

The Church Record

For Australia and New Zealand.

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Current Topics.

We gladly publish in another column an appeal in aid of a "Church of England Australian Fund for Soldiers." The object of which is to provide for the moral and social needs of soldiers of all denominations in Egypt, on all the Fronts, and in bases in England. Canon Garland, who has been authorised to appeal for the Fund, writes: "I am confident that if the facts are known the rest of Australia will respond as generously as did Queensland when it gave over £7000 to this work." Church-people will read the appeal with deep interest and will be gladdened by the knowledge that the old Church has not been backward in looking after the brave lads who are fighting for the Empire's existence. The Church of England is often misjudged because she works unostentatiously. Indeed, many of her own children seem hardly to realise the extent of her activities in this and other ways. We hope that Australian Church-people will respond with their proverbial liberality to the appeal, so that there may be no shortage of supplies for the needs of our soldiers.

It is difficult, sometimes, to avoid a feeling of heart-sickness as the War drags on in its weary and devastating course. Bright happenings such as the Italian offensive serve in some measure to counter-balance the gloomy news from Russia, and the ominous list of vessels destroyed by submarines, and the suffering inflicted on the home lands by the air-raids. There is always the fear that we are not getting all the news, and the pressure on the West Front is so slow as to cause anxiety lest the War be protracted beyond all the most pessimistic forecasts. We do not say all this because we think that there is any doubt as to the ultimate issue, but we sometimes are made to realise that our Australian public are not taking the War as seriously as it demands. Fancy a general strike in the midst of a struggle for our very national existence and for the protection of our homes against unrestrained and cultivated barbarism! Fancy the gay shop windows in our cities with their forty-guinea robes and their costly motor cars! Fancy our streets, aye, and our Churches! filled with gaily and costly-decked people who make the War an excuse for all kinds of excitements in the way of fancy dress balls and other carnivals of pleasure to raise the necessary funds for Red Cross, War Chest, and other associated purposes. We are not referring to many hard-working and anxious hearts that feel impelled to use every means open to them to raise funds for the needs of the lads at the Front. Their devotion is beyond praise—we could only wish that they would sometimes stop and view the

larger and deeper interests and refrain from making use of any means, such as gambling, which make for deterioration of the national life. The appeal of the self-sacrifice of our lads in the trenches is that we should clean up and renovate the home to which, if it be God's will, we hope one day to welcome them.

We are too apt to take for granted that we are sure to win and win soon. We too little realise that the A Day of issue is absolutely in the Prayer and hands of God "Who ruleth in Fasting, the kingdom of men." Why should we expect victory unless we can justify our claim to it, by fitness to carry out the will of God. There is need for much heart searching, both national and individual. We should take to heart the wise and prophetic warning of one of our greatest leaders, and really get to our knees as a nation in humble and penitent prayer. Great pressure is being brought to bear upon the British Government by Christian men to appoint a special day for national prayer. The English "Record" has organised a weighty "Millenary Petition" in favour of it, containing the signatures of 36 bishops, 3 deans (!), 207 Cathedral dignitaries, 95 majors, 5 lord mayors, and over 400 clergy. Up to the present the Government has declined to take action. We are glad to note that a lay member of the N.S.W. Provincial Synod got a resolution passed by that Synod requesting the Metropolitan and bishops of the Province to take early steps for the observance of a week day throughout N.S.W. as a day of prayer and fasting to Almighty God, that the nations may be turned to repentance, and so the present disastrous war be brought to a happy termination." Perhaps it may be practicable for the Church throughout the Commonwealth to combine in this matter. There is indeed much in our national life that calls for repentance; much that obscures our witness for God in the eyes of the heathen world, that needs to be cast out, if we, without hypocrisy, are to draw near in this way to God seeking for victory in the War.

A sermon preached by Bishop Feetham in St. James's Church, Sydney, on a recent Sunday morning, and having reference to the mission conducted in Australia, by his Lordship at St. John's, Toorak, Melbourne, is reported in "The Church Standard" as follows:—

"After a very instructive reference to the dangers of quack remedies for spiritual as for bodily ailments, the Bishop told of the wonderful results of faithful setting forth the Divine remedies provided by Christ in His Church, 'the oil and the wine.' There had been remarkable instances of first confessions and blessed absolutions, by which many had been delivered from agonies of the soul and secret wounds of long years had been healed. Doubtless those whose faith was strong could dispense with such remedies, but after what had happened at the mission they who had taken part could not

refrain from telling what they had learnt of the power of the precious blood."

Now when the Bishop made such a reference we are prepared to believe that he spoke with intense conviction and deep earnestness. Moreover, the sentiments expressed are a faithful reflection of the teaching of that party in the Church which is popularly known as the "High Church" party, and which is pleased to appropriate to itself the use of the title "Catholic." That Bishop Feetham did not speak as an extremist but represented the trend of things in the school of thought to which he belongs, may reasonably be inferred by the fact that of the missions in another Melbourne Church, St. John's, Latrobe St., it was duly reported:—"Mr. Halse gave quiet simple instructions on the Catholic Faith. Many were convicted of sin, nearly 1000 coming forward and receiving pardon for the past through absolution."

There is reason to be thankful for this plain speaking, not that we would join "The Church Standard" in applauding as "faithful teaching" what we regard as a gross betrayal of Prayer-Book teaching, and a fundamental misrepresentation of the truth of the Gospel, but because it will open a great many people's eyes to the seriousness of the situation in the Church of England in Australia. This should prove a valuable tonic to the "broad-minded" Evangelical, who professes a disdain for what he regards as party spirit, and who has been in the habit of comforting himself with the assurance "after all it is only the matter of a little ritual that divides us." It may also give a salutary shock to those rather shallow people who have been pleased to identify themselves with the "High Church" party, because it was rather "the vogue," and because it seemed only a matter of a more ornate service and a little extra music.

What should now be obvious to the most superficial thinker is that it is not the matter of a little more ritual and the expression of a different temperament in worship, but that there is a fundamental cleavage between the two interpretations of the Gospel. Evangelical teaching represents the Saviour as dealing directly and personally with the soul of each believer. Sacerdotalistic teaching represents our Lord as referring His followers to a priestly caste before whom as to Himself; and as invested with His own powers, the soul is to be stripped and laid bare. Nay, more, the soul must be laid bare before human eyes in such a manner as our Lord Himself never demanded when on earth. For we find that the penitent soul was met with an immediate "Go in peace, and sin no more." And likewise the parable of the Prodigal son—with its picture of the Father who, when he saw his son afar off, ran and met him, and without asking for a record of his sinful thoughts and

words and deeds, immediately "fell on his neck and kissed him"—this would need to be re-written and altered to square with the demands of our sacerdotalist friends, as made in any of their manuals of instruction.

The text which is made to cover the whole of the "High Church" party's teaching on this point is St. John xx, 22, "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained." First of all we contend that these words refer to the absolving power that accompanies a faithful preaching of the Gospel of Jesus Christ. Then they were spoken to the body of believers and not only to the apostles. Sacerdotalists agree, but say that while the power of absolution belongs to the Church as a whole, the exercise of this function is delegated to the priests. This is little better than a quibble, as it works out in practice to the same thing as a priestly caste. Again, sacramental absolution in their sense does not involve confession as they teach it, if we are to be guided by our Lord's dealings with penitent sinners. To Him the penitent spirit was enough. The recital of details was not demanded. And the "humbling" which our friends connect with sacramental confession is surely secured in a truer and more Christlike way by the New Testament conception which is mutual confession, "confess your sins one to another," than by the confession of sin on the part of one human being who is made to feel the shame of his sin, in the presence of another being who makes no accompanying confession, but who claims to stand before him on such an occasion as the representative of the sinless Saviour.

The Prayer-Book is quoted as supporting all this sacerdotal teaching because of certain clauses which occur in one of the exhortations in the Communion Office. These are dealt with in an article in this issue by Bishop Denton Thompson. But the controversy rages round the interpretation of the words "That by the ministry of God's Holy Word he may receive the benefit of absolution." That this is regarded by the Prayer Book as an extreme remedy for an extremely sick soul is ignored. It is also assumed there is only one interpretation to be placed upon the words. All the stress is laid upon the words "the benefit of absolution" rather than on "the ministry of God's Holy Word." To all intents and purposes, High Churchmen read the words as if they implied, "that by the pronouncing of a priestly formula he may receive the benefit of absolution."

Another piece of unconscious dishonesty is for High Churchmen to say that they do not urge sacramental confession as necessary. They hold up its merits in such a way as to suggest that people are neglecting to make use of a divinely-appointed means of grace if they do not practice it. What is this but moral compulsion upon every sensitive and earnest soul who accepts their teaching as to the Church and the powers of the priesthood. Bishop Feetham admits that those whose faith is strong may not need this help. But there we may put our finger on the difference between the mission methods of sacerdotalists and of evangelists. Sacerdotalists seek to relieve the tortures of weak souls by persuading them to avail themselves of the benefits of some alleged priestly powers they wield in the confessional. Evangelicals seek to change weak souls into strong souls by so preaching Christ

as Personal Saviour, that coming through faith in Him right before the Throne of Grace they may find pardon and peace, and grace to enter into "the glorious liberty of the sons of God."

We regarded with anxious feelings the intrusion of two N.S.W. ecclesiastics into the arena of the Mortals Rush strike. One of them had adopted such a position in his Provincial Synod speech as to quite incapacitate him from helping to any solution of the difficulty, and the other's experience of life is hardly ripe enough to justify any expectation of success. The meeting convened by the Lord Mayor of Sydney was apparently only a strikers' demonstration. The list of requisitionists gave us no confidence in the suggestion that leading business men were at the back of the movement. No good purpose has been served, so far as we can tell, by the presence at that meeting, as speakers, of the Deans of Sydney and Newcastle. The latter has since found it necessary to make the following statement to the press in order to avoid possible misunderstanding:—

"I want to make it perfectly clear that I regard this strike to be absolutely unjustified. In so far as this is a general strike, it is immoral in a community with political freedom. The working men of the country have failed to see the matter in the true perspective, and have forgotten about the fundamental duty of all British subjects to prevent anything breaking out in social life which in any way prevents the attainment of complete victory against the immoral position of Germany in this present war."

We could wish that this statement had been made at the Town Hall meeting. In that case the N.S.W. Government would have received support, at any rate from one speaker at that meeting, and not only the Dean of Newcastle, but the Church which he has the honor and responsibility of representing, would not have been in danger of being misunderstood. If the strike be "immoral," if it be a "revolt" against the government of the country, the strikers are the persons to be approached and persuaded. The Government must uphold its constitutional position as ruler, and, as representative of the general public, must be trusted to deal with proper consideration with men who still retain their rights as citizens of the State, and constitute an important section of the community. The Government may be allowed to have every desire for a settlement which will involve the least possible aftermath of ill-feeling in the community.

It was certainly a startling statement to which the Bishop of London gave utterance at a meeting of the Church Reform League in June last. The Bishop was not referring to strikes! he was after economy in the Church, partly, no doubt, but perhaps more especially his lordship had in mind some

of the curious positions that are known to history where deans have been thorns in the sides of their diocesan. Even the history of the Australian Church might supply some examples, but we forbear to quote them. We are not quite sure that we agree with the Bishop of London. It is all very well to refer to the £70,000 per annum spent on English deans. Church reformers and deans could point to the same number of what should be surplus thousands in episcopal incomes. We know there are explanations; but are they really satisfactory? Does Christianity really gain by the princely style that is regarded as necessary for the English episcopate? Then again a modern bishop has quite enough to employ his time and power in supervising his diocese without having the worries of a parochial incumbent. It is quite possible for a bishop to spend too much time in his Cathedral, when his real work would seem to call for his strengthening presence in many of the parishes of his diocese.

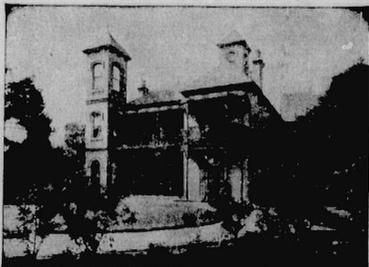
In a diocesan organ of a recent date we read a paragraph that would seem to call for explanation, and we hope that a satisfactory explanation can be given. Here is the paragraph:—"July 26th was a red-letter day for St. John's, for then, after being in existence for over half a century, the rite of confirmation was administered for the first time." We hope that this was not the first episcopal visit the church had received; but in any case there would seem to be on the part of someone an utter want of appreciation of the value of the solemn circumstances of the "Laying-on of hands" as an object-lesson that tends to strengthen and encourage the Church's work in the seemingly less important and sometimes more difficult centres.

Without doubt, a missionary-hearted Chief Shepherd will find plenty of scope for his loving words of exhortation. It is perhaps in the smaller centres where the sight of the episcopal gaiters is not so common that the Chief Shepherd's preaching will be most fruitful.

"CHURCH MISSIONARY SOCIETY."

Cradled in faith, and nursed with prayer,
 Her Founder's thought, mankind her care,
 Hushed close in Amity
 Round Him, Whose Love humanity
 Could gather in Its wide embrace,
 His Love where foes could find a place.
 Millions of souls they mourned to see
 In Satan's snare—idolatry—
 Still sunk in darkness, though the light
 Shined from the Cross on this world's night,
 Immortal blessedness to show,
 On many lands fell long ago.
 No longer could they calmly rest
 And see a world with light unblest
 Anon, redeemed, to life restored
 Yielded in service to their Lord.
 Such zeal to spread His gifts enjoyed
 O! God's kind smile was not devoid.
 Called out by Him, His Herald's bold
 In many tongues His love forthhold,
 Each yielded trophies to His praise,
 True followers on His Holy Ways,
 Ye, messengers, of saving grace.
 —Canon Sanders, 1879.

TRINITY GRAMMAR SCHOOL



DULWICH HILL,

A Day & Boarding School for Boys.

Registered as a High School under the Bursary Endowment Fund.

Visitor: The Archbishop of Sydney.
 Warden: Rev. C. A. Chambers, M.A.

HEADMASTER:
 Mr. F. H. J. ARONER, M.A., Dip. Ed.

English Church Notes.

Personalia.

Mrs. Pigou unveiled the Bishop of Bristol dedicated on Monday the recumbent effigy of the late Dean Pigou which has been placed in Bristol Cathedral. Archdeacon Tetley, in an eloquent address, spoke of the many who had been strengthened and cheered by what they learnt from the late Dean of the love of God and the saving power of the Cross of Christ.

The Rev. J. A. Lightfoot, formerly Principal of the C.M.S. College, Islington, has been appointed by the Trustees Vicar of Christ Church, Chislehurst. A cultured and refined scholar, with strong missionary interests, Mr. Lightfoot will worthily maintain the traditions of Christ Church.

Sir T. F. Victor Buxton, Bart., has been elected Treasurer of the C.M.S. in succession to Colonel Sir Robert Williams, Bart, M.P., lately elected President. It is interesting to recall that Sir Victor's father, the late Sir Thomas Fowell Buxton, was Treasurer of the Society from 1886 to 1895.

Owing to the death of Canon Stuart and the resignation of Canon Girdlestone (through age and infirmity), two vacancies on the Simeon Trust had to be filled up, and the Revs. G. B. Durrant and F. S. Murphy have accepted the position.

Bishop Clayton, formerly Bishop Suffragan of Leicester, and for thirty years Canon Residentiary of Peterborough Cathedral, died at Peterborough in June in his eightieth year.

A memorial to Mrs. Handley Moule, wife of the Bishop of Durham (who passed away on July 14, 1914), has been placed in the Auckland Cathedral under the Bishop's superintendence. The cost is defrayed by contributions given last year by women of the Diocese to provide a memorial of their devoted friend, "Mary Moule."

Life and Liberty for the Church.

A fresh movement is on foot in the Home Church whose expressed object is thus described, "Our desire is to win for the Church of England that liberty which we believe to be essential to fulness of life." In July an overflowing meeting was held in the Queen's Hall, London, at which Rev. William Temple, president, and moved the following resolution, which was carried enthusiastically with but one dissenter:—"That whereas the present conditions under which the Church lives and works constitute an intolerable hindrance to its spiritual activity, this meeting instructs the Council as a first step, to approach the Archbishops, in order to urge upon them that they should ascertain without delay, and make known to the Church at large, whether and on what terms Parliament is prepared to give freedom to the Church in the sense of full power to manage its own life, that so it may the better fulfil its duty to God and to the nation and its mission to the world."

The chairman, in referring to Church Reform, said:—"Things are moving slow when they should move fast. The very instant earnest men consider the necessary reforms in the Church they find that reform is remote until liberty to manage its own life be the possession of the Church. The Council of the movement has made up its mind to concentrate on liberty alone, and was determined that if liberty could be obtained in no other way the price of Disestablishment should be paid. "No earthly power can add dignity to the Church of Christ." He recognised that there is in the Church a strong force opposed to Disestablishment, but he felt that as citizens and not as Churchmen many cling to Establishment. On the other hand, Establishment counts for something as a national profession of faith. The alliance between Church and State provides a hallowing sanction to the work of the State, and the State gives the Church the means of putting national righteousness before the people.

To-day the life of the Church is hampered through having to enmesh through an antiquated machinery. Liberty is necessary, and if liberty cannot be secured without the severance of the connection between Church and State, the connection must be broken. Liberty secures to life that without which life is nothing.

Rev. W. J. Carey also addressed the meeting.

A Grave Danger.

The "Life and Liberty" movement is regarded by some weighty Churchmen as involving a danger to the Church, especially because of the determination of the promoters of it to pay, if necessary, the price of disestablishment for the liberty they regard as so essential to the Church's life. Thus the "C.F.N." quotes the following wise words of the late Bishop Creighton on the subject:—

"The Church, therefore, cannot attempt to apply liberty in the same way as does the

State. . . . I should have no objection to its being improved upon if the improvement did not amount to this, that all connection between Church and State should be abolished; that is to say, that the English nation should avow that it does not rest its life upon any religious principle whatever. That seems to me to be a very serious matter. Mind you, if it was proposed to establish another form of Christianity I would be willing. I might have my personal objections, but my objections would not be the objections of principle. But when it is proposed that the English State should throw away its connection with religion altogether, then, as an Englishman, I feel the strongest possible objection. I feel that I am touched in a most vital part of my being and beliefs. . . . We must stand by what we have inherited, and it would be the greatest blow to civilisation not only in England, but to Europe generally if the ancient historic land of England abandoned its connection with religion."

A Veteran Missioner.

The many friends of Canon and Mrs. Aitken (says the "Eastern Daily Press") will be interested in knowing that they celebrated their golden wedding on Tuesday. They were married in St. Jude's Church, Mildmay Park, London, on the 17th July, 1867, by the father of the bridegroom, the Rev. Robert Aitken, vicar of Pendeen, Cornwall, assisted by the Rev. W. Pennefather, vicar of St. Jude's, whose curate Canon Aitken was at the time. Canon Pennefather the present vicar of Kensington, was "best man" on the occasion.

C.M.S. Finances.

The Rev. Cyril C. B. Bardley reported to the C.M.S. Committee in July that the receipts for the past three months were £11,000 in advance of the corresponding period last year, though not up to the average of the last five years. The increase is chiefly due to legacies, but Associations are in advance of the average, and considerably above the last year.

Prayer for Prisoners.

Bishop Chavasse has just issued for use in his diocese one of the most beautiful of the prayers written during the present war:—"O most merciful Father, Who didst send Thy Son Jesus Christ to proclaim deliverance to the captive and to set at liberty them that are bruised. Let the sorrowful sighing of our prisoners come before Thee. Remember them in their time of affliction, and distress, and bitter bondage. In loneliness cheer them. In sickness relieve them. In the weary days when hope deferred makes the heart sick, comfort and strengthen them, and fill them continually with the hope of Thy everlasting mercy, through Jesus Christ our Lord. Amen."

In Defence of Lord's Day Rest.

The great demonstration at Queen's Hall on July 10, in defence of the Lord's Day, was most successful. The attendance was very large and the proceedings were animated by great steadfastness of purpose and by a high enthusiasm throughout. The meeting was organised by the Lord's Day Observance Society. Mr. W. Joynson-Hicks, M.P., presided, supported by Prebendary H. E. Fox, Prebendary F. S. Webster, the Rev. W. R. Mowbray, the Rev. Carey Bonner, the Rev. Dinsdale T. Young, Sir Mark Stewart, and Mr. Edward Smallwood, L.C.C., as well as by a large number of friends of the Lord's Day Observance Society and the Working Men's Lord's Day Rest Association. Among those who sent messages of regret at inability to be present were the Bishop of Durham, Prebendary Webb-Polpeo, and Mr. William Cooke, M.P. for South Tyrone. The last-named wrote:—"I consider the institution of the Christian Sabbath to be one of God's most priceless gifts to the world, silently calling upon men everywhere to remember that there are greater possessions than mere earthly gain." Mr. Joynson-Hicks in his address from the chair, said how pleased he was to join in speaking a word—he hoped in season—on behalf of the maintenance of that most old-fashioned institution of our land, the Lord's Day.

Parliament and Religious Life.

One was apt in the House of Commons to think that the more or less ephemeral things which came up for discussion were of vital importance to the well-being of the nation, yet he believed that hardly anything which came before them was one tittle as important as the maintenance of pure and unswayed God's day throughout our land. It would be well, he thought, if members of Parliament could get more closely into touch with the religious and home life of the people of this country, and realise how strong a desire there was, beyond all divisions on lesser matters, to get back to the days of our fathers and once more to recognise and hallow God's day in our midst. The Sabbath

Day was a day for home life—for many the only day for the cultivation of home relationships. It was the only day in which the father got into really close touch with his family, and was recognised by his boys and girls as a living and vital force in their lives. The upbringing of children was left too much to the mother, and however good the mother might be, and however determined that the children should be brought up in the fear and admonition of the Lord, if the father was not there to take his part in that work the life of the boy or girl would gradually but surely slide away from the mother's precept to the father's example.

The Day of Rest.

Then, from the point of view of the State as well as from that of the individual, would urge the claims of the Lord's Day. The worker needed the day of rest. He was convinced that no man could successfully work seven days on end—the crash was bound to come sooner or later. He had the greatest respect for his friend, the Archbishop of Canterbury, though he did not always agree with him, whether he interfered with the Psalms or with the Lord's day, but those in authority had got to realise that the effort to cram seven days' work into the week was bound to fail from the point of view of human machinery. He was convinced that if they wanted the greatest possible turn-out of work the seven-day week was out of the question.

"Sabbatarianism."

Prebendary Webster pointed out how our Lord re-affirmed the day and re-discovered the blessedness and beneficence of the divine statute. Whenever people talked about the Sabbath they were in danger of being called "Sabbatarians" by a long and ugly word. But he was never afraid of a hard word. There were two kinds of Sabbatarians in the Scriptures: one the Pharisees, whose Sabbatarianism our Lord condemned; the other the Psalmist and prophets, whose Sabbatarianism had obscured the Lord's Day with their restrictions; Jesus swept those things aside, but He maintained in all its beauty and beneficence the Fourth Commandment. The Prebendary added that from the bottom of his heart he could affirm that his Sundays, although from his boyhood onwards his busiest days, had also been his happiest; that he had kept them absolutely apart, even from the "travelling" of any kind, and they had always been a real recreation and inspiration, and a means of drawing closer to the Heavenly Father.

The Church of England and Soldiers at the Front.

The great amount of work done by the Church of England for the comfort and welfare of the Empire's fighting troops abroad and at home is now realised by many people. The Church authorities in Australia have now decided that an appeal shall be made to the people of Australia for help to maintain and develop the work, and have entrusted that duty to Canon Garland of Brisbane.

A return furnished to the War Office, London, shows that up to the time no less than £700,000 has been expended by recognised organisations of the Church of England in providing for moral and social needs and recreation of soldiers of all denominations. Included in this expenditure was the provision of 1000 Church of England huts scattered over the various bases and fronts, 100 of these had been under shell fire in France up to 31st March last, and 60 of those in Egypt likewise under shell fire. Provision made in these huts varies according to circumstances and includes refreshments, under cost price and often entirely free, baths hot and cold, the supply of coal and wood to the men, writing material, warm clothing, as well as the usual accommodation. One of the first hospitals to be provided for the War was established by the Church Army at Caen in France, which also sent out one of the early fleets of ambulance waggon, travelling kitchens and waggons which furnished the men with hot food, follow them as close to the front as possible. One such kitchen supplied 6000 cups of hot soup to the men in the trenches in its first week, and that may be taken as typical, needless to say no charge is made. As an idea of the closeness of the kitchen to the enemy's lines, it may be mentioned that it was impossible to serve the soup in daylight, all the work had to be done under cover of darkness.

The Church of England authorities do not claim that they are the only organisation making these provisions for the welfare of the men; they very thankfully recognise the fact that the Roman Catholic, Presbyterian, Wesleyan, Salvation Army, and Society of

Friends denominations, as well as the Y.M.C.A., are all doing noble work under the direction of the Imperial War Authorities, who evidently consider there is room for all, and arrange that there shall be no overlapping.

Recently an arrangement has been made with the Australian Defence Department that the Church of England may be allowed to do its share in meeting the moral and social needs of the men in Egypt and Palestine. The Archbishop of Perth, as Chaplain-General, has given authority to Canon Garland, of Brisbane, to raise funds for this purpose. The Archbishop of Sydney, as Primate, representing the whole Church, has given his warm approval. Any branch of the Commonwealth Bank will receive donations, which will be placed to the credit of the Church of England Australian Fund for Soldiers. All money raised will be devoted to the interests of Australian soldiers in Egypt in the first instance; and when provision has been made for them, it is confidently hoped there will be a surplus available for assisting the work among Australian soldiers in other Fronts, and possibly of helping the Mother Church of England in her work for soldiers of all denominations.

Lessons of the Strike.

(Communicated.)

As matters are shaping, the strike will happily be a thing of the past before our readers receive their copy of this present issue. Some unexpected development may occur to upset our calculations, but we are convinced that the great majority of the strikers, and certainly the rest of the community are earnestly trusting that such may not be the case.

The community has received a stern reminder of the solidarity of unionism, and the unionists have received a most salutary lesson in the truth that there is still a strong enough national spirit in Australia to effectually resist dictation at the hands of any one section of the community. Let us hope that unionists will not merely take this warning to heart, but that in the quieter moments that will follow after the struggle they will recognise the reasonableness and righteousness of the claim that in a democracy, sectional interests must be subordinated to the welfare of the State as a whole. On the other hand let the rest of us give up the stupidity and injustice of sneering at the solidarity of unionism. The majority of us fluctuate between anger and derision, when we hear, for example, that the coal miners, who have no particular grievance of their own, have come out in sympathy with the railway men. Their action may be mistaken and pernicious in its results, but there is surely something fine and deserving of respect in such a spirit. It is this spirit which would have brought Australia into the present war to share the Empire's burdens, even if she had had nothing to fear from Germany herself. No one felt inclined to sneer at us for sending troops to the Soudan and Africa. Yet the quarrel was not ours directly.

While it may be true that there were sinister influences at work affecting the decisions of the Strike Committee, yet there must be no mistaking the fact that the motive animating the average unionist in coming to the help of a union on strike, is one of loyalty to the common cause of labor. He does not strike for sheer cussedness, nor is he unmindful of the serious inconvenience ensuing to himself and wife and children, as well as to the community. By all means let us try and show him in what respects their conduct is wrong. But let us not be deluded into jeering at what is in essence a spirit of sacrifice for principle.

The Hopefulness of the Situation.

Herein lies the hopefulness of the situation. If there are many false principles at work on either side, there is much real fidelity to principle even amongst those elements of society which some of us are apt to regard as selfish and irresponsible. There is much misunderstanding in the air. The times call for a patient attempt to understand each other's point of view. There were almost 100,000 men out on strike. No Australian will allow himself to think that such a large section of the community is utterly unpatriotic and disloyal. Nor will he be ready to believe that such a large body of fellow-citizens are the blind dupes of a few agitators. Surely it is only common-sense to assume that there must be the inspiration of a mass of honestly accepted principles behind it all.

We may join with party politicians in calling these peoples hard names. But it will be more consistent with truth and righteousness to endeavour to understand their point of view, and in a brotherly spirit to indicate their mistakes. It is not merely the matter of breaking down class prejudice on the one

hand and the other. There is also the difficulty of conflicting economic theories. The National Government says that the unionists are fighting to dominate the State in their own interests. Political unionism affirms that the State as at present constituted in economic concerns, means the predominance of the capitalistic class over the rest of the community. They cannot both be right. Yet neither of them may be entirely wrong. There is room for argument. If we argue with sympathy and mutual respect, it may be a long and wearisome argument, involving much study of men and books, and our patience will be sorely tried at times. But the Christian man will pray for the grace of forbearance and brotherly love, and will thus make his contribution towards lasting peace in our national life, and the establishment of a working brotherhood. It is easier to call names. It is also more pleasing to the Evil One. We shall be more popular with our class, whatever it may be. But such an attitude, if it becomes widespread, can have only one ending—and that is civil war.

Calvary Love Offering.

The Late Archdeacon Allnutt's Work.

For several years the Ven. Archdeacon Allnutt carried on the work of arousing the interest of many in the pitiable condition of poor Jews in Jerusalem and Palestine. He thus forwarded many hundreds of pounds to different missions and missionaries whom he had met when on a visit to the Holy Land.

This work is still being carried on by the Prayer Union for Israel. At present no assistance can be sent to Palestine, but help is being given to refugees from that land who have fled to Egypt. Mr. and Mrs. Edgar Shelley, of Melbourne (personal friends of the late Archdeacon) are giving their service gratuitously in Egypt in this matter. Word has lately been received that Mr. Shelley has been chosen by the Government to form a member of the first party of relief to Jews and Syrians, when the British troops enter the land. This was quite unexpected and will give him unique opportunities. If God should allow, it is the intention of Mr. and Mrs. Shelley, with their son, who is a qualified medical man, to enter upon mission work in Jerusalem, when the war is over. In the meantime, they are doing excellent work among the refugees. In reply to a remittance forwarded, Mr. Shelley writes:—

"I have no money left, having to keep up the supply of food for those starving here. We have disbursed about £200, and much of it has shown fruit in the recipients turning to Christ for comfort and forgiveness of sins. I have been able to secure about £20 worth of malted milk, which we have found so useful in nursing back starving folk with weak digestions."

Mr. Shelley also sends particulars of a number of interesting cases. Not only do he and his wife dispense relief to the body, but they endeavour to present the claims of the true Messiah to His ancient chosen people.

In response to a further urgent appeal, a sum of £60 has just been cabled to him.

All Christians owe a big debt to the Jew, here is an opportunity of some repayment. Contributions to this special fund may be sent to the treasurer of the Prayer Union for Israel, Dr. J. I. Kitchen, 267 Collins St., Melbourne, and will be thankfully acknowledged.

"As thy days thy strength shall be,"
Lord it is Thy word to me,
Who dost all the need foresee.

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Correspondence.

A Plea for the Deaconess.

(The Editor, "Church Record.")

Sir,—As I sat in the Cathedral on St. James' Day and listened to and took part in the beautiful and impressive service for the order of a Deaconess of our beloved Church, I could not help but ponder, Why a separate service for Deaconesses, and another for Deacons, and why should the former be completely shut out from giving aid in the ministrations of the public services of the Church?

Canon Charlton, in his high-souled address, stated that the work of a Deaconess was to "save." He put before his hearers a vision of the superlative life; he acknowledged that we lived in days in which "woman had come into her own"; he drew out the lesson from the creation that woman was the equal of man, then why not act upon these statements? In these days when so few men are coming forward for the ministry of the Church, when what we have are going as Chaplains (how many of our parishes are understaffed?), why should not fully qualified women take their place? Are they less mentally or spiritually fit than men for such high office? Where does the chief difference lie between men and women, not in the ability possessed, but in the opportunity offered for developing such ability. Let the opportunity be forthcoming, and then the hindering circumstances, in a woman's life will be removed. In no wise does the office of a Deaconess differ in obligation from that of a Deacon, then why should it differ in administration?

If we have cultured and educated women, above all spiritually-minded, whose character and circumstances specially fit them for the work, what better guardians of the peoples' souls could we have?

Have we not amongst the students, women as intelligent as the men who are offering for the ministry; women with insight and powers of organisation, and capable of battling with spiritual difficulties? Women to-day hold positions of the highest degree in art, medicine, science and law, why not in the Church? Is the Church to be behind in the social changes that are taking place in our midst? If the Church authorities are not satisfied with a woman's efficiency for such position, let them raise the standard of education and consequently the obligations and duties of office. Is not the time ready to enlarge the duties of a Deaconess? Are not the vows taken by such just as solemn, just as binding as for a Deacon? Then why should they not assist in the public service of the Church. If the Church allows that it is seemly and of value in a case of emergency such as a dying babe, for a woman not in orders to perform the rite of baptism, why should not a fully ordained woman with vows of consecration be given authority to do so?

Why are not more Deaconesses employed and thus a demand created? The Arch-bishop himself, at the annual meeting at Deaconess House on 2nd of this month, expressed the wish that more were in office. If such were the case, better results in our Church would prosper more if that which is now being done by voluntary workers was performed by Deaconesses. How many Bible Classes languish through want of a suitable teacher? The voluntary worker as a rule does not consider herself or herself under the same obligation as an employed worker, and the work undertaken gets neglected and the burden falls on the head of the parish. With some of our ministers as Chaplains, and some at home engaged, as at present, in problems presented to the Church

and affecting Church life, by whom is the work of the parish being done? The Archbishop speaks of the "dangerous denomination" in our midst. Who is to fight it? We must have efficiency to fight it, and who better than a trained, educated and fully qualified Deaconess? Let the Church be able to lay her hands on an adequate and efficient staff of workers, and in order to secure such number extend the duties of the office of Deaconess and let woman fully come into her own. If woman is expected to lead the superlative life, as Canon Charlton portrayed it, to "choose the better part," and have a "singleness of aim," who so fitted to guide to that end as woman herself, and if she is counted as quite the equal of man, then let her fully come into her own. Is the office of a Deaconess of any less importance than that of a Deacon?

I for one would like to see the office extended and women allowed to aid in the public services of the Church.

"CHURCHWOMAN."

Sydney, August 27.

Personal.

Archdeacon Tress, of Alstonville (Grafton), who received a request from the Kempsey people to go to Kempsey, has decided, after due consideration, to remain in Alstonville.

Rev. H. R. Nixon has been appointed to Warrialdia (Armidale), in succession to the late Rev. Henry Jobson.

Rev. R. Rigby has been appointed to the vicarage of South Woodburn.

Bishop Pain is severing his connection with the Diocese of Gippsland on October 14, and is due in Sydney to take up his new duties as Hon. Secretary of the C.M.S. of Australia about October 16.

Rev. George Kelly, of the Melbourne Diocese, is recovering, at Bendigo, from a slight attack of paralysis, brought on a few weeks ago by overwork in conducting Sunday services. Mr. Kelly, who was superannuated seven years ago, is in his 78th year, and in the jubilee year of his ordination. He began his work for the Church as a Stipendiary Reader at Woodend in 1861.

Rev. J. Poole took up his duties as Locum Tenens in the parish of Kurrajong on September 2.

Cedric W. Greenwood, second son of Rev. W. Greenwood, of Coogee, sailed for France on August 2.

Dr. C. J. Taylor, A.A.M.C., youngest son of the late Canon Robert Taylor, of Newtown, sailed for Egypt on September 3.

Rev. A. E. Morris was the recipient of a presentation from the staff of the Penitentiary, Long Bay, N.S.W., on leaving to take charge of St. Michael's, Surry Hills. As a special mark of the important services rendered by Mr. Morris, the Lieut-Governor of N.S.W. has appointed him Hon. Assistant Chaplain to the Penitentiary for life.

Rev. Frank Wilde, Th.L., Vicar of Walgett, has been appointed Vicar of Emmaville, Diocese of Armidale.

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Principal Aickin, of Ridley College, Melbourne, has accepted the Incumbency of St. Paul's, Bendigo.

On the eve of his departure for Penrith, the Rev. A. H. Venn, who has been appointed as Locum Tenens for the Rev. M. G. Hinsby, was the recipient of a portable Holy Communion service, and of a substantial cheque from the parishioners of St. Luke's, Concord and Burwood. Mrs. Venn was presented with a silver tea service. The teachers of St. Luke's Branch Church made a presentation both to Mr. and Mrs. Venn of a number of valuable books. The Rev. A. H. Venn has been curate of St. Luke's, Concord and Burwood, for the past 3½ years.

Rev. Copland King, of the New Guinea Mission, has added yet another service to the great cause of Christian Missions by preparing the first Prayer Book in the Binandere dialect. It is almost impossible to realise the immense labour entailed in such a work.

Rev. R. W. Shand, Ravenwood, has been appointed Diocesan Secretary for A.B.M. in the Diocese of North Queensland.

Rev. A. P. Jennings has been stationed by the Bishop of New Guinea at Uaiaku.

Rev. W. H. Macfarlane's headquarters is at Darnley Island, where there is a population of about 400. There is a similar number at Murray Island, which is about 50 miles to the east of Darnley.

Rev. G. D. and Mrs. Frewin were the recipients of several valuable presentations on their leaving Kempsey to take up work in the diocese of Ballarat, amongst them being a cheque to the amount of 50 guineas. The churchwardens spoke in appreciative terms of the blessing that Mr. Frewin's ministry had been to Kempsey.

The Hon. J. K. Merritt has been nominated for the lay canonry of St. Paul's Cathedral, Melbourne, left vacant by the death of the late Mr. K. L. Murray.

Rev. H. Brady has been appointed to the charge of St. Mark's Parish at Golden Square (Melbourne), in succession to the Rev. F. A. W. Kilbey, who is leaving for the Adelaide diocese.

Rev. C. C. Macmichael, of Lara, has been appointed to the charge of Cheltenham (Vic.), in succession to the Rev. F. C. Crotty.

Ven. Archdeacons Harris and James have resigned their respective parishes in the diocese of Ballarat.

The election of Rev. G. H. Cranswick to the Bishopric of Gippsland has been confirmed by the Bishops of the Province, and the Archbishop of Melbourne has fixed All Saints' Day for the Consecration in St. Paul's Cathedral, Melbourne. The Archbishop will also preach at the Enthronement of the new Bishop in Sale Cathedral on November 14.

Ven. Archdeacon Davies, Principal of Moore College, Sydney, will deliver the Moorhouse Lectures at St. Paul's Cathedral, Melbourne, from October 10 to 17. These lectures are given periodically in memory of the late Bishop Moorhouse.

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Mr. R. C. Wray, of Coff's Harbour, N.S.W., has been appointed stipendiary reader, licensed by the Bishop of Grafton, for a period of six months, to work in Moonee, Corindi, and Woolgoolga districts.

The many friends of Captain Sinker, the former skipper on the "Southern Cross" (who has been home for three or four years lecturing for the Melanesian Mission all over England, with much success), will learn with much interest that he has felt it his duty to offer his services to the Government, and they have been accepted, and he is now serving the Empire at this critical time as Lieutenant Sinker, R.N.R., in some position where his special gifts and training will be available. Captain Sinker is the author of that interesting little book on Melanesian work entitled "By Reef and Shoal."

Rev. O. G. Dent has resigned his license as Curate-in-Charge of Clifton, Coledale and Austimmer.

Mr. Richard Hickson has been appointed Second Deputation Secretary for the N.S.W. Bible Society.

The Secretary of State for War has received from the Colonial Office a dispatch from the Governor of Uganda bringing to notice the valuable services rendered by the officers of the Congo Carrier Section of the East African Transport Corps. Among the names mentioned is that of Captain the Rev. H. A. Brewer, Church Missionary Society's missionary in Uganda, who has recently been visiting the Commonwealth.

Mr. A. E. Floyd, Mus. Bac., organist at St. Paul's Cathedral, will have the degree of Doctor of Music conferred on him by the Archbishop of Melbourne, acting for the Archbishop of Canterbury. The ceremony will take place at the close of the Diocesan Festival on September 24th.

Our Melbourne Letter.

(From Our Own Correspondent.)

The gauge of battle has been thrown down by the Sacerdotists in Melbourne. The blame for controversy in the middle of the Mission of Repentance and Hope must rest with the missionaries of an extreme type, who seem to have been impatient with the slow progress of the so-called Catholic cause in Melbourne Diocese, and have used their opportunities in the mission to preach sacramental confession, the powers of the priesthood, the Real objective presence, Baptismal Regeneration, and, especially confession and priestly absolution. One missionary from another State confesses that he hammered in confession till he thought the congregation would get up and go out; while another boasted of the agonising confessions he had heard from women. This effort to bludgeon penitents into the confessional has been the cause of all the disquiet. We agree with the Rev. Cyril Barclay that it is all very sad that after the glorious Mission of Repentance and Hope such things had occurred. But what was it that called for the brave protest of the Rev. E. S. Watsford at St. Michael's?—the teaching of Mr. Barclay and his missionaries that the way of the gospel is the way of the confessional. A crisis has arisen in Melbourne Diocese, and it has been brought about by extremists who are forcing on the Church a system which was definitely abandoned at the Reformation. It is time

that Evangelicals and other Churchmen who hold to the central position of the Prayer Book got together to resist the encroachments of ritualism, and to let the facts be known of this real history of the things objected to. The Archbishop has been able to satisfy his judgment that there is nothing contrary to the doctrine of the Church in Staley's Catholic Religion and Suckling's Book of Prayers. A large body of clergy and laity differ from his judgment in this matter, though they do not blame the Archbishop for refusing to establish an index expurgatorius. We feel sure he does not wish this refusal to be taken as a commendation of extreme party tracts. The responsibility which does rest on his Grace is that of allowing a curate-in-charge to change the whole face of a Church, which was a home of sober and moderate sons of the Church. Rev. Cyril Barclay has publicly invited those who differ from him to get out of the Church, and he has succeeded in ousting from St. John's all who are not prepared to swallow the whole Roman propaganda. Yet he is only a locum tenens keeping the work at St. John's going till the central mission is established. The sad thing is that the Diocese is more and more identifying itself with the extremists. The last issue of the "C.E. Messenger" is a discreditable instance of the effort to use the Mission for the building up of the advanced High Church cause, and the ignoring of the quiet spiritual work which goes by the name Evangelical. "Free Lance," forgetting all he has read of the history of the 18th century, proposes to rob the Evangelicals of the name once affixed to them by High Churchmen as a name of reproach, and now treasured as a true description of their aims and methods. No man can claim to be an Evangelical who does not put first the first truths of the New Testament. Who will say that Sacerdotalism is among these truths?

The Moorhouse Lectures, 1917.

Due to be Delivered in Melbourne, October 10-17.

(By Ven. Archdeacon Davies, M.A., Principal of Moore College, Sydney.)

The subject of the Moorhouse Lectures for 1917 is, "The Church and the Plain Man; a Study in Pastoral Theology." The present strain and stress urge the choice of a practical rather than an academic subject, and no subject is more practical than the apparent impotence of organised Christianity to touch the daily life of the greater number of people. This impression is deepened by a comparison of diocesan information with the statistics of Church membership as set forth in the Commonwealth census returns. The comparison reveals a great contrast between active and passive Churchmanship. The problem is sometimes stated as "Indifference," or "membership without obligation." Yet there is very little organised attack upon the Church and much diffused Christian sentiment.

The various causes alleged for this state of affairs are examined in the light of a historical survey of the growth of modern civilisation with its dominance of the economic interest and prevalent cult of comfort which have reacted upon the Church. The peculiar conditions of Australian society are illustrated by a historical study of the Labour Movement as the characteristic environment of the plain man who does not go to Church. The plain man himself is then studied in relation to his political, industrial, and social circumstances, as reacting upon his personality, and as presenting phenomena from which organised religion seems to stand apart.

The analysis of the situation leads to a survey of the actual resources of organised Christianity with a view to offering certain practical suggestions. Points of contact between the church and the people are indicated and the main conclusion is that they offer special opportunities to-day for the extension of the Kingdom of God. The world needs the Church, but needs still more the Church's Master; and the Church needs, not

a new power, but a new outlook and a new spirit, finding expression in an aggressive evangelism, strategically applied to things as they are, and in a comprehensive educational policy directed towards the recruiting and training of leaders in order to bring the Church into immediate touch with every phase of modern life.

Principles of Worship.

Numerous suggestions are in the air in connection with our public worship of Almighty God—the war conditions have served to accentuate difficulties which most thoughtful Christians, the clergy in particular, have long felt concerning the services provided for in the Prayer Book. In those parishes especially where "life hums," there are large masses of people who are simply strangers to our form of service—they are the second and third generations of people who have from various causes got out of touch with religious ordinances. Consequently when they come to Church, it is to find a service in use with which they are quite unfamiliar, the different places to be read in the Prayer Book bother and sometimes shame them; and most of them either drift back again to their non-Church-going habits or attend one of the various non-forming places of worship, where they are not bothered by a Prayer Book and their way is easy. One class of Churchmen have a royal way to remedy all those difficulties. It is practically to make short shift with our Morning Prayer and Litany and concentrate on what they term "the Great Sunday Service"—the Lord's Supper.

One has been considering carefully what other writers suggest, and the pressure on the Church for more emphasis on the Holy Communion as the "Central Service." What nearly all writers seem to forget is that we have a completely different set of circumstances to face than in other days. We have ceased to lay stress on the Holy Communion as the really normal service for all Christian people, we have practically ceased to read those earnest exhortations provided by our Book of Common Prayer, with their urgent warnings against non-communicants. Even our High Churchmen, who seem to make so much of the Eucharist, and is now so insistent on its being the chief service of the Sunday, is quite content, even for men to remain onlookers and not partakers. In fact, very many of them discourage communicants on their most gorgeous occasions. And it becomes increasingly evident that their outcry and pressure is for something which the Church of England, in common with the New Testament, repudiates.

The Reformers were perfectly consistent in their setting of the services. They took for granted that convinced Christians, proper Church-members, would not grudge a reasonable time for holy worship; and accordingly they provided our beautiful preparation services of Morning Prayer and Litany and the Ante-Communion, as leading up to the solemn covenanting meal in which all Christians should share "in remembrance of Him Who for us men and our salvation gave His Body to be broken and His Blood to be poured forth on the Cross. In that great yet simple act they "placarded Christ crucified" before the eyes of men—they were showing or proclaiming the Lord's death: they were realising their own conscious oneness or communion in their common Lord: they were being strengthened in their own souls by the "feeding upon Him" Who gave Himself to be the "Bread of Life"; and, because met together in His Name, they were assured of His own living and life-giving presence in their very midst, not only as they were partaking of the sacred pledges, but throughout the whole service from its beginning onwards to its close: for the promise, "Where two or three are gathered together in My Name, there am I in the midst of them," is true for Morning Prayer any Litany equally with the service of Holy Communion. We have no right to limit that promise and talk about the Eucharist as "the service in which God comes to us," as if he did not come just as really and graciously at other times of our common worship.

It is so easy to get out of scale with truth that we need to be continually correcting our ideas by careful thought of the Lord's injunction—just as our clocks need to be corrected from time to time by celestial observation. A thoughtful review of the first circumstances of the ordinance will convince us that the central point is the "sharing together" the one loaf and partaking of the one cup after offering our thanksgiving to the Giver of all, and especially of His own dear Son. It is not what the minister does but what the communicants do that is to keep in memory His Cross and Passion: "For so often as ye eat this bread

and drink this cup ye do proclaim the Lord's death till He come." It is not the consecration of the bread and wine—but the partaking of it in accordance with the Lord's command that makes the valid Eucharist. When we carefully weigh the institution and celebration as recorded in the New Testament and the earliest writers, the element of worship only enters in as a **consequent**—the celebration of the Lord's Supper itself is only an act of worship as an act of obedience, and the Adoration of the God Whose love we thus commemorate, and Who feeds His believing people with the heavenly manna, quite naturally is associated with the act of commemoration. In the Lord's intention it is at once a means of grace and an act of fellowship and of witness, normally full of blessing for the partaker because of the quickening of his faith as he joins with fellow Christians in a rite so replete with memorial of the love and benefits of the sacrifice of Christ. Consequently we are very far from the ideal and actual of the early Christians; for they all joined together in this sacrament of Holy Fellowship, and even those who could not be present were not shut out because portions of the bread and wine were sent to them. Justin Martyr, in his First Apology, addressed shortly before his death to the Emperor Antoninus Pius, about A.D. 148 (about 50 years after St. John's death), said, "And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the Apostles, or the writings of the prophets are read, as long as time permits. Then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray and, as we said before, when our prayer is ended, bread and wine and water are brought, and the president in the like manner, offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen, and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons."

To-day we are faced with the position that a large proportion of professing Christians reserve to themselves the right to live in disobedience of their Lord's plain command, and to refuse to join with their fellow disciples in this great and solemn act of fellowship and witness. It is the provision of a form of worship to meet their needs that presents a very great difficulty for the Church. That need is certainly not met by erecting the Sacrament of the Lord's Supper into a gorgeous show service in which they can assist without participation in its central and significant and essential rite. They are self-excommunicated, and what the Church really requires in its Book of Common Prayer is an amended form of Communion for weekly use throughout the Christian year. Otherwise their needs are not by any means ill-met by our Morning and Evening Prayer, for these services are replete with reading and quotation from that Word of God which is powerful in the saving of souls.

In the more distinctively mission districts, where provision is needed for the great non-Church-going classes, the kind of Evening Service that seems called for occasionally is something short and simple, so far as prayers are concerned, with ample provisions for hymns and the reading and preaching of the Word. The preacher requires a liberty of arrangement and a freedom from convention which will make it possible for him to vary as the Spirit moves him, both in the order of prayer and number and position of addresses. But before such unconventionality can be successfully attained, our ultra-respectable Church-people will need to be aroused from the lethargic conventionality which makes their Church attendance far too self-centred and unmissionary-hearted.

The life of surrender is a life whose motive is the Lord's "compassions"; whose law of freedom is His Will; whose inmost aim is, without envy or interference towards our fellow-servants, to "finish the work He hath given us to do."

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The Church Record.

SEPTEMBER 14, 1917.

THE STRIKE AND CHRISTENDOM.

(Communicated.)

The spectacle of "a kingdom divided against itself" must at all times be distressing, especially to those who can fairly claim not to be partisans, and whose main business in life is to follow Him Whose "Kingdom is not of this world"; but when the contest is waged side by side with a titanic death-struggle for national and democratic existence, the outlook becomes tragic.

It may be worth while to consider some aspects of the present industrial upheaval, not with a view of preaching economic or social reform per se, which I submit are outside the sphere of the activities of a Christian communion, or at most only form an incidental, though integral part thereof. Much less is it the function of the Church to take absolutely the side of employer or employee in this crisis.

To analyse the complex causes which have been behind the present trouble would require the vision of an Isaiah or a Carlyle—an unknown quantity in these days, at all events if sought in the Press—but the present writer with an experience of six years close contact with employer and employee, makes bold to suggest some of the main factors on each side.

On the side of the worker there is a universal feeling that he has not had "a fair deal" of late from the Arbitration Court of this State. "Families have to be fed and clothed in war as well as in peace," is the way a Federal Judge put it the other day; yet our State Court, refusing to accept the rise in the cost of living since the war as disclosed by official statistics, fixes a lower ratio of increase for itself, and makes the employee prove that his industry is "benefiting by or during the war" before he can secure the full amount of even this increase in his wages. This is not calculated to bring out the best that is in him, more especially when he often knows, though he cannot legally prove it, that many employers have been reaping a golden harvest during the last three years.

On the other hand, there is no doubt that Mr. Fuller's "political strike" theory has been a definite factor to be reckoned with, while there are not wanting signs that Britain's enemies secretly and openly have been and are still working towards the disintegration and ultimate disruption of the Empire. The "Card System" may have given rise to some irritation, and possibly been the proximate cause of the railway trouble, but no one can be-

lieve that it alone was responsible, directly or indirectly, for the "doctrine of black" or "black doctrine" which has gone far to overwhelm the community.

On the side of the employers there has grown up a feeling almost amounting to nausea against the chronic strike fever which too often involves them and their employees, when their own individual relations have been quite harmonious; and in some instances—I believe they are rare—the spoken or written word of organised labour has been flagrantly broken. Further, with in the last few years, the doctrines of "go slow" and "sabotage" have been a greater menace to the employing class than high wages.

One would, however, be both lacking in shrewdness of observation and deaf to the teaching of history if he did not recognise that the so-called "upper class" has lamentably failed to respond to the solemn responsibility entailed in education, culture, and wealth. Even in the present trouble, "capital" has not participated with absolutely clean hands in some quarters. Apart from this altogether, the sardonic contempt with which the worker and his code have been regarded during these last few weeks, both in private conversation and public utterance, only emphasises the fact that class hatred, which an unthinking optimism considered fast dying, has only been latent for reasons of policy during the years of Labor administration.

Granted that these, or some of them, are among the causes behind the present unrest—the fuse awaiting only the merest spark—can we look forward with any confidence or reason to a time of peace ahead? What fellowship has the spirit of the French Revolution with the spirit of the Manchester School and laissez faire?

The present strike, like the present war, is capable of settlement, indeed may have been settled; and we may have prayed for, worked for, and thankfully accepted the settlement; but both prophecy and experience testify that no ultimate solution may be looked for in these "last" troublous "days."

The more I have wrestled with the industrial problem on its practical side, the more convinced have I become that "the new heart" is at once the only and the perfect solvent of the whole trouble. For then both sides serve and are responsible to the Divine Master, who in His earthly ministrations gave to manual labour a royal dignity.

As the line of cleavage between "the Prince of Peace" and "the prince of this world . . . who hath no part in Me," daily becomes more marked, it is the pressing and instant responsibility of us who are called by our temporary business into the realm of industry to account for as many souls as He will give; and to this end the relations we bear to "master" or "man" will transcend, and yet will include all that is best in the noblest ideals of social reform, while with the recognition that a single soul won by the personal touch of sympathy and understanding begotten of His burning love, we may not be ashamed to give an account of our stewardship in His own time.

"Layman."

REVISED LECTINARY.

Sept. 23, 16th Sunday after Trinity.
M.: Ps. 103; Ezek. xii. 1-16; Luke xviii. 1-30 or Rom. xii. E.: Ps. 104; Ezek. xiv. or xviii. 1-4, 19-end; Luke xix. 29 or Rom. xiii.

Sept. 30, 17th Sunday after Trinity.
M.: Ps. 106; Exod. xxxi. 12-16 or Isa. lvi. 1-8; Luke xiii. 10-17 or Romans xiv. 1-13. E.: Ps. 107; Isa. lviii. or Jer. xvii. 19; Matt. xii. 1-13 or John v. 1-18.

Adelaide Letter.

(From Our Own Correspondent.)

Synod.

The new Synod met for business on Tuesday and concluded its deliberations on Thursday, just in time to attend the Home Mission Tea in the Exhibition Building which preceded the annual meeting of that Society on the same evening. The new Synod was more evangelical and protestant in tone than its predecessor. It is still a one-sided assembly, especially in the house of the clergy; but the minority party was distinctly stronger in the Synod, but eventually was carried. This year at the special call of Synod required to confirm this by a two-thirds majority in each house voting by orders, the measure was defeated in the house of laymen, the majority just falling short of the required two-thirds, and this in spite of the closure being applied when only one member, the Rev. J. I. Phair, had had an opportunity of speaking against the proposed new law.

At the beginning of Synod this year a regulation was passed limiting speeches: a mover of a motion to be allowed ten minutes and other speakers five minutes (extension only to be granted by a vote of Synod). This no doubt helped Mr. Munton's motion on the illegality of the use of water bread. Mr. Munton was not granted leave to continue, but the closure was not applied when he sat down as had been formerly done. The matter was fully debated, the following, amongst others, taking part:—Canon Hornbrook, Revs. Winter, Webb, Knox, Reynolds, and Messrs. Stow, Hancock, and Avery. The weight of the argument was against the legality of the use of water bread. The majority of speakers were also opposed to that use. Mr. C. J. Sanders was unable, through serious illness, to move his motion deprecating the continued Romanising of the diocese. Mr. J. C. B. Moncrieff asked leave to read Mr. Sanders' speech, but the Bishop ruled the reading of another member's speech to be out of order.

Dr. Sangster had a good hearing for his motion: "That Synod respectfully draws the attention of the Bishop to the position of members of the laity consequent upon the introduction of extreme forms of ritual into certain churches which, he said, members of the laity cannot accept, and no concession being allowed on their behalf, they are in such Churches debarred from the highest Church service." Dr. Sangster made a very telling speech, in which he said that in the parish to which he belongs the Rector persisted in spite of protests to use the mass vestments and water bread at every Communion Service in his Church. The motion was carried.

Archdeacon Samwell made a fine speech on the war. And again on Mr. Jose's motion commending the need for more Church Huts, he made an appeal that certainly moved Synod.

The Rev. J. S. Moyes introduced (in the place of Bishop Wilson) a motion in favour of Prohibition during the War. This gave rise to a lively debate, the opposition being led by Mr. Donald Kerr. Eventually the motion was carried with a proviso in favour of compensation. The debate was full of fire and lasted for more than two hours. The Rev. F. Webb delivered a particularly forceful speech in favour of Prohibition.

The new Determination of General Synod relating to missionary co-ordination was passed without debate. The Rev. W. B. Docker introduced a motion pursuant to this, appointing a committee as corresponding committee to the A.B.M., and providing an elaborate constitution. Largely through a mistake in the wording of this constitution, which gave power to the committee to interfere with Parochial Missionary Organisations, it received strong opposition, led by the Dean and the Rev. D. J. Knox. The formation of the committee was agreed to, and the constitution was thrown out. Mr. Docker, at a later stage, instead of nominating a new committee as his opening speech had foreshadowed, moved that the old A.D. M.A. be a Diocesan Corresponding Committee of A.B.M. This was carried.

Very sympathetic reference was made at Synod to the departure of Bishop Wilson to the See of Bunbury. There is no doubt the Bishop's geniality of disposition and breadth of sympathy has won him a place in the confidence and affection of the Diocese which it will be hard to fill.

The Rev. J. Warren received a good hearing on the subject of the need for a more

careful study of sociology by both clergy and laity. The Rev. A. W. Reynolds castigated the Church of England for not doing more for the working man. A large section of Synod, however, seemed to dissent from these remarks.

Home Missions.

The Home Mission gathering in the Exhibition Building was a pronounced success. The Governor presided and gave a forceful address. The Bishop also spoke effectively. He described all parties in the Church as "allied" in this great effort. The organising secretary, Archdeacon Bussell, showed pictures illustrating the work. An excellent tea preceded the meeting.

The C.M.S. Ladies' Auxiliary are arranging a Sale of Work for Saturday, September 6th, at the residence of Mrs. Adamson, Medindia. Lady Butler is to open the Sale.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Archbishop's Letter.

"A few days ago I issued the statement that sixteen dioceses having accepted the new A.B.M. Determination, it had now obtained legislative force in our Church in Australia. I have therefore summoned the first meeting of the Board to assemble in the Cowper Room in our Diocesan Church House at 10.30 on Thursday, October 25th. This is a most momentous event in the history of our Australian Church life, and therefore I commend it to the earnest intercessions of our faithful people. We need to pray that those who thus have the responsibility of guiding the missionary thought of our Church may be fulfilled with the Divine spirit of Holy insight and brotherly love, without which we can do nothing that will truly extend the Kingdom.

"As I write I learn that the Rev. George Harvard Cranswick has been elected Bishop of Gippsland. Born and bred as he was in this diocese, the son of parents honoured in the Church in this place, he will carry with him our prayers to an especial degree. We who knew his earnest missionary zeal and his self-forgetting love of souls look forward to his episcopate as likely to be productive of signal blessing to the whole Church."

Synod.

The Third Session of the Seventeenth Synod is to be held on Monday, 24th inst. The Rev. R. R. King, of Gordon, is to preach at the Opening Service at 3.30 p.m. At the close of the Synod Service an adjournment will be made to the Diocesan Church House, where a short Opening Service will be held. At the close of this Service the Synod will assemble for business in the Chapter House, Bathurst Street.

On Tuesday, September 25, the Sacrament of the Lord's Supper will be administered in the Cathedral at 11 o'clock in the forenoon.

The Business Paper reveals some important agenda: Petition for the formation of two new parishes, Cremorne and Naremburn; Ordinances dealing with Moore Bank moneys, Administration of the Chapter House and Diocesan Church House, St. James's Glebe.

The first hour on the Wednesday and Thursday nights is to be devoted to Missionary Addresses and Home Mission Society respectively.

Moore College Notes.

The annual reunion of former students has been fixed for Thursday, September 27, at 10.30 a.m. There will be a service of Holy Communion in the Chapel, at which the Archbishop has kindly consented to preach. The service will be followed by the annual meeting and a discussion on "The supply and training of candidates for Holy Orders."

C. W. Nicholls has obtained his Commission and has been offered a scholarship of £100 a year at Kettle College, Oxford, after the war. R. H. Noble has been appointed to a chaplaincy in the British Forces and is now somewhere in France. K. S. Single has been promoted from a fourth to a third class chaplaincy with the rank of major.

L.H.M.U. Sale of Work.

Lady Helen Munro Ferguson will open the Sale of Work on November 1 at the Sydney Town Hall.

Good Friday and the Show.

The Archbishop has addressed the following circular letter to the Clergy of the Diocese:—

"At the recent Session of the Provincial Synod it was resolved:—That this Synod

requests the Bishops of the Dioceses in the Province of New South Wales to make what arrangements seem to them best for the procuring of a Petition, by action in every parish in the Dioceses of the Province, asking the Royal Agricultural Society to close their Show on Good Friday."

"In accordance with this resolution, a Petition has been prepared for signature by adult members of the Church of England and I forward some copies herewith.

"I shall be much obliged if you will be good enough to obtain the signatures of your parishioners, so far as you may be able, and return the Petitions to the Registrar, Sydney Diocesan Registry, not later than 30th November next, in order that arrangements may be made for the presentation of the same to the Council of the Society.

"I would suggest that you preach a sermon upon the importance of due observance of Good Friday, stating the reason why we deprecate such a loss to our spiritual life as a community as we suffer from the present use of the solemn day by the Council of the Royal Agricultural Society of New South Wales. Your sermon would give you an opportunity of enforcing the doctrine of the atonement on the Cross."

The wording of the Petition is as follows:—
"We, the undersigned, citizens of New South Wales and members of the Church of England, most strongly protest against the wrong done to the deepest feelings and tenderest associations of our religious life by keeping open the Royal Agricultural Show on Good Friday—a day on which we commemorate one of the most vital facts of the Christian Faith. We appeal to the Council to end a practice, which brings discredit upon Sydney and New South Wales, and which has for so many years wounded the conscience and offended the good taste of a very large portion of the community."

Forward Step at Botany.

The Archbishop laid the foundation stone of proposed additions to St. Matthew's Church, Botany, last week. The cost will be £1,800, and a new pipe organ will cost £380. The church was built fifty-five years ago. His Grace, in his address, spoke of the need for the church generally to be ready for the coming back of our men from the War.

S.R.I. Annual Examination.

The final examination in connection with Religious Instruction in Public Schools is to be held on September 17, 18, and 19, in the Lower Hall of the Chapter House.

G.E.C.S.

The annual prize distribution is announced for Thursday, the 20th. His Excellency the Lieut-Governor will distribute the prizes, and the Archbishop will preside.

New Class Rooms at Trinity Grammar School.

The success which has attended Trinity Grammar School, Dulwich Hill, since its inception four and a half years ago, has been phenomenal. It has been very much like a healthy boy continually growing out of his clothes, and another stage in its progress was entered upon when the Archdeacon of West Sydney opened the new wing on September 1.

The upper storey of the new building provides excellent sleeping-out accommodation for many boys, and the ground floor consists of four class-rooms equipped according to the best modern ideas. The ceremony of opening was performed at a very impressive and largely-attended service, in which several clergymen took part, the singing being led by the members of Holy Trinity Church Choir. The Archdeacon spoke of the great importance both to Church and State of such Schools as Trinity, and congratulated the Warden, Rev. G. A. Chambers, M.A., B.E.C., upon the fine work which had been done already in the School. After the service the visitors were entertained by the Warden at afternoon tea.

C.M.S. Annual Sale.

The Annual Sale of Gifts was opened by Mrs. W. E. Shaw on Tuesday in the Oxford Hall at 2.30 p.m. There was a splendid rally of sympathisers and friends—the hall was quite full. The stall-holders had been busy in the decoration of their stalls and were kept busy by the enthusiastic buyers. The very satisfactory sum of £172 was taken for the afternoon and evening, an increase of nearly £40 on the last Sale, held in 1915. And this in spite of all the counter attractions and war demands! Truly it was "according to the good hand of our God upon us."

BATHURST.

Pre-Synod Arrangements.

The Bishop has arranged with the conductor (the Rev. P. A. Micklem, M.A., Rector of St. James's Church, Sydney), for the

following order to be observed at the "Day Apart for Clergy" in St. Martin's Chapel, Bishopscourt, on Friday, 12th October. 7.30 a.m., Holy Communion; 8.30 a.m., breakfast; 10 a.m., Mattins and Address I; 12 (noon) Address II, and Litany; 1 p.m., lunch; 4.30 p.m., Address III, and Intercessions. (Subjects for intercession to be handed to Canon Wilton); 6.15 p.m., tea; 7.30 p.m., Evensong and Address IV; 9 p.m., Compline.

The Rev. J. Jones, M.A., General Secretary A.B.M., is taking an important part in the pre-Synodal arrangements. He hopes to give a lecture (illustrated by exhibits from the Missionary Exhibition, October 11, 12, 13) at 8 p.m. on Saturday, October 13. Mr. Jones will lead a Model Missionary Study Circle on the afternoon of Monday, October 15.

GRAFTON.

Bishop's Movements.

The Bishop has been away from Grafton conducting the mission in the parish of Murwillumbah. Other missionaries conducting missions, together with the Bishop of Grafton, concluded their services on Monday fortnight. A thanksgiving service was held in St. Andrew's Church, Lismore, on the following Tuesday. This group of missions (group 5) completes the Diocesan Mission of Witness for the whole diocese. The Bishop returned to Grafton last week, and will make final arrangements for holding the Diocesan Synod which meets in Grafton on October 8 and following days.

VICTORIA.

MELBOURNE.

Armada Mission.

(From a Correspondent.)

The Mission of Repentance and Hope at St. Alban's, Armada, opened with a parochial welcome to the two missionaries, the Revs. A. A. Yeates, M.A., and R. Long, on August 11. The congregations throughout were large and the interest grew as the mission proceeded. Some 50 or 60 people formed a procession, headed by the robed choir and clergy, and went into the streets singing hymns and inviting the people to come to the Church. The Missioner was busy each night answering questions on labour difficulties and industrial problems, and other subjects which had been troubling Church-people. Holy Communion was cele-

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brated each day at 7.30, and at other times in the morning to suit the convenience of those who could not attend at that hour, and though the numbers were not large, there was a deep spirit of reality in all, and many of our people came to realise God's presence as they had never done before, and made a surrender of themselves to the Saviour. We shall never forget the mission, and thank God for its deep spiritual love, for it was a time of awakening for many souls.

The Rev. R. Long was most successful with the children, and won their hearts from the very outset. The attendances were excellent at all afternoon meetings and services, and on Sundays.

The Thanksgiving Service was largely attended, the Church being quite full, and the offertory being over £20.

The Missions to Seamen.

The dedication of the Memorial Chapel of St. Peter, in connection with the new buildings of the Missions to Seamen, was conducted by the Archbishop, who also celebrated at the service of Holy Communion which followed. The total cost of the Chapel, including many costly gifts and furnishings, amounts to £1500. The money has been collected as a thank-offering for the gallant lives of men of the merchant service who have been killed in the war. The font is dedicated to the memory of two apprentices of the barque "Galgorm Castle," sunk by an enemy submarine in February last, and the inscription contains the legend "They died as Englishmen should, fighting for the right against the wrong."

The official opening of the new Institute was performed by His Excellency the Governor of Victoria, Sir Arthur Stanley, on Tuesday, September 11.

Geelong Women's C.M.S. Union.

The Union celebrated the beginning of their 21 years of service by holding a social on Thursday, August 30. In July, 1897, the Rev. E. J. Barnett, then Secretary of the C.M.A., formed this Union, and later on others in the State, and year by year the members endeavoured to take their share in spreading the glad tidings of salvation among the heathen.

After singing the National Anthem, the President, Mrs. Quinton, welcomed all present, and gave a tribute of praise to their first secretary, Miss Carr, who is now an invalid. She thanked all who had helped to make the work a success, and invited the President of the local C.M.S. to take the chair. The report was read by the Hon. Secretary, Mrs. Daniels, and showed that £4 had been given to Misses Crossly and Bendelack, the Extra Revenue Fund, Blind Child in Fochow, Red Cross and Red Cross for H. and H. A deeply spiritual address was delivered by the Rev. W. T. C. Storts, M.A. of St. Matthew's, Prahran, upon "For Jesus' Sake," and Miss Mannett, West China, gave an interesting account of her work among the women and girls.

St. Matthew's, Prahran.

The Church Anniversary will be held on September 16, and the preacher, both morning and evening, will be the Bishop of Gippsland. As the Bishop will be shortly leaving for Sydney to take up his new office as Secretary of the C.M.S. of Australia and Tasmania, this will be the last occasion on which he will preach at St. Matthew's before his departure. There will be a Children's Service in the afternoon.

The Mission.

On the whole the reports of the mission are most encouraging. Those now in progress or just concluded have been much blessed to individuals and the Church. Rev. H. S. Begbie has been having good congregations at St. Matthew's, Prahran. He is particularly delighted with the results among the children. They have attended in great numbers each afternoon. But who that knows Mr. Begbie will wonder? The Bishop

of Armidale (Dr. W. Shields) is among old friends at All Saints' St. Kilda. Here again congregations have been good and a deep work has been done.

St. Mary's, Caulfield.

A twelve days' mission was concluded on Wednesday, September 5, by a largely-attended thanksgiving service and a social gathering that crowded the School Hall. The Missioners were Revs. W. L. Langley and W. H. Prior (Children's Missioner). Mr. Langley's eloquent sermons held a large congregation in close attention night after night. His sermon on the Holy Communion one Sunday morning, and another sermon on the Woman of Samaria, stand out as milestones in the spiritual experience of many. The men were gripped by his message of the contentment of Christ's love, while the women attended in large numbers to hear the Bible Readings and afternoon addresses. What impressed the members of the Church was the quiet reverence of the services. One said it was like sitting at the feet of Jesus to hear His Word. The Missioner asked for a bold act of profession of faith. Instead of standing as a body to renew baptismal vows, a far more real and helpful method was adopted. Those who wished to renew their vows were asked to come forward to the communion rails and in this way over 100 renewed their consecration to Christ. There was a very tense feeling on the final Sunday night when a young woman came forward alone and made a brave confession. Her noble act of witness encouraged many others to take their stand for Christ in this way. Memorial cards in blank were given out and brought back the personal commendation contained within might be signed by the Missioner. This gave him many opportunities of helpful individual dealing.

Rev. W. Prior made the presence of Christ very real to the children. Here, again, the attendances were large and regular. One little girl went home to assure her mother, "Jesus was really there, mother"—and that testimony was used to build up her mother's faith.

The total offerings for mission expenses came to about £40.

Rev. C. E. Aickin.

The news of the acceptance by the Principal of Ridley of the Rectorship of St. Paul's, Bendigo, came as a great surprise. His departure will mean a great loss to the College, but Mr. Aickin has always contended that he was a pastor as much as a tutor, and he will have in St. Paul's an excellent field for the exercise of his pastoral gifts. He will carry with him the good wishes of many friends in Melbourne.

QUEENSLAND.

ROCKHAMPTON. Synod.

The Synod will meet (D.V.) on Monday, September 24, at 4 p.m.

SOUTH AUSTRALIA.

ADELAIDE. Synod.

The First Session of the Tenth Synod was held last week. It possesses a special interest, because this year marks the 60th birthday of the diocese. The Bishop, in his Presidential Charge, addressed himself mainly to the practical needs of the Church. He said:—

"His appeal was for a missionary spirit in the Church. The Saviour came to seek and to save that which is lost." The spirit of the Master should be the spirit of the disciples too. It was not merely for missions abroad that he pleaded, but for all that could be in-

cluded under the name of 'missions' at home. He wished to consider first their relations to the non-Christian races.

The War's Opportunities.

"The war was itself bringing about opportunities. The nations of the East were learning to distinguish between civilisation and Christianity. They had weighed German diplomacy in the balance of common morality, and found it wanting. Japan with innate dignity rebuked Germany's reference to her as 'Britain's heathen Ally.' The door was open for them to show the peoples of the East that it was Christianity that has kept their morality true. Moreover, the war was breaking down the wall which colour prejudice had set up. Australians had fought side by side with Gurkha and Sikh, with Hindu, Moslem, and Buddhist; their transports had been conveyed by Japanese cruisers; the old contempt for men of colour was passing, and must pass, and a new way was opening for the entrance of the cross of Christ. The war, too, had widened wonderfully the outlook of Australia; it had lifted the clouds from the horizon. Their men who had gone to Egypt, to France, and to the old country, had learned in a few months what they would not have learned in twice the number of years had they remained in Australia. Their whole outlook was new, and even those who had widely travelled had been lifted out of narrow parochialism, and looked out upon the world with broader vision. The war had also 'released unsuspected moral energies of sacrifice and devotion,' which must bear fruit for missions when peace should come. God could bring good out of evil, and for all those blessings of the war they might well give thanks."

The Mastery of the Pacific.

"He wished to consider further the significance of the geographical position of Australia. They were within easy distance of three of the greatest non-Christian countries of the world—India, Japan and China. They were closely connected with them in trade. It was a wonderful opportunity to carry the banner of Christ where already the flag of commerce waved. And the importance of winning those great countries for Christ could not be overated; two of them bordered upon the Pacific, and in each to come there would be mighty contests for the mastery. The question that concerned them was—'Shall the methods of the West be perpetrated in the Pacific, or shall they give way to a healthy Christian rivalry?' The answer would depend in large measure upon the missionary spirit of Australia in the immediate future. The significance of their geographical position was not to be lost sight of."

His Lordship went on to deal with time-worn objections to missionary enterprise. He noted with thankfulness that the contributions of the diocese to missionary work had increased by over 2000. He referred to the new A.B.M. Determination of General Synod and expressed the hope that the diocese would accept it and endeavour to work it in the same conciliatory spirit in which it was conceived.

His Lordship also spoke of the difficulty in manning their missions at home because of the lack of clergy. In dealing with Temperance Reform, the Bishop appealed for the Church's support of a measure of Prohibition during the currency of the war.

The Bishop, in his annual report, spoke of the forwardness of Churchmen in rallying to the Empire's call, and the need for thought and effort in the matter of repatriation.

Bishop Wilson introduced a motion for a severe time limit on speeches, which was carried. The limit seems ridiculously short, and by no means calculated to ensure careful legislation. There were several motions introduced by laymen calling attention to ritualistic practices in the Church. It is well for laymen to discharge their responsibilities to the wider Church and not let these excesses creep in without observation.

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The Red Plague.

The insidious dangers to the community arising from the Red Plague were discussed both from a medical and spiritual standpoint at a men's meeting held in the Norwood Town Hall on August 27. The Mayor of Norwood presided over a large and an enthusiastic audience, including numerous young men.

The chairman referred to the secrecy which in the past had been observed in regard to the disease, which had been a fruitful harvest to "quacks," and the result of a fair, open, and impartial discussion on the subject would, he said, be to tear away that veil of secrecy.

Dr. J. H. G. Drummond approached the subject with a reference to moral lapses and the new power to be encountered after the present great conflict—the power of sin. A question in his mind was whether they really deserved to win the war. Although England had fought fairly and cleanly, she had many sins on her conscience, and he believed the war was a punishment for those sins, corrective and not vindictive. To a certain extent, the nation had lapsed into a life of vice, as was apparent in the drink bill, the white slave traffic, and the neglect of the church and the Sabbath. He touched upon the youth of many who came to the medical profession as victims of moral lapses. It was surprising how many girls of 15 or thereabouts visited doctors to ascertain whether they were in a certain condition, and sought means to hide their shame and disgrace. That was a terrible indictment of our social system, but more awful was the fact that so many married women approached his profession with similar requests—an insult to any respectable doctor. Such acts really amounted to murder. He touched on the danger to young people of remaining late at night about the streets, and reviewed in succession the question of a replacement of the men who had fallen in active service, the measures adopted by many parents to limit their offspring, the burden of compulsory marriage, and prostitution, in all its stages leading down to the disease under discussion. There came a judgment for these sins—venerable disease sent down by God. He touched upon various phases of the plague and the effects of mistaken impressions of cures having been obtained. He described the insidious nature of the poison which remained perhaps for a lifetime in the system, and the peril of future generations from the sin practised by a man in his youth. The licensing of houses of ill fame was a failure, and was simply courting the same disasters as they had at the present time. Coercive legislation, he thought, would do no good, although segregation might have a salutary effect in impressing victims with their shame, but he suggested that notification would almost certainly have to be introduced. However, he believed religion would be the foundation remedy for the evil, coupled with the most hopeful chance—the education of the children. The rising generation should know something about the body, and be taught that sexual appetite was not a disgrace. It was as justifiable as any other appetite, and was unjustifiable if satisfied illicitly. It was a problem for parents also to tackle, but one thing of which he was satisfied was that the education of the child could not be successful in the State schools without scriptural instruction.

The Rev. J. S. Myles, M.A. enlarged upon the spiritual aspect of the question. A standard opinion seemed to be that every man must at some time or other be impure. That was untrue. Men of that calibre learnt to look upon women as a prey, and such men giving way to impurity degraded their souls. They could see the look in the eyes of the men in the streets, and the shrinking of women encountering those looks. Couples who mated simply on the earthly level could not long live together, but after awhile sought other mates. Surely it was meant that human beings should have instincts and souls above that? It was not their duty to crush the gift of life with all its feelings, but to learn how to use it. Life was a holy thing, and the gift of God was given not to help ourselves but to help others, and he urged the men present to encourage a desire to help the girls and women of their acquaintance, and learn to see them as Christ saw them. Let them stand for the glorification of womanhood and the purity of manhood.—From "The Register."

NEW ZEALAND.

WELLINGTON.

A Cathedral for Wellington.

The Synod of the diocese has adopted a cathedral building scheme, and the Rev. C. F. Askew, Vicar of St. Mark's, has been appointed honorary organising secretary. In the course of a recent sermon Mr. Askew

said the Synod had decided to proceed with the building of a cathedral as a memorial and thank-offering. To build worthily was an instinct of the religious nature in man. In the magnificent reception of the scheme by the Synod, in the splendid list of promises already totalling over £21,000, in the selection of the architect (to the speaker's mind the one man for the position), and in a hundred different ways the guidance of God the Holy Spirit was so unmistakable that he believed they were going to witness the most remarkable success that the Church of the Province of New Zealand had ever known.

Central Primacy.

A most important item of business was brought before the Standing Committee of General Synod in a motion standing in the name of the Bishop of Christchurch, viz., "That the effective organisation of the Church of this Province demands the centralisation of the Primacy in the Diocese of Wellington." The whole matter has been referred to a committee for consideration.

Notes on Books.

The Rally, Songs for Patriots, by George G. and Charmian Breunand. As the title suggests, the bulk of this little book is taken up by songs appropriate to the present situation, but there are also some lines on subjects of more general interest. The patriotic note struck by the verses is most refreshing and will find an echo in many hearts. The versification suggests that these songs are the early attempts of the writers, for they manifest so many of the faults common to early attempts. Doubtless these defects will be avoided in the authors' later work. Our copy is from Messrs. George Robertson, the publishers.

PAMPHLETS RECEIVED.

Speech by Senator Millon on The Australian Soldiers' Repatriation Bill. Mannixisms, etc., published by Australian Statesman and Mining Standard Proprietors.

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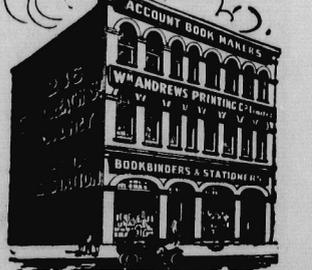
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Confession.

(By Bishop Denton Thompson.)

THE TEACHING OF THE PRAYER BOOK.

(1) Normal Methods.

Before the Reformation movement of the sixteenth century began, the doctrine of the Church of England on Confession practically coincided with that of the Roman Church. Everyone was required, under the penalty of excommunication, to confess his sins privately to a priest. But as the influence of the Renaissance spread, and with it the reform movement, the English Church began the work of restoring her doctrine to the standards of the Bible and antiquity. One of the first results of this Reformation or restoration was the issue of an "Order of Communion" in English (A.D. 1548), by which not only was compulsory confession to a priest abolished, but a general and public confession to God was provided. This "Order" was afterwards included in the *First English Prayer Book* (A.D. 1549). In the second or revised Prayer Book (A.D. 1552) the principle of a general and direct confession of sin was still further extended by the provision of what is now known as "the General Confession" in the daily offices of morning and evening prayer. From that time the Church of England has declared that the normal method by which Churchmen ought to confess their sin was not, as heretofore, to the priest but to God only. There are exceptions to this, as there are to every rule, and with these we will deal later; but nothing is more certain than this, that the Church does not require other than daily confession of sin to God. In the words of the exhortation with which Morning and Evening Prayer begin the Church's mind is clearly set forth: "Although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do when we assemble and meet together," etc. And again in the order for the Holy Communion: "Make your humble confession to Almighty God, meekly kneeling upon your knees." The custom which had gradually been extended from certain well-defined offences against the Church to include other and in the thirteenth century "all sins," and then imposed as a condition of communion, was abolished by the Church of England in the sixteenth century, for the simple reason that it was proved to have no warrant in the teaching of Holy Scripture or in the practice of the primitive Church.

(2) Exceptional Methods.

To this rule of direct as well as general confession of sin to God the Church teaches there are two exceptions. In the Communion Office the following words close the exhortation: "And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but require further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." This passage is often quoted as the Church's authority for habitual confession, and sometimes so quoted, as if it not only encouraged but required all penitents to confess their sins to a priest, whereas it undeniably deals only with those exceptional cases of spiritual distress, which are met with in the experience of most clergy. Before, however, we consider the passage in detail, we may note several important changes which were made when the first Prayer Book (A.D. 1549) was revised (A.D. 1552), changes which were retained in the last revision (A.D. 1662). We find, e.g., that "minister" was substituted for priest—a term then, as now, frequently misunderstood. "Confess and open his sin and grief secretly," was significantly changed to "open his grief." Instead of the sentence "that of us he may receive comfort and absolution," the words were substituted: "that by the ministry of God's holy Word he may receive the benefit of absolution together with ghostly counsel and advice." Other and lesser alterations were made, all of them, with those already stated, giving evidence of a deeper cleavage with the doctrine of the Roman Church and a closer conformity with the teaching of the primitive Church. But passing from these changes, let us now proceed to analyse the

passage with a view to a true understanding of its meaning.

1. The opening words, "If there be any of you who by this means cannot quiet his own conscience herein," clearly show that the case in view is not normal but exceptional, or in other words, that the ordinary "means" by which a quiet conscience is to be obtained have been already stated in the Exhortation as also elsewhere, and that where these for any reason fail, then and then only a special or extraordinary method is suggested.

2. The invitation to "come to me or some other discreet and learned minister of God's Word" emphasises the character and experience of the Clergy rather than the nature and authority of their office. In other words, the stress is laid not upon the office of the priest, but upon the priest who holds the office. We may reasonably hope that every priest, however young, is "discreet," but no one will suggest that all are equally "learned" in the sense of the passage—i.e., experienced in dealing with cases of spiritual distress.

3. The immediate object of the invitation is stated to be to "open his grief," not to confess his sins. Indeed, as we have already noticed, the reference to the confession of sin was omitted in the revised Prayer Book—an omission which may surely be regarded as an evidence that in the mind of the Church "grief" rather than sin is the more immediate cause of spiritual unrest. No one, of course, denies that grief is the effect of sin, but it is not always the sinner who suffers most, and in any case the Church has adopted in this passage a word of wider significance than sin. The disquiet of conscience is invariably connected with sin, but other causes may aggravate the trouble. Indeed the phrase "requireth further comfort or counsel" confirms the view that the primary purpose is, as stated, "to open his grief," and not to confess his sins.

4. The ultimate object of the passage is declared to be "that he may receive the benefit of absolution together with ghostly counsel and advice," not, let it be noted, by the authority of the priest, but "by the ministry of God's holy Word." Here, again, the emphasis is laid not upon the priest and his declaration of pardon, but upon the Word and its ministry of comfort. Nor must we forget that even the term "absolution" was not to be limited to sin. It means to set free or to loose and may be applied to any condition of bondage. There is no reason, therefore, why we may not understand the "benefit of absolution" to refer to the bondage of doubt or of grief as well as of sin, even though the last sense is admittedly the more common use of the word.

This analysis of the passage has prepared the way for its right interpretation. Taken in connection with what has gone before, we see in it the method of a special treatment of an exceptional case, that while direct confession of sin to God is the daily rule, room is left for any who, having failed to obtain by the ordinary means "a full trust in God's mercy" and a "quiet conscience" are invited to come to some minister and "open his grief." The "grief" thus "opened" may be due, as we have seen, to some personal sin, or to the sin of others, or it may be traced to other causes. But whatever its source, it is clearly the intention of the Church that such interviews between the pastor and his flock should be a last resource and not the first, an exceptional method and not habitual, and that their object should not be to rake up the memory and enumerate every secret sin, but rather to open the special grief with a view to the liberation of the conscience and such "counsel and advice" as may seem necessary.

At any rate, unlike the Roman Church, the Church of England does not impose confession of sin to a priest as a necessity of the spiritual life, nor even as a condition of assured forgiveness. Indeed, our inquiry has shown us that even if the "conscience" be in "grief" through personal sin, only when the ordinary methods of finding rest and peace have failed it is suggested that recourse to the Clergy should be made. It follows, therefore, that if confession of sin be felt to be necessary it must be a perfectly voluntary act, and even as such it

ought to be not regular and habitual but exceptional and occasional. At the same time we must not rush from one extreme to the other and deny the utility or even the necessity of such pastoral relations as may include the opening of grief and possibly also the confession of sin. The Church in this and in other passages recognises that the responsibilities of the pastoral office involve the comfort and guidance of the flock and encourage the people in their doubt and sorrow to trust in and seek counsel from the Clergy. This wise and considerate counsel of our spiritual mother for her children is, however, something very different from that habitual confession of all sin which is enjoined in some manuals, and which is plainly contrary both to the letter and the spirit of the Prayer Book.

The Missionary Enterprise.

Kikuyu Missions Volunteers.

The "East Africa Standard" of May 22 contained a full report of the speech of the Acting-Governor, the Hon. C. C. Bowring, C.M.G., at the opening of the Legislative Council in which he paid tribute to the offers of service from the Kikuyu Missions Volunteers. It will be seen from his remarks that the incident forms another very happy illustration of united action on the part of various missions in that part of East Africa. It is hoped that the Christian adherents of the Missions will use the opportunity to win others for Christ. The contingent included about 750 from C.M.S. stations in Kikuyu. The Acting-Governor said: "I cannot leave the subject of the Military Labour Department without a reference to what is known as the 'Kikuyu Mis-



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sions Volunteers." The idea in the first instance originated with Dr. J. W. Arthur, of the Church of Scotland Mission, and the Rev. Canon Leakey, of the Church Missionary Society. The Rev. Canon Burns, of the Church of the African Inland Mission, subsequently became interested in the movement and rendered valuable assistance. The result was that a carrier section of 1750 mission boys was formed, officered entirely by members of the missions' staff, with Dr. Arthur in command. A number of the older mission boys—men who in many cases were far over military age—joined up as headmen. I recently had the privilege of inspecting this unit at Kikuyu shortly before it left for the front, and was greatly struck with its general appearance of confidence and efficiency. It must be a source of gratification to all interested in missionary work in Africa to know that at a time of national stress such as the present the local missions have been able to take so useful and practical a part in the prosecution of the war, and I am informed that the initiative of the missions has had the best possible effect on the recruitment of natives in the adjacent reserves."

The Chung Hua Sheng Kung Hui.

The following interesting note on the Church in China is from the pen of a missionary of the American Church:

"The most striking feature of the work of our own Communion is the fact that we have taken root firmly as a Native Church. The organization of the General Synod of the Chung Hua Sheng Kung Hui (Chinese Holy Catholic Church) in 1912, was an event of incalculable importance, and lifted our work to a totally new plane. This Chinese Church is striving to meet its new obligations manfully. From every Diocese reports of progress and development have come. The number of Chinese Missionaries in our Church has leaped to 2200 (compared with 606 Europeans and Americans). The native Church has opened the new Diocese, as mentioned and planned by the late General Synod, in Shensi Province, two priests being in Sian, the Capital now, to start with. This makes the total number of dioceses in China twelve, under the eleven English, American and Canadian Bishops.

"While speaking of our Chinese Church, it will interest you to know that we have no less than 18,140 pupils in the day and boarding schools; and that last year, in 38 hospitals and 36 dispensaries, the number of patients treated reached the enormous total of 459,000. Our Church also maintains fourteen philanthropic institutions (such as leper hospitals, ophthalmic, etc.). I have just read through the latest reports of the work of all the Dioceses; and am surprised and thrilled as I note the proofs of God's blessing everywhere. Take the Diocese of Fukien, for instance, under Bishop Price, where the Church's constituency is now 13,000. For the first ten years a handful of missionaries laboured in the Province without securing a single convert, losing meanwhile two missionaries by death, and two by removal, leaving just one at the end of that period.

"It is hard to conceive in these times, as we look around on the rapidly growing Christian Church, what pioneer missionary work in China, even half a century ago, involved: the language difficulties, without suitable books; the Chinese official opposition, not infrequently leading to open hostility and persecution; the misunderstanding of the motives behind Christian work; the over-weening self-complacency prevailing everywhere, and the deep-seated superstition binding down the hearts and minds of the people. One instance must suffice from this same Province of Fukien, though typical of the country generally. In July 1871, small powders, called 'Genii Powders,' were quietly distributed all over the province, the distributors declaring that they would prevent calamity and disease; and naturally the powders were eagerly sought after by multitudes of people. Suddenly some thousands of inflammatory placards appeared, and were scattered in every direction, warning the people that the powder was 'a subtle poison issued with sly venom by the foreign devils,' that within twenty days of taking it they would be attacked with a dire disease which only the foreign devils could cure, and that the cure would only be effected on condition that the victims became Christians and practised the most infamous vices. The result on the superstitious minds of the people can better be imagined than described. The infuriated people rose against the Christians, beat them and pulled down their houses; four mission chapels were destroyed, one missionary nearly lost his life, and for a time it was scarcely safe for a European to be seen in the streets of Foochow. But this fiery trial, as is the case with all persecutions for righteousness' sake, turned out to the furtherance of the Gospel.

"The Church of God in China, as elsewhere in non-Christian lands, is 'putting,' as some one expresses it, 'the jack-screws

of Christ's power under the dark mud-sills of heathenism, and lifting them up to the Light of the world.' It is changing ideals of life, standards of living, and is converting public opinion in marvellous ways. 'Not by might, nor by power, but by my Spirit,' saith the Lord of Hosts. Without violence or tumult, the distinctively heathenish features of oriental lands are disappearing. How? In the same way that the heroic anti-diluvian monsters disappeared. Who killed the ichthyosaurus, the ornithorhynchus, and other monsters which tore one another apart in primeval slime? Nobody killed them. God changed the climate, and they died. And God is changing the climate of those Eastern lands, and the abhorrent features of oriental life are doomed to die likewise."

Young People's Corner.

A Baghdad Ferryman.

"Cross river, sahibs?"

"What, in this tub? Right-O!" replied the foremost of half a dozen British soldiers who were strolling along the bank of the River Tigris early one evening in search of a breath of cool air.

"Now we are in for some sport!" he remarked, as one after another they jumped into the curious round boat. They were watched with interest by boys from the narrow, stifling streets of Baghdad, who were paddling, and by women and girls who had come down to the river bank to fill their pots with the not over-clean water. "Standing room only!" called the soldiers, but even if the admiring group of onlookers had understood English they would not have known the reason of the men's amusement, for the "guffa" has no seats. The Arab boatman got in, and with a pole pushed off from the bank, then deftly set the boat spinning round and round.

"It only wants to be a bit quicker to be as good as a whible-wobble," one of the passengers remarked.

"Let us give a hand with the paddles," suggested another, "we'll make her twist." Soon the boat was rolling round quickly, and helped by the stream they travelled slanting-wise across the river. The bright-eyed Arab boatman joined in the fun, and replied in very broken English to any remarks he understood.

"Yes, 'tis an old boat, but everything is old in these parts. The holy prophets used guffas. I shouldn't wonder if Father Abraham crossed this very river in a boat like this, only in his day the river was called Hiddekel; it flows through the district which we believe to have been the Garden of Eden. Perhaps you sahibs will go one day and see the ruins of old Babylon." Such was the gist of the boatman's talk.

"Look, sahibs," he continued, as the current rolled the boat into mid-stream. "See how the golden minarets of the mosques of our city gleam in the sunset. We have a hundred mosques in Baghdad," he boasted. "You are a Mohammedan?" questioned one of the soldiers.

"Yes," he replied. "There is no God but God, and Mohammed is the prophet of God. Allah be praised. You are Christians? Our prophet Mohammed was greater than Jesus Christ. Our religion teaches us to hate all Christians. But there," he added more thoughtfully, and in a quieter tone, "before the war there were some Christian sahibs here; they were good men. They did more for us than ever our Mohammedan mullahs do."

Then the boatman went on to tell how when his son was ill the Christian doctor came half an hour's walk through the hot, narrow streets of the city to attend him. He even came in the middle of the night to a woman next door whom they thought was dying. An English nurse came, too, and attended to her with her own hands, and stayed until danger was past. The hospital was generally full; some of the patients stuffed cotton wool in their ears so that they should not hear when the doctor read from the Bible. But nobody could help seeing what good folk those Christians were.

"They said that their religion taught them to love. I have sometimes thought that I should like to find out something about the Christian religion, but our mullahs would be down on any one they thought was on that track. But there," soliloquised the old man, "there is no telling! Some say that this war is going to make a lot of difference, that there will be no end to the new things we shall see. Who can tell? At any rate I hope those sahibs and the English nurses will come back. They did no harm, only good."

The men, interested in the boatman's talk, had ceased to pole, but with the deft guidance of the Arab the boat pulled leisurely round, and the passengers, almost forgot the curious rilling movement, while joking had ceased for the moment. Several of them had the same thought. "This old chap is not ashamed to speak of his religion. Are we?"

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Current Topics.

It is an amazing fact that, even though it is years since Kingsley Maurice and Canon Barnett formulated and did so much for the preaching of "The Social Gospel,"

there are men in our Church to-day who apparently have no time for such a gospel. These men tell us that they preach Christ, that they seek to relate men to Him, that they try to live the Christ-like life, and in that way seek to win their fellows to allegiance to the Lord Jesus Christ. All this is very earnestly to be desired. But surely the Gospel of Christ is no mere individual thing! Surely it is also a Gospel of Social Redemption, which must be proclaimed with no uncertain sound. Not only did our Lord heal the souls of men, He healed their diseases too; He rebuked the self-satisfied righteousness of the Pharisees, and He tells us a cup of cold water given in His name shall not lose its reward.

We ask what chance of right development in spiritual things have the miserable and over-burdened victims of sweating, intemperance, blind alleys and overcrowded insanitary dwellings? Unsocial conditions exist in all our big cities, and because they are unsocial, they are evil, and because they are evil they strike at the root of all true religion, overshadow people's lives and leave no window of the soul open towards heaven, whence a vision of God may be obtained. The real message of Christianity is a gospel wide as the world and large as man's need. Not only forgiveness of sins and a certainty as to the hereafter, but brotherly love, service for others, absence of exploitation here and now, are fundamental principles of Christ's gospel. The Churchman who says "we have nothing to do with social questions, they are solely the work of the State, is sadly lacking in his grip of the first principles of the Christian gospel, and it is about time he justified down (that is if he is going to justify his Christian discipleship) to a thorough and practical study of applied Christianity. Our nation has vast material, moral and spiritual resources. There is no doubt about that. Hence her citizens should at least be allowed to live their life in good homes amid a proper environment under good conditions—the newly-born child given a chance—and everything ensured in every way for the building up of a good and noble people. Surely the gospel of Social Redemption should grip the minds and hearts of all clergy and then all should hear the last of a Salvation which is an exaggerated "individualism." Ought we not lay to heart the words of I John iii. 4 "Whoso hath this world's good, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?"

One of the most important items on the business paper of the current ses-

Good Friday and the Show.

The motion standing in the name of Rev. A. A. Yeates: "That this Synod recommends to the earnest support of all Churchpeople throughout the Diocese the petition against the opening of the Royal Agricultural Show on Good Friday which is being circulated throughout the State on the recommendation of Provisional Synod."

The petition referred to is addressed to the Council of the Royal Agricultural Society, and is couched in the following terms:—

"We, the undersigned, citizens of New South Wales and members of the Church of England, most strongly protest against the wrong done to the deepest feelings and tenderest associations of our religious life by keeping open the Royal Agricultural Show on Good Friday—a day on which we commemorate one of the most vital facts of the Christian Faith. We appeal to the Council to end a practice, which brings discredit upon Sydney and New South Wales, and which has for so many years wounded the conscience and offended the good taste of a very large portion of the community."

We sincerely trust that the Churchpeople of New South Wales will sign this petition in large numbers. Year after year the Metropolitan of the Province makes his dignified protest and courteous appeal to the authorities, pointing out that the religious sentiments of a large body of citizens "are grievously wounded by the commercial exploitation of a day hallowed to them by the most sacred association of their faith," and year by year the Council refused to respond to the appeal. The reply last time was particularly callous if it was given with a full realisation of the facts which the Primate stated in the words quoted above. The Council's answer was that it "Saw no reason to make any alteration in existing arrangements," but we find it hard to believe that the Council could look upon the grievous wounding of the deepest religious sentiments of a large body of their fellow-citizens with indifference and consider it no reason why they should make a change from their accustomed course. Perhaps they looked upon the Primate's protests as merely formal and official in character, not realising that he has the large majority of Christian people behind him in the matter. If this is so, then the Council needs to be disillusioned, and the very best means of bringing this about would be the presentation of a largely-signed petition. We do hope that every Churchman will do his duty in this matter and work hard to make the list of signatures as long as possible.

There are signs of new vigor on the part of our Church in Educational concern. Brisbane has launched an enterprising scheme in the shape of an up-to-date Grammar School for Boys, and we

note with interest an experiment in Christchurch, N.Z., in the direction of providing for primary schools in the

near future. The Bishop's liberality to the response of his diocese has made possible the inauguration of a Teaching Order for Church Schools, both primary and secondary. There can be little doubt that there is ample scope for this new development and it will be watched with interest by Churchmen generally. The Church Secondary Schools, from reports we hear, are fully patronised and justify rapid progress in multiplying them, but in the provision of Primary Schools we are no doubt weak and there is a real need for some strong forward movement in order to take advantage of opportunities that are known to exist. The atmosphere of the Church School has an appeal to a large number of people, and such schools provide an ample opportunity of producing definite Christian character by the inculcation regularly and frequently of Christian truth. But it is the Primary School that constitutes the Church's problem because there is the difficulty of finance—the smallness of the fees providing an appeal to outside assistance in order to keep them going. But this difficulty would be in a large measure overcome by the existence of a Teaching Order, recruited from the ranks of women and men who desire to consecrate their time and powers to definite work for God. It often occurs that those who experience a vocation to missionary work are unfitted for life in a foreign country—why should not those lives be dedicated to an equally necessary and important work for God in the home land?

Our "High Church" brethren are to be commended for their zeal in pushing forth the establishment of Church schools to meet the needs of those who now attend ordinary private schools or Roman Catholic institutions. But there is surely a delicious touch of humour in the appeal that is being made at a certain Church of England school for girls. The pupils are being strongly urged to give a small sum each week to help Bishop Feetham with his Hostel for girls in Townsville. This plea for help is being made on the ground that otherwise the girls of those parts will attend the Roman Convent school and that they may be led over to Rome. Bishop Feetham is to the rescue in the attempt to avert such a disaster and so he must be helped.

Now it was this same Bishop who in Sydney a few weeks ago, in recounting his experiences at his mission in Melbourne, rejoiced over "first confessions, and blessed absolutions." So we may well ask what kind of a deliverance from Rome the girls are likely to get at the Townsville hostel. What a joy it will be to their parents to know that they will be taught to make their confessions to an Anglican rather than a Roman priest! They will learn to assist in the sacrifice of the Mass at an Anglican rather than a Roman "altar!" Whatever comfort this may give to Townsville parents it does not