishes, or groups of parishes, to promote intensive study of Holy Scripture, by Conventions and similar gatherings. It is on the promises of God that we must rest, understood in the light of what He has done, as well as said, and also of the demand that He makes upon our hearts and consciences. In this way we are the better prepared for intercession, which must be persistent and full of faith. We must never leave God out of account, even in the smallest things. We little know how much the issues in the field depend upon prevailing prayer at home. We need more of those little groups for prayer, of which we heard much at the beginning of the war.—The Archbishop's Letter.

The Chatswood Convention.

The 18th Annual Convention of St. Paul's Chatswood, was held on Monday in the parish church. The chairman was the Rev. E. Walker.

In the morning the speakers were Bishop Pain, the Rev. A. J. H. Priest, and the Rev. S. M. Johnstone, B.A. In the afternoon the speakers were the Revs. S. J. Kirkby, A. A. Yeates, M.A., H. S. Begbie, and Langford Smith. The general subject of the addresses was the messages of certain Old and New Testament prophets for these days of anxiety and stress. The preponderating theme of almost every speaker was that of the sovereignty of God. The concluding address—one of inspiration and comfort—was given by Rev. S. E. Langford Smith on the subject "They that wait on the Lord shall renew their strength."

The subject of the Convention, without doubt, was in part responsible for the very large attendance of Church-people from many parishes.

Bible Study Convention.

A Bible Study Convention is being arranged for Saturday, June 29, at St. John's, Ashfield. The subject will be St. Paul's Epistle to the Colossians. It would be well for those who desire to attend this Convention to

read and re-read the Epistle carefully before the date chosen.

Crafton Brotherhood Campaign.
List of Engagements.

The Bishop.—June 9, St. Chad's, Cremorne, 7.30 a.m.; St. Thomas' North Sydney, 11 a.m.; St. John's, Ashfield, 7.30 p.m.
June 11.—St. Stephen's, Willoughby, 8 p.m.
June 12.—Barker College, 2.45 p.m.; Wahroonga 3.30 p.m.; St. Paul's Chatswood, 8 p.m.
June 13.—St. John's, Ashfield, 8 p.m.
June 14.—St. Paul's College, University, 8 p.m.
June 15.—St. Jude's, Randwick, afternoon for church workers.
June 16.—St. Jude's, Randwick 8 a.m.; Holy Trinity, Dulwich Hill, 11 a.m.; St. James', City, 7.15 p.m.
June 19.—Quiet Day in connection with the Clergy Missionary Union, St. James', City.
June 23.—Camden and Menangle.

The Warden.—June 9.—St. Andrew's, Wahroonga, 11 a.m.; St. Stephen's, Willoughby, 7.15 p.m.
June 16.—St. Mark's, Darling Point, 11 a.m.; St. Giles', Greenwich, 7.15 p.m.

Home of Peace.

The Annual Meeting of the Wahroonga Circle was held on May 22. There was a very good attendance, and a renewed interest shown in the work. The Rector, the Rev. S. Taylor, presided, and Miss French gave an interesting financial statement. The amount in hand was not quite as large as last year but all the money was not then in. Miss Bostock described her visits to the Home, and gave interesting details about the patients.

Miss Pallister then thanked the audience for their continued help and lively interest in the work, and showed how necessary such a Home was for our suffering poor. She laid great emphasis on the duty to support and advance Christian work in these days. A large number of gifts were brought, probably the most yet received, and the collection amounted to over £3.

We believe that last year's record of £275/17/- will be reached, if not surpassed. During the past week three of our patients have been called home, and the work of nurses, doctors, chaplain, and visiting Deaconesses goes on steadily and continues to be a blessing and comfort to many. Deaconess Holdship noticed that one or two of the patients could not see to read, and when she mentioned this to an oculist friend he at once had glasses made for the patient as a gift. Mr. Alexander has done us such a kindness. We must also acknowledge the good work done by two ladies in the garden. They come regularly, and have greatly improved the flower beds. It was no light work to begin with, as when our last man left it seemed impossible to get a gardener by the day.—(From the "Deaconess").

A Farewell Presentation.

There was a good gathering in St. Stephen's School Hall, Penrith, on Wednesday, May 29th, to say "good-bye" to the Rev. A. H. Venn, on his leaving for Cessnock, and to give a welcome to the Rev. N. M. Lloyd. The Rural Dean (Rev. T. I. Heffernan) and the local clergy were present. The Church choir gave a good programme of vocal and instrumental music and light refreshments were served during the evening. Mr. J. L. F. Neale (Churchwarden), on behalf of Mr. Venn's many friends at Penrith, presented him, in their name, with a silver gent's wristlet watch and strap, and referred to the good work he had done in the few months he had been at Penrith. Mr. Venn, in acknowledging their valuable gift, expressed his great regret at leaving Penrith and wished them every blessing and success in the future work at Penrith.

The Problem of Social Unity.

A course of Lectures, which should be of great interest to all thoughtful people who are concerned about the divisions in our national life to-day, and who desire to see brought about a working Christian unity, will be delivered in the Chapter House on Monday, 15th July, and the following Monday evenings at 8 p.m. Admission is free, and a hearty invitation is given to all. The general title of the lectures is "The Problem of Social Unity." The individual lectures are:—

15th July.—"Social Unity and the Teaching of the New Testament," Rev. P. A. Micklem, M.A.

22nd July.—"Social Unity and Family Life," Canon Portus, Th. Schol.

29th July.—"Social Unity and the Duties of Citizenship," Rev. A. H. Garnsey, M.A.

5th August.—"Social Unity and Capitalism," Archdeacon Davies, M.A.

12th August.—"Social Unity and Labour," Rev. G. U. Portus, M.A., B.Litt.

19th August.—"Social Unity and Re-

ligious Divisions," Rev. C. E. Curtis, M.A.

26th August.—"Social Unity and Reconstruction on a Christian Basis," Rev. Ainslie Yeates, M.A.

Treachery to Christ.

The Rector of Willoughby, in stating his thankfulness for progress in Church matters, does not intend to let his parishioners get content with less than their best. He says:—

"I do thank God for the continued growth of our congregations. How much more hearty and cheering it is for us all when congregations are large. Some of you have it in your power to make still larger congregations, by a little effort on your part, especially in the morning. As the cold weather intensifies, resist the temptation to sit around the fire and neglect your duty of public worship. Remember such slackness means not only spiritual loss to yourself, but is an act of treachery to the cause of Christ in our midst. There is no slackness at the front."

Church Parade.

The 33rd Battalion Senior Cadets (Camperdown and Darlingford) held their fourth annual church parade at St. Stephen's Church, Newtown on Empire Sunday. There was a good attendance under the command of Major C. Hill Ludlam, O.C., and Lieutenants Mansfield, Lang, Fitton, Dillworth, and Meadowcroft. The battalion marched from Newtown Bridge, under Bandmaster-ton Area Cadet Band, under Bandmaster W. F. Dench, and played in the church, in conjunction with the organist. In the absence of the rector, the curate (Rev. C. Short) conducted the service, and delivered an impressive sermon, placing special emphasis on the necessity of character building, abstinence, duty to the King and Em-

L.H.M.U.

Some few weeks ago a letter was written by a subscriber containing criticisms of the L.H.M.U., the writer being under the impression that this new organisation had crippled the work of collecting funds for the Home Mission Society. Our attention has been drawn to a small publication of the L.H.M.U. which deals with the very point at issue. It shows that although a large amount is done by the Union for the poor of the city, yet the main work of the Union is to aid the finances of the H.M.S., and it has done this by raising something over £4600 in its seven years of existence for the H.M.S., and the Mission Zone Fund. It is further pointed out that the old method of the Church Society contributions is still in existence, and is still doing a good work. We hope that those who are anxious about the matter will get one of the small papers, and see for themselves what is the true function of the Union.

Moore College Notes.

Welcome to two more new chums—A Bell and A. H. Adey. The former is hardly a "new chum" as he used to attend the evening classes. He is one of the several members of those classes who enlisted. He has "done his bit," and is now resuming his studies for the University. There have been seven entries so far this year.

Another cheery letter has come from Mr. Patton, who hopes to pay a visit to Sydney this year if he can obtain leave.

It is reported that W. V. Garnett has enlisted, and also F. B. Mullens, bringing the total of past and present students who have enlisted for active service as combatants or chaplains to nearly forty.

The Parish of Picton has sent £2 8s. 1d. to the College, for which our thanks are given. If all parishes of the Sydney diocese contributed a proportionate amount there would be no anxiety about the funds of the College.

The Easter term ended on May 25, and the Trinity term begins on June 14th, and ends on September 7th.

—(Diocesan Magazine.)

Letter from a Chaplain on the Western Front.

Rev. A. J. B. King, of Kurrajong, writes: It is just a perfect day, and we are all feeling the benefit of a little sunshine, for it so reminds us of Australia. I am glad that the winter is nearly past. Since last writing I have been shifted up to the Australian Reinforcement Camp within sight and sound of the guns; on several occasions I have been up near the front line; once I went to see what remains of Ypres; it has simply been blown to pieces, and the scene is one of awful desolation.

My usual Sunday programme is as follows:—

Celebration of Holy Communion at 7.45 a.m.; Church Parade, followed by Holy Communion, 10 p.m.; Hospital Service or

service to English troops without Padre, 3 p.m.; Shortened Evensong at 6 p.m.

During the week there is camp visitation to be done, and occasional short services at night; also letter censoring, for the lads prefer to leave their letters with the padre. We expect to have the Bishop of Bathurst with us shortly; I understand that his Lordship will be attached to this camp with a governing commission for Confirmation, etc., and will have a splendid field of opportunity.

Our men are all tense and expectant, as we are waiting for the great Boche offensive, which may after all be only a "bluff." Frequently Fritz comes over and drops a few bombs just to keep us alive and wakeful; they are terrifying things at close quarters. Some of the prisoners recently brought in were very cocky, and said "German soon win the war now"; the reason for their elation was the success in Russia. It seems likely that the war will continue for a long time; in fact there is no end in sight.

GOULBURN.

Diocesan Synod.

The date of Synod has been arranged in order to secure the assistance of the Bishop of Grafton, who was asked by the Bishop and Cathedral Chapter to conduct the Quiet Day for clergy and take part in the conference of clergy on pastoral questions. The following is the plan as now arranged:—

Sept. 29. (St. Michael and All Angels), Synod Sunday.

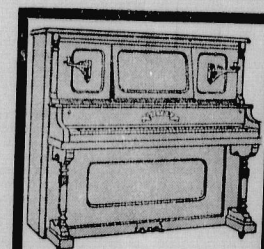
Sept. 30. Monday, Quiet Day for Clergy.

Oct. 1. Tuesday, Conference of clergy on pastoral work.

Oct. 2, 4. Wed. to Fri., Session of Synod.

"The Clergy and Reading."

Long talks in my study with two candidates for priests' orders have turned my thoughts again to the question of books on pastoral theology and practice. There are two distinct purposes for which we of the clergy need to find time every week, however little, to read about the pastoral office. The first is to keep in sight, in mind and in heart the pastoral ideal which is continually in danger of being lost in the doing of the work. Lose sight of the ideal, and the heroic sinks into the hack, the devotee into the drudge. Reader, deacon, presbyter and bishop, all are exposed to this danger. Our first and last protection lies, of course, in our private prayers and the devotional reading of our Bible. But if these are to bear pointedly on our pastoral work as well as on our personal life, we shall need the occasional study of pastorate itself. This lies in two directions. First, the principles of pas-

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torate. Gott's "Parish Priest of the Town" many of us read once; how many of us take it up in after years to renew our tired and disappointed souls. As a manual of pastoral practice it may not be suited to our particular problems. But its searching and yet inspiring analysis of the ministerial life is always both a touchstone and a tonic. Here are other books that are helpful beyond words—Latham's "Pastor Pastorum," a study of our Lord's training of the apostles; Heygate's "The Good Shepherd," a little treasury of meditations on our Lord's own pastorate; Lightfoot's "Ordination Addresses," of which half were given to his clergy in retreat; Liddon's "Clerical Life and Work," strict but bracing; Newbolt's "Apostles of the Lord," and "Speculum Sacerdotum"; McNeill's "Discipleship"; Seaton's "The Mind of our Lord"; Robinson's "Personal life of the Clergy"; Gott's "Ideals of a Parish." I never read a chapter in one of these books without feeling both corrected and encouraged. The second way of reviving the pastoral ideal is to read the lives of the great pastors of different ages—St. Vincent de Paul, St. Carlo Borromeo, George Herbert, Nicholas Ferrar, Bp. Ken, Bp. Andrewes, Charles Kingsley, Charles Simcox, John Keble, "Butler of Wantage," Dean Church, and Burgoon's "Twelve Good Men," to say nothing of a score of others. Their service was great in varying degrees, but the spirit of their service may be the spirit of ours; in fact one of the lessons that we learn from the lives of such men is the greatness of all pastorate, whatever its scale or its setting. Biography, like all history, is a cordial for drooping spirits. And an hour in such company leaves us with the feeling that they not only were captains but are comrades of ours in the service of the one Captain—Bishop's Notes.

RIVERINA.

Synod.

The Annual Synod of the Diocese commenced on Monday, the 27th inst. The Bishop, in the course of his presidential address, referred to the war. His Lordship said: "Its prolongation is a severe test to the faith of many, and to the staying power of the Empire. We have never feared the final result, and we deprecate any misgiving on the part of others. I have little sympathy with light optimists, but I have less with gloomy pessimists. Believing, as we do, in the overruling providence of a God who loveth righteousness and hateth iniquity—how fateful should we be were we not convinced that whatever be the delays, whatever the intervening misery, whatever the apparent abandonment, whatever the seeming ascendancy of brute force wonderfully organised, the cause that is righteous and just must ultimately prevail. In no war in modern history has the moral factor been more prominent. No man of unbiased judgment doubts that the cause of the Allies is a righteous cause, but equally no man of unbiased judgment can dare to assert that we are specially fitted by any moral excellence to be the instruments in God's hands for establishing His righteousness. That by God's grace we are better in some respects than our enemies is the most we can claim. Our cause is righteousness—would that we were as righteous as our cause. To this day apparently the lives of the majority are as empty of God as they were four years ago. After all God's dealings with us the net result would appear to be that the serious-minded are made more frivolous still."

In the course of his address, the Bishop also referred to the difficulty of obtaining incumbents and curates for the outposts of the diocese, and suggested that a capital fund should be established for the purpose of devoting the interest to paying the fees of students at a theological college. This suggestion was discussed at the synod, during which the opinion was generally expressed that it would be difficult to raise a capital sum until after the war, and the raising of an annual subscription for the purpose was preferred. Ultimately, Mr. Austin guaranteed to raise £250 annually until further notice for the purpose, and his offer was gratefully accepted.

VICTORIA.

MELBOURNE.

A Great Prayer Meeting.

With the imminence of another great battle on the Western front in mind, citizens of Melbourne gathered in the Town Hall at midday on May 21 to pray for our Empire and our armies. About 2000 people attended the services, which extended over two hours and the dominant notes of which were expressive of faith and hope. The big congregation listened in silence, but with feelings plainly intense, to the prayers offered by ministers and laymen of several denomina-

tions—prayers for the safety of the men at the front, for the victory which would mean deliverance. It was mentioned during the meeting that the Federal Government had been requested to fall into line with the United States Government, and declare May 30 to be a day of humiliation and prayer throughout the Commonwealth.

Annual Rally of Missionaries of Various Societies.

The C.M.S. Reading Room was the scene of a very happy gathering on the afternoon of May 12, when missionaries on furlough from Korea, China and Thibet, India, Fiji, the Sudan and E. Africa, met for the Annual Rally under the auspices of the United Missionary Committee. Other fields were represented by various secretaries, and apologies were received from the Rev. M. Levick, A.B.M. Rev. J. V. Burton, M.M.S.A., Rev. G. J. Williams, L.M.S., and various missionaries who were unable to be present. After partaking of afternoon tea, kindly provided by Mr. F. J. Cato, a short devotional meeting was held, the chair being taken by Dr. Morley, M.M.S.A., for the Rev. J. King. The various missionaries present, as well as candidates about to sail, were then introduced by their respective Secretaries. Several of the former spoke briefly, among them being Mr. J. H. Edgar, F.R.G.S. (C.I.M.), of Thibet, and Mr. Martin Trudinger, B.A. (Sudan United Mission), one of eight brothers and sisters all with the feeling that Sister Louise spoke for the Leper Mission. Opportunity was taken to say farewell to the Rev. F. H. Paton, Pres. M.S., who is shortly leaving for the front, and the Rev. A. R. Ebbs, C.M.S., and Secretary of the U.M.C., leaving for Lismore, N.S.W., both of whom responded briefly. Before pronouncing the Benediction, the Rev. J. King, late of L.M.S., spoke of the unity which had always existed among the members of the United Missionary Committee in the 12 years of its existence.

Farewell.

Rev. J. T. Baglin, Mrs. and Miss Baglin were farewelled on Wednesday the 22nd ult. by the congregation of St. John's, Footscray, and other friends, a number of complimentary speeches being made. Mr. Baglin was presented with a wallet, containing a cheque for 50 guineas, and a case of pipes and a tobacco pouch were also presented to him. Mrs. Baglin received a wristlet watch, suitably inscribed, while Miss Baglin was presented with a silver manicure set, also inscribed. Mr. E. Baglin, who has been on active service for upwards of three years. Mr. Baglin was inducted to the parish of St. Thomas', Essendon, the following evening.

QUEENSLAND.

BRISBANE.

(From our own Correspondent.)

Prophetic Conferences.

The Revs. H. S. Begbie (Anglican) and W. Lamb (Baptist) have been holding a series of prophetic conferences in the Albert Hall, Brisbane. The meetings have been held at mid-day, in the afternoon, and evening. The attendance was excellent, especially at night. Naturally, as the subjects of the addresses deal with prophecy, and the Scriptures coming of our Lord, opinions are divided as to the utility of the teaching, but nothing can take from the earnestness and love for souls which the speakers convey. At the Cathedral, on Trinity Sunday, Rev. H. S. Begbie preached an earnest sermon. The Archbishop was present. It is very evident that the soul-stirring words of these zealous men will help to awaken many to a sense of sin and the love of the Saviour. We cannot but be sensible of the kindly spirit that pervaded the whole of their meetings.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

Day of Prayer.

The Day of Prayer arranged by the committee of the "Laymen's Call to Prayer" was held in the Adelaide Town Hall on Monday, May 27. The meetings were continuous from 11 a.m. to 9 p.m., and the attendance was good right throughout the day. His Excellency the State Governor, with his secretary, were present at the first hour, and the military commandant, Brig-General Forsyth, conducted the Soldiers' hour.

The Dean of Adelaide, assisted by four clergy of the diocese, led the closing hour, having the largest audience of the day, the body of the hall being almost full. The meeting consisted of hymns, reading of God's Word, and Prayer, and were full of inspiration—"it was good to be there." Our

nation, our allies, our men at the front, the anxious, the bereaved, the desolate, and Prayer for Peace, were the burdens of some of the petitions offered to God.

St. Luke's, Whitmore Square.

St. Luke's Annual Parish Gathering was held on Tuesday, May 21, and consisted of a tea and public meeting in the school hall. The Rev. R. B. Robinson presided, and addresses of a highly spiritual character were given by the Rev. A. R. Ebbs and J. E. Stannage, of C.M.S. We thank God for such a helpful time. During the evening it was pointed out that St. Luke's had contributed the highest amount to missions in the diocese during the past year.

C.M.S.

The Rev. J. E. Stannage has taken up his new work, and was welcomed by the Committee at the Depot on Monday, May 20. At the same meeting words of farewell were said to the Rev. A. R. Ebbs, and the Rev. T. Webb, President of C.M.S., presented Mr. Ebbs with a fountain pen and a book on behalf of his many C.M.S. friends in Adelaide.

Diocesan Missionary Association.

The annual meeting of the Diocesan Missionary Association was held in St. Peter's Mission Hall on May 20. The Bishop presided over a large attendance. The annual report presented by the secretary (Rev. G. E. Downton) said there had been increased financial support for, and interest in the missionary work of the church, and two new permanent workers had been sent to the field—Nurse Correll to Forrest River, and Miss E. Williams to Melanesia. The Rev. L. D. Riley had gone temporarily to the Forrester River to enable the Rev. E. R. Gribble to take a long overdue furlough. There were now ten missionaries from the diocese in different parts of the world. Congratulations were offered to Bishop Wilson on his election to the See of Bunbury, and regret was expressed that he was severing his connection with the association. The objective of £2000 set the diocese by Synod as a voluntary assessment, had been obtained through the association, which raised £2012 compared with £1820 last year. In addition the C.M.S. reported having received £209, making a total of £2221. A feature of the year had been the formation of a diocesan branch of the women's auxiliary of the A.B.M. The Mission Work Guild continued its good work through the year. The report of the Heralds of the King showed that there had been steady progress of the children's organisation through the year. Fifteen branches had been affiliated, and one full branch started. A total of £187 was raised during the year, compared with £129 for the previous year.

The Bishop said the outlook of the Australian Board of Missions was world-wide. While they were meeting that night as the Adelaide Diocesan Missionary Association, and as such had to elect officers and pass the report, they really met as a corresponding committee of the Australian Board of Missions. He was pleased to welcome the newly-appointed Church Missionary Deputationist (Rev. J. Stannage). The Dean of Adelaide and he (the Bishop) had just returned from Sydney, where they had attended the third quarterly meeting of the A.B.M. The special field of action was almost laid down geographically as the Pacific, but the A.B.M. reached out also to China, Japan, and India. It was hoped that shortly Jerusalem and the East would be one of the associated missions. (Applause.) Further they were looking for a really definite policy on the part of Australia for aboriginal work. That was a very real and great need. The board also touched the great question of industrial missions, and had not lost sight of the problem that was exercising so many minds—the question of indentured labour in Fiji.

The following officers were elected:—Clerical vice-president, the Dean of Adelaide (Very Rev. G. E. Young); lay vice-president, Dr. Drummond; secretary, Rev. G. E. Downton; treasurer, Rev. Canon Milne. Council elected:—Archdeacons Russell and Hornbrook, Revs. R. P. Hewgill, C. H. Gent, W. B. Docker, J. S. Moyes, R. H. Cavalier, F. H. King and S. J. Price; Messrs. Bainbridge, Stalley and Labbatt, Messdames Thomas Drummond, Bowman, Hawkins, Worley and Fuller, Misses Smith, Baker, Mann, Ellis, Magrev, and Yeatman.

TASMANIA.

(From our own Correspondent.)

United Children's Service.

A service which was unique as far as Hobart is concerned, and probably is rare elsewhere, was held at St. George's on the Sunday following the recent Convention. For besides two of the Church of England Sunday Schools in the parish being present, the

service was attended by two Methodist Sunday Schools, with their Minister, and a Congregationalist School. United children's services in a neutral building are by no means unknown, but it is at least unusual to have one in one of our churches.

The ordinary children's service drawn up by Bishop Walsham How was used, special copies having been obtained for the visitors, who seemed perfectly at home; the liturgical part was taken by the rector of the parish, and the sermon was preached by the Rev. W. T. C. Storrs.

The service has done not a little to add to that friendly atmosphere which is so desirable, indeed one enthusiastic Methodist layman declared he wished we could have such a service every month.

Clerical Changes.

The vacancy caused by the Rev. F. T. Morgan Payler at All Saints' has been filled by the appointment of the Rev. E. A. North Ash, Minor Canon of the Newcastle Cathedral. All Saints' is a parish of growing importance, and we offer the new rector a warm welcome. Another change is that of the Rev. F. H. Horden, Th.L., curate of St. George's, Hobart, being appointed rector of Wynyard, on the north-west coast, a rising parish with great possibilities. Mr. Horden will be very greatly missed at St. George's, where by his hard work and many most excellent qualities he had endeared himself to all the people.

Visitors.

We are looking for a brief farewell visit from the Rev. A. R. Ebbs, to whom missionary interest here owes so much, and whose departure we all deplore; and next month the Bishop of Gippsland will be in Hobart for the 80th Anniversary of St. George's Church, at which time also the new church on the Golf Links (St. Peter's) will be opened.

NEW ZEALAND.

Military Affairs Committee.

Statement of Amounts Received to April 13, 1918.

	£	s.	d.
Diocese of Auckland	3399	3	11
Christchurch	2376	15	0
Dunedin	821	0	3
Nelson	774	10	4
Wellington	2380	3	1
Per Rev. F. W. Whibley for Church Army	4813	0	10
	1451	0	0
Total	£16,007	12	2

AUCKLAND.

War-Weariness in Prayer.

"We are still in the midst of the great world tragedy, and the longed-for end is not yet in sight. We are indeed 'saved by hope,' and must needs 'nossess our souls in patience.' We must not be weary in well-doing, for in due time we shall reap if we faint not. We must continue diligent in prayer, for we cannot but believe that we are wrestling against unseen forces, and that the great conflict is really a spiritual one, testing us to the very depths. We are not, I fear, praying as we did at the beginning of the War, and some of us have grown

weary and are standing the test. The nation is not on its knees, and Christians are lacking in perseverance. Maybe we are hindering the longed-for end, holding back the dawn of peace, because we are not preparing the ground for the new world which surely must be in the mind of God waiting for expression. I plead for a revival of the spirit of prayer, for deeper earnestness in our religion, for a greater spiritual effort in our God's loving purposes in action. Few of us, I fear, grasp the real meaning of the 'present distress,' and we are more inclined to indulge in a foolish optimism than to face facts. We have many more sacrifices to make before the War is finished, and possibly many more lessons to learn. Are we really on God's side? Is God any more real to us to-day than He was before the War? Have we tried to learn and profit by the warnings of the War, or are we still obsessed with the spirit of materialism? If you have grown weary in prayer and intercession, make a new and more sustained effort, and be not faithless but believing."—The Bishop's Letter).

WELLINGTON.
A Ritual Prosecution.

The dissatisfaction which has existed for some years in the parish of St. Michael concerning matters of ritual has culminated in the vicar, Canon Perry, being charged with breaches of ecclesiastical law. The charges have been filed by Archdeacon Gosset, who resigned the Archdeaconry in order to do so.

DUNEDIN.
The Cathedral.

A ceremony of an interesting nature and of some historic interest took place at the new Anglican Cathedral in April, when an addition was made to the building symbolic of the faith for which the structure stands. This consisted of placing the Cross in position on the front facing the Octagon and ecclesiastically recognised as the "West" front, though in point of fact it is the east front. The Ceremony, which was of brief duration and simple in its nature, took place on a platform over roof, from the ground, this being reached by a narrow winding stair. The altitude proved a rather windy one.

Bishop Nevill, the Primate of New Zealand, presided over the proceedings.—Otago Times.

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Organizing Director: Canon Jose, North Adelaide.

Representative in Egypt: Canon Garland.

A large Church Hut has been erected at the Australian Base in France through which all Australian troops pass going in and coming out from the Front, and is largely availed of by our men. The Fund is responsible for the maintenance and upkeep of this Hut, which is under the direction of our Chaplains, and is the centre of their spiritual work.

£500 has just been cabled in response to an urgent request from Senior Chaplain Wray to meet needs created by the recent events in France. More will be wanted very shortly if the Chaplains' work amongst our men is not to suffer.

Premises have been secured in Cairo for an "Australian Soldiers' Club," with 50 beds, chapel, recreation room, etc. which is in full use under the direction of Canon Garland. Several marquee tents have been supplied to our Chaplains for their work amongst our men near the Front, in several centres where no other room is available. Large supplies of much-needed stationery literature, etc., have also been provided, and a library of better class literature is available in Cairo for our Chaplains to draw on for use amongst our men. We receive many letters of thanks and appreciation of the work already accomplished, and much more could be done to make the work of our Chaplains more effective in their ministrations to our Australian lads.

Contributions should be sent to the Local Treasurer in each Diocese; when a Treasurer is not known donations will be received by the Organizing Director and forwarded by him.

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Mission in the See Town.

(From a Correspondent.)

The National Mission of Repentance and Hope has become an accomplished fact so far as Sale is concerned. The Mission was conducted by the Bishop on the lines of that at Goulburn. There was a great deal of serious preparation at both Sunday and week-day services for at least two months previously, though arrangements were well in hand long before then. The Mission was held from Ascension Day finishing with the Great Thanksgiving Monday in Whitsun week. Thus we had the advantage of having the message of Passiontide and Easter in the preparation. The literature was distributed weekly in every home, and in addition each male parishioner had the same delivered to him personally by the men of the Church. A great deal of attention was given to the Mission by the local press, right through, while each of the two papers had a leading article on the Mission on the issue before it commenced.

The early 6.30 a.m. celebration was splendidly attended, this being held every morning but three, when a devotional gathering took place. Opened our work was made a feature of the Mission, something quite foreign to our progressive, respectable but spiritually sterile town. The choir, surpliced clergy and Bishop with staff, accompanied by hundreds of the congregation, marched down the main street singing hymns. Short addresses of invitation were delivered at certain points in the procession. On the business night the procession reached the main street at 9 p.m. and a mission service was held, the Bishop delivering an address on the message of the Mission, which was listened to with rapt attention by nearly a thousand people, all heads being bowed when prayer was offered for "our boys." These processions and addresses made a profound impression on the whole town, and brought back many a man to the Church, as letters to the Bishop so clearly evidence.

The services for men were magnificently attended, and of course those for women. Quite a number of young people attended the 4.20 p.m. week-day services, the Rev. F. Brammall being responsible for this part of the mission. The week-night mission services at 8 p.m. were well attended; while on Sunday evenings the church was thronged. At the close of the mission at the Thanksgiving Service, the Bishop, on a chair in front of the Table, delivered the Mission memorial cards to those who had made application. The number of men and women who came forward to receive them was a sight not to be forgotten. Sale has never been so stirred, and after making all due allowances one may be humbly grateful to Almighty God for this visitation of the Holy Ghost; it is the result of many prayers and strivings for the past few years, and the people of St. Paul's Pro-Cathedral have been fortunate in having for a missionary not only their bishop but one whose gifts and qualities eminently fit him to awaken and guide the Lord's people. To hear his lucid addresses, free from emotions, with their strong, wholesome, pointed appeals, and their transparent earnestness, was sufficient to enable one to understand why Bishop Cranwick has the power of leading men to God.

The rector of Sale will be more than fully occupied for a long while in directing the current of awakened spiritual longings and impulses in the centre of a country diocese. It is the Bishop's intention to conduct similar missions in Traralgon and Bairnsdale this year, and in other parts of his diocese next year.

Notes on Books.

The Church Missionary Review for March, contains a series of articles of the same high quality and interest as the preceding number. There is an inspiring article by the Rev. B. C. Jackson on "The recovery of our message." The writer gives the idea of his article in the opening sentences, where he says, "Although God's truth has once for all been revealed in Christ and expressed in the words of Scripture, each generation has to receive its own message afresh. . . . The message has to be re-born through a new and living experience of its truth and power." The vision of truth which the first Christian witnesses possessed has faded probably more than most of us realise. If the Church is to rise to the full height of her mission in this age of world-wide opportunity, we must recover our message with the thrilling and compelling power of that first

vision." The writer then points out "the necessary background of the message, 'The sense of the reality of God.' The O.T. idea of God as a God who does things, 'Thou art a God who doest wonders.' Theology is not obsolete." He next deals with the objective of our message, and says, "Average modern Christianity lacked the enthusiasm, sacrifice, and joy of N.T. days." Christ must be recognised as "the great Leader who had come to bring us the kingdom of God among men," and consequently there is the call to service, but we must not forget that our message is also the gospel of personal salvation. "If the leadership of Christ was the first thing that attracted the disciples to Him, it was the vision of Him as their Saviour as well as their Leader that gave such ringing confidence and power to their preaching. . . . the fact is that while the gospel of the kingdom is the objective of the Church's life, its mainspring and dynamic is the gospel of salvation which is 'the heart of our message.' Another article which will be found suggestive in view of post war reconstruction, is one by C. Mollan Williams on "Nationalism and the Church's duty," and a most interesting article on "Medical Missions in Africa," by Dr. A. R. Cook. (Our copy from the C.M.S. Book-Room, Sydney, price 1/3.)

Authority or Anarchy—Which? by Rev. C. Benson Barnett, published by the Missionary and Bible College, Sydney (our copy from Messrs. Angus and Robertson, Sydney, price 3d.)

The booklet is "A Plea for a Return to Study of old and fresh and consistent emphasis on the unutilized Word of God as the only Absolute Authority for the Churches of our land, and for all men." The author, writing from the conservative point of view, contends earnestly for the supremacy of the Bible in matters of faith and practice. "Conscience," he says, "is not alone an infallible guide for men; it needs to be corrected by the revelation of God, without that revelation there is no 'moral standard.' And men, who belittle the authority of the Word of God, little realise that they are destroying the very foundations of morality on which the fabric of our Christian civilisation rests." The writer is temperate in his statements and has given a pamphlet which will be found useful.

The Sydney Diocesan Festival

The Annual Festival in connection with the Home Mission Society and the Mission Zone Fund was held in the Town Hall on May 28. The sermon at the afternoon service in the Cathedral was preached by the Rev. R. B. S. Hammond, rector-elect of St. Barnabas's, Glebe.

The tea was dispensed in the Basement of the Town Hall and two crowded sittings were held. The tables were quite up to their best in the beautiful floral decorations, Watson's Bay was unique in its wild fuchsia display, and Lidcombe with a neat little model of its new soldiers' memorial Church. The arrangements, under the direction of Canon Charlton, seemed to act smoothly, and a well-catered-for throng made their way to the upper hall which was crowded seemingly to its limit of capacity. Mr. Massey, the Cathedral organist, delighted the waiting multitude with some magnificent selections of organ, together with some glee singing by Cathedral choristers.

Punctually at 8 p.m. His Excellency Sir Walter Davidson, accompanied by His Grace the Archbishop, the Lord Mayor, and a large body of the clergy and church laity, entered the hall. The proceedings opened, with what His Excellency called "the grandest hymn ever written," "O God, our help in ages past," and the singing of it by the great audience was soul-stirring. Prayer Canon Charlton, who did not fail to pray for our armies then engaged in combating Germany's latest offensive. Many apologies were read, including a kind message from the Moderator of the Presbyterian Church. The General Secretary then read a resume of the Annual Report, in which he briefly traversed the aims and work of the H.M.S. The gross income for the year was £5350 for the H.M.S., and £1014 for the special work of the Mission Zone Fund.

The Home Mission Society has during the year given grants to 35 rectors and ministers in charge of districts, 18 curates, 10 catechists, 3 deaconesses, 7 chaplains of hospitals, 2 chaplains in camp with the A.I.F. Among the men working as catechists are students of Moore Theological College. The stipend paid to these men is of great assistance to them in their college expenses, and

also the work is a preparation for their future ministry. The grant made to students during the past year was £250.

The Soldiers' Welcome, which was erected by the Home Mission Society, is still most popular with the A.I.F. men. Between two and three thousand meals are served every week to the soldiers by the ladies who have charge of the Welcome. Many a soldier has felt proud of his Church for running such an institution as the Soldiers' Welcome. The Church of England in this State is under a large debt to the ladies who led by the President, Mrs. J. C. Wright, the Secretary and Treasurer, Mrs. R. Rook and Mrs. Friend, for the able way the Soldiers' Welcome is managed.

Last year an appeal was made in the press for funds to enable the Society to contribute towards the erection of huts for the use of the Australian Soldiers in France. The response was such as to enable the Society to cable home the sum of £250, and a further £225 in September, making a total of £475. A Church of England Soldiers' Fund for Soldiers overseas, having its origin started by another Church of England, was organised for all States, and having practically the same object the work was left to that Society, which, we are glad to learn, has been most successful.

The report also contained appreciative notices of the work of three gentlemen who had just retired from their respective offices, two of whom had been for some long years officially connected with the Society. Archdeacon Martin, for six years Hon. Secretary; Mr. Wilfrid Docker, for 24 years Hon. Treasurer; and Mr. James Hole, for 23 years chief of the clerical staff, who had won for himself the high esteem and good wishes of all who were associated with him. Mr. Docker's resignation was the occasion of a special resolution placed on the minutes of the Council:—"That the Council of the Home Mission Society having heard with great regret of the resignation of the Hon. Lay Treasurer (Mr. W. L. Docker), and in recognition of the sense of the ability, fidelity and devotion with which he has discharged the duties of his important office for a period of twenty-four years. The Council further expresses its most sincere thanks to Mr. Docker, for his invaluable services, so ungrudgingly and cheerfully rendered, and trusts that God's richest blessing may rest upon him in the days to come."

The Hon. Treasurer then read the Balance Sheet for the year.

At this stage in the meeting the Archbishop requested His Excellency to present Mr. Wilfrid Docker with an album, memorial of the esteem and affection felt towards him by the Council of the H.M.S.

Rev. A. A. Yeates, M.A., till recently Hon. Organising Secretary of the Mission Zone Fund, read extracts from the Committee's report:—

"The work as a whole has been strongly maintained in the various parishes included within its scope, and many individual cases could be quoted where definite blessing has been brought to the fallen, the sick-poor, the lonely and the depressed in those crowded parts of the city where thousands of men, women, and children still live under conditions that are a standing rebuke to the practical Christianity of the people of the land 'of far distances,' and of great prosperity."

"The Committee feels justified in calling attention to the fact that the area over which it is responsible for stimulating and supporting the aggressive evangelistic, and social work of the Church, includes Surry Hills, Woolloomoolloo, Redfern, Waterloo, Alexandria, Erskineville, Camdenville, Darlinghurst, and Ultimo. In those parts it helps rectors of parishes to make efforts, considerably beyond what would otherwise be possible towards getting into touch with the vast numbers whose lives are utterly unrelated to any religious organisation, and amongst whom spiritual destitution is an even more pathetic and urgent problem than material poverty."

The chairman, on rising to speak, received a great ovation, the entire audience rising to its feet to honour him. He was manifestly touched by this reception and said that he considered it a great privilege to preside at the Festival; he recognised that before him was a great company of earnest members of the Church of England. He was also touched by the list of apologies, including honoured names in the community of differing denominations because it showed that we are more closely knit together; that the time had come when we turned to God at the time of danger and trial, and realised that our differences were not of material. His Excellency went on to tell how in his college days a little band of sympathetic minds were considering the possibility of the Church's more efficient impact on the world. "We were," said he, "speculating as to the possibility of a great revival such as we see

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before us, and as to the form it would take; but none of us realised that this great revival would take place by the tribulations and trials of us all, and that in fear we would all be drawn together, and, I hope, make common petition to our common Father. His Excellency then referred to the good work of the H.M.S. and M.Z. Fund. He also reminded us of our debt to the old societies of the homeland, and asked that feelings of gratitude should be cherished for them.

The Archbishop, in moving the first resolution for the adoption of the Reports and Balance Sheet, expressed, in the name of the Church of England, a hearty welcome to His Excellency the Governor. "We welcome your Excellency," said His Grace, "first as the chosen representative of His Majesty the King, but we also welcome you as a Churchman. We as Churchmen who are loyalists rally round the old flag—we pray for it—we work for it—we fight for it. The sons of the Church are to be found in every arm, in every unit, and they are there in a larger proportion than that of the statistics of the Commonwealth. We meet to-night as Churchmen rallying round the banner of the Church, Church-people of the one Church, proud of our history, our Liturgy, and the grand destiny that is before us."

His Grace welcomed the new Hon. Treasurer of the H.M.S. Mr. Scott Young, to his new office. In speaking of the appeal of the H.M.S., he said, "We make our appeal with confidence, because the war has taught us one truth: the civilisation can never be stable which is built on a purely material basis. You must have a spiritual basis."

Rev. S. H. Denman, the hard-working rector of one of the most difficult parishes in the M.Z. area, in seconding the motion, gave instance after instance of the spiritual value and importance of the Mission Zone Fund's working in the reclaiming and upbuilding of souls that would otherwise be lost in the vicious surroundings of the slums of the city. He also paid a deserved tribute to the work of the L.H.M.U. in the provision of tokens of practical Christian sympathy with others who were in distress.

The second resolution, "That this meeting, recognising the good service done by the Home Missions in the Diocese of Sydney in the past, and the great need for their continuance in the future, pledges itself to pray and work for their support," was supported by Major H. G. Davey.

Young People's Corner.

The Shadow on the Wall.

(By the Rev. S. Robertson.)

"They brought the sick into the streets, and laid them on beds and couches, that at the least shadow of Peter passing by might overshadow some of them" (Acts v. 15).

The Shadow of Peter.

When first I read this verse, I thought it only told of a strange and ancient foolishness. What good could Peter's shadow do to any one? A shadow is nothing at all. When we want to say something is so slight that it doesn't matter, we say "it is shadowy." Surely a man's shadow falling on someone's couch or across someone's path could neither help nor hinder.

The Shadow of Florence Nightingale.

So I thought. Then, a long time afterwards, I was reading about the war in the Crimea, and the terrible sufferings of our soldiers. How Florence Nightingale came among them like an angel of mercy and set the hospitals in order. How the soldiers loved her, and how when she passed along the wards, the suffering soldiers watched her shadow on the walls and kissed the places where it fell.

Then, I thought, this is very like what happened in the Book of Acts, when the sick were laid so that "at the least the shadow of Peter passing by might overshadow some of them."

There is something in shadows after all. The shadow we cast as we go has something of ourselves about it. It tells something. It means something. It can help and it can hinder. We are not only our brother's keeper, we are our shadow's keeper as well.

Keeping Time by the Shadow.

What made me finally sure of it was this. I was at a meeting of men one evening. I played the hymns on the piano as they sang them. The chairman conducted and beat time, and I couldn't see him. But I could see his shadow on the wall. And I could take the time from the beat of his shadowy arms, and keep in time with him, and keep my place in the people's praises by watching his shadow.

What Sort of Shadow do you Cast?

Boys and girls, we all cast some sort of shadow, and many people who aren't looking at us see our shadows and take their time from them, and are helped or hindered as your shadow is right or wrong. Your influence, your example, seems a slight thing. That can't matter—just a shadowy thing. So it is; it is your shadow. If it is beating out the time of the music of God, if it is stepping in time with God's purposes, then those who see it and take their time from it will also be in time and in step; and your shadow will have blessed them.

But if not, they will be out of time and out of step, and the fault will be yours, for you cannot disown your shadow. It only does what you are doing.

A Christian boy went from a mission-school to his home. His heathen father did not like him to pray to the true God, and one day had poured boiling oil on his knees to keep him from doing so. The boy replied: "Father, you may keep me from kneeling down, but my heart will still pray on!"

A missionary speaking to a Chinese boy once said, "Does Jesus love you? What proof is there of it?" He replied, "He died on the Cross, and poured out His precious blood for me; that is a proof." The missionary then said, "And what, then, should you do?" Without a moment's hesitation the boy's face lit up as he answered, "I must give my entire self to Him."

CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.

The Central Treasurers report having received £8800 9s. up to May 7, 1918, in addition to about £1200, mostly from Brisbane, sent to the front before the inauguration of this fund.

The £8800 9s. is made up as follows:—Queensland, £4055/5/9; New South Wales, Sydney £1356/5/-, Newcastle £55/6/-, Goulburn £110/9/-, Armidale £320/12/-, Bathurst £288/5/-, Grafton £120/7/-, Victoria, Melbourne £117/17/6, Ballarat £24, Bendigo £4/12/-, Wangaratta £65/8/-, South Australia, Adelaide £1380/5/-, Willochra £178 7/8, West Australia, Perth £286/0/6, Bunbury £180, Kalgoorlie £32/12/-, Tasmania £200; interest to date, £4/16/7.

Owing to a sum of £60 being sent to Sydney instead of to the Central Treasurers at Brisbane, this amount was credited in the last statement to Sydney instead of Grafton, but is now correctly stated as above.

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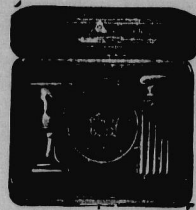
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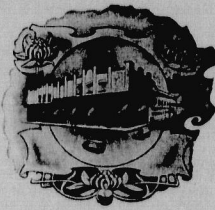
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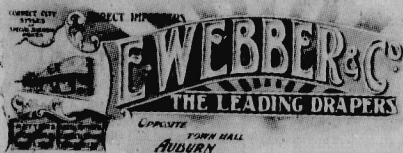
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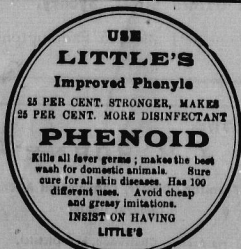
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