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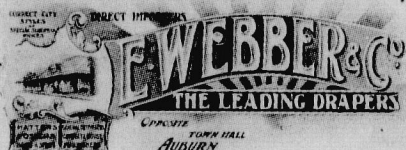
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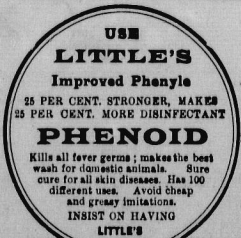
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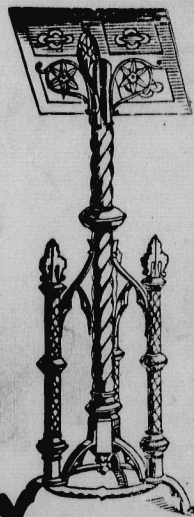
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Current Topics.

The War situation is intensely interesting, and there is, as we write, a general feeling of suspense and suppressed excitement. The Call to Prayer, over the probable issue of Generalissimo Foch's wonderful strategy. It seems almost certain that in a few days the news will come of the Crown Prince's disaster and a host of prisoners. Such a defeat of this last offensive would surely loosen almost to separating point, the morale of the German people, and bring the end of the War appreciably nearer. What incitement to special prayer the situation provides for us! It is for us as a people to recognise the hand of God as really at work, and to utilise the powerful lever of prayer with which He has entrusted us. Our brave lads are fighting their hardest and in complete consecration of life to duty. Let us emulate their wholeheartedness by giving ourselves to prayer, and therefore necessarily make a complete offering of ourselves to the will and purposes of God.

Two bishops of our Church have recently been denouncing the use of gambling methods of money-raising for Church and charitable purposes.

The War Funds have been used as a stalking horse for the whole-sale introduction of what the Archbishop of Melbourne reminded Church-people in Melbourne involved the breach or dispensation of the law. His Grace said that the matter would never be got right in the minds of the people of Australia, unless they accepted the statement of St. Paul, that we must not do evil that good might come. They had heard of Jesuits. Did they know that the greatest moral charge against the teaching of the Jesuits was that they had taught, and still taught, that the end justified the means. Dr. Clarke urged his hearers not to accept in practice so Jesuitical a position. It seems strange that Christian people can be so easily led astray from the path of right in this matter, and do not recognise the moral harm the methods produce in the community. While our best and bravest are shedding their life blood for high ideals of righteousness, here we are freely sacrificing those ideals for "a mess of pottage." This is the bitter irony of the situation. As the Bishop of Gippsland writes in his monthly letter for July—

"Long ago it was said in the Book of Books, 'Righteousness exalteth a nation, but sin is a reproach to any people,' and the history of nations has proved the accurate truth of the statement. Gambling is one of the national sins of our Commonwealth, greatly increased, instead of being diminished during the war. To help the nation to be righteous must be the aim of every true patriot, who, in the nature of the case, is bound to work for the exaltation of the nation. We are living in days when, at all costs, we must have the courage to see straight, and put ourselves right in the fun-

damental things of righteous national life. Otherwise, we cannot logically ask God for the blessing of peace, or even expect that lasting peace will come. The great Abraham Lincoln said in the crisis time of America's history, 'The important consideration is not as to whether God is on our side, but as to whether this nation is on God's side.' The words carry their own conviction to all serious thinkers."

Our Melbourne contemporary, the "C.E. Messenger," is being subjected to criticism for its denunciation of the erroneous teaching of the Dubbo Brotherhood. No less doughty antagonists than Canons Hughes and Hart have befriended the Brotherhood. But we are thankful, in the interests of loyalty to our Anglican Church and to Scripture that the "Messenger" is undaunted and has carried the offensive further by the beginning of an article dealing with the false teaching, Mariolatry, complained of, and by a leading article, both justifying and showing the present urgency of religious controversy.

It is only too true that there is a widespread impatience on the part of clergy and laity towards such controversy; consequently we welcome the plain speaking of the "Messenger's" Editorial. We print it almost in extenso—

"Religious controversy requires an advocate to-day in the Church of England. For too long the popular Anglican attitude has been indisposed to favour the discussion of religious truth, and it is to be feared, lest this betoken a lack of interest, or lack of knowledge, regarding what ought to be of absorbing concern to everybody. Perhaps also, this is why so few Anglicans of intellect and literary ability ever write or speak in public on behalf of the Church, though its interests be vitally affected by some raging controversy. And no doubt, also, the reason why other forms of religion attract certain minds is that there is constant enunciation of their peculiar truths. Religious controversy is not so barren of conversions as some allege, for there is a fashion to decry the apologist as a kind of negative factor in the Church's triumphs. But Church History somehow links the first great Apologists and the Early Fathers in an inseparable bond. 'Apologet' and 'Father' do not clash. Justin Martyr and his contemporaries are still remembered gratefully by the teacher and preacher of the modern Church."

"Our share of war may be found in conflict for the Truth. To go on believing or practising things which are untrue, however comforting to the natural mind, is but to postpone the evil day of disquiet and enquiry. False teaching means false hopes. The war should have taught Anglicans the fallacy of the cry: 'Peace at any price.' It almost brought the Empire under German bondage. And religious controversy may be a weapon against a worse, because a spiritual tyranny. Christ and the Apostle said we must, through much tribulation, enter the kingdom, and we want to know where is our tribulation or distress which is to open to us the doors of peace and rest, unless it be by the conflicts which are waged in the making of our calling and election sure? As to the war—are we not told that Christ ever reveals Himself afresh in the great crises of the nations? We may therefore expect revelations of Christ to the soul when we are involved in, may be distressed by, and exceedingly absorbed in conflict brought upon us when we 'contend earnestly for the faith which was once for all delivered unto the saints.'"

"Scripture is on the side of the religious controversialist. Our Lord's dealings with

Scribe and Pharisee show the Teacher as a master in argument. St. Paul at Athens disputed daily and spent a long time in Ephesus, where he "disputed daily in the school of one Tyrannus." The Epistles simply teem with polemical matter, and the youthful trainee of the period is brought up to "reprove, rebuke, exhort with all long-suffering and doctrine." And in terms much more applicable to to-day than to the time in which they were written, St. Paul continues: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears." So much for counting heads in determining orthodoxy.

"The benefits of religious controversy may be briefly expressed. It clears the mind regarding most urgent issues. It shakes up the Christian from the deadly mental lethargy which is related to death of soul. It gives the lie to the idea that 'nothing matters.' It prevents false teaching insidiously entering the Church and undermining the Catholic Faith. Moreover, it attains the Truth, and is necessary to salvation. All sin is a controversy. Not all controversy is sin."

"The truth must always be spoken in love, awe, and in faith, too, knowing that man 'can do nothing against the truth, but for the truth.' Nor should we be influenced by any individual advocates who may espouse this or that teaching which has not come to us in the Faith of our Fathers, but recall the words of the protagonist of Christian dialectic: 'Though we, or any angel from Heaven, should preach unto you any Gospel other than the one we preached unto you, let him be anathema.' This is the case for religious controversy."

An esteemed clerical subscriber writes from his country parish what is really a word of counsel to evangelicals. He says: "What a good idea the Australian Church papers are! I immediately ordered some to distribute. The Church (or, anyhow, the Evangelical party) have not yet realised the value of 'the power of the press.' I wonder how many of my people are taking the 'Record.' I have a notice up in each Church and keep on talking about it." There is a larger amount of truth in this criticism than we like to admit. While for the sake of "The Missionary Enterprise" we recognise the strength of literature, periodicals, etc.; in the ordinary routine work of our Church we certainly do not recognise it. Consequently our centralising and propagating organ, "The Church Record," has only a fraction of the circulation it ought to have, and there is only an insignificant demand for evangelical pamphlets. Every parish should recognise "The Tract" as one part of its parochial machinery for disseminating the truths of the Gospel amongst the unsaved, as well as the basic evangelical doctrines of our Church for the instruction of Christian men and women. If we think, for a moment, that the Sunday sermon, so often, alas! devoid of essential teaching, is going to evangelise and educate to any adequate extent, we are making a great mistake. In the face of the large amount of propagandist literature flooding the community from the press of the various "isms," including sacerdotalism, it behoves us to encourage our people to read and think, and to provide them with such literature as will help to the deepening and

strengthening of their own conviction of the truth as it is in Christ Jesus.

The right-thinking portion of the community will be grateful to the members of the N.S.W. Law Institute for their outspoken criticism of the tendency of the divorce law of their State in the

direction of easy divorce and its natural baneful effect upon the social life of the State. The matter cropped up on the question of the State Attorney-General as to whether the Law Institute would favor the English practice under which poor litigants obtain legal service free. The N.S.W. Law Institute asked that the Divorce Court might be excluded from any such scheme, for the reasons that

"Any poor person who is entitled to a decree can, under the present system, obtain what he or she is entitled to at practically no cost; and the number of divorces in this State, and the ease with which a divorce can be obtained upon proof of non-compliance with an order for restitution of conjugal rights, are becoming a public scandal and a menace to the well-being of the social life of the State, and therefore should be discouraged rather than encouraged."

An ancient seer, in reference to the spiritual adultery of God's people, predicted "they have sown the wind and they shall reap the whirlwind"; and there have not been wanting a goodly line of Christian seers who have predicted, in season and out of season, that ease of legal divorce in a State would react terribly upon the social life of that community by the slackening of those sanctions which are at the basis of true family life. We hope that the candid criticism of the N.S.W. Law Institute will have a wholesome effect upon public opinion and public men.

FOR THOSE IN THE AIR.

Lord God, who stretched the Heavens above,
Creator of the sky,
Who made the eagle and the dove,
All creatures that do fly:
Oh, keep our brethren in the air,
Beneath Thine own Almighty care,

When storms roll up from every side,
And dangers often so near,
Fresh courage then, Good Lord, provide,
And drive away their fear:
Thy presence, like a Heavenly shroud,
Protecting them from rain and cloud.

And when they climb to dizzy heights,
Along our sea-coasts roam,
Or through the dark and lonely nights,
Keep watch o'er hearth and home:
Uphold them by Thy loving arm,
And keep them safe from every harm.

Or should some dread mischance befall
Their craft so small and frail,
If headlong from the skies they fall,
And human skill doth fail;
Then may Thine own Almighty hand,
Direct and guide them safe to land.

If called to fight a ruthless foe,
For honour and for right,
Do Thou, O Lord, before them go,
And be their guiding light:
By night and day, o'er land and sea,
Oh, give to them the victory.

Through Father, Son, and Holy Ghost,
We pray Thee, King of Kings,
Who made the flying Heavenly Host,
And gave the Angels wings:
Oh, keep our brethren in the air,
Beneath Thine own Almighty care.

—A. C. Kermode.

The Author's Career.

The above hymn has been written by Flight Sub-Lieut. A. C. Kermode, who is 21 years of age, and is the only son of the Vicar of Haddenham, Cambs. He was educated at the Oxford Preparatory School and at Oundle, where he took a high place in science. On leaving school he was elected to a science scholarship at Clare College, Cambridge, but before going into residence he joined the R.N.A.S., in which he quickly qualified as a pilot. He had some months of service on the North Sea, and was on his way abroad when he met with a serious accident, his machine falling in flames. After

17 weeks in hospital he was put on ground duty, until quite recently he was passed for active service again. He is a skilled hand with a pencil, and has written various fugitive pieces for local use, but this hymn is his first serious effort. It has been submitted to His Majesty the King for approval as the official hymn of the new Air Forces, and has a tune set to it by a brother-officer, Lieut. Evans, organist of Hampton Wick, which will shortly be published together with the words.

English Church Notes.

Personalia.

We call the following notice of Death from the "Record" of May 9th:
CHASE.—On May 2, 1918, at 98 Clarence Gate Gardens, Regent's Park, N.W., 1, Mary Evelyn Chase, daughter of the late Rev. Charles Frederic Chase, M.A., some time Rector of St. Andrew-by-the-Wardrobe and St. Anne, Blackfriars, and sister of the Bishop of Ely, aged 63.

Prayer Book Revision.

The Archbishops of Canterbury and York have summoned a Conference of some 50 members of the four Houses of Convocation to consider the results so far attained by these Houses, in order to get a basis on which proposals may be appropriately submitted to the Convocations. The proposed date of the Conference was July 28.

Army Men and Missions.

At the evening meeting of the C.M.S. in London, Mr. Kenneth J. Saunders, the Foreign Secretary of the Y.M.C.A., spoke of the interest which he had found evident among the men of our Armies in foreign Missions. There were certain obvious reasons why this awakening of interest should have been brought about. Not only in the deserts of Mesopotamia and in Egypt and India, but in the meadows of France, among the labour companies, one found the Mission field in miniature, and it extended itself before the surprised eyes of the British soldier. Here were men who had come from various parts of the East, including the mass-movement areas of India, and the British soldier was realising as he had never done before that these men of colour different from his own were his brothers. The influence of the Christian converts among these Eastern contingents was also making its impression. One British colonel had told him that a young Indian whom he had in his camp was the finest gentleman he had ever known. India had made a great gift to the Empire in this war. She had laid us under a great obligation. How were we to pay the debt? The great prophetic voice of India, Rabindranath Tagore, had said: "Our little lamp has gone out, and may we not light it again at the great lamp of England?" But how timely that lamp sometimes burned! In India there was a sublimer idealism even than that which President Wilson had brought into international politics. He added the cheering testimony that everywhere in India our soldiers had done good to the cause of Missions, and not harm. They were in the line of those British soldiers in India a hundred years ago. In the register of one of the churches in Bangalore the first six names of people baptised out of heathenism were converts of those soldiers of a past century, and the men in khaki to-day were proving worthy of the tradition.

Bradford Bishopric.

The necessary Act of Parliament for the creation of the new See of Bradford has been passed, and all that remains to make the See "in fact complete" is the provision of the requisite endowment for the bishop's stipend.

The Cheltenham Conference.

The Rev. H. A. Wilson arranged for the Annual Conference to be held on June 5 and 6. The general subject for consideration was "The Lambeth Quadrilateral and Home Re-union." The platform of speakers in-

cludes Rev. J. M. Harden, D.D., V.P. of the London College of Divinity, Canon A. E. Barnes-Lawrence, Revs. C. E. Wilson, C. Sydney Carter, G. F. Irwin, B.D., Principal Garvey, J. D. Mullins, D.D., and Messrs. Eugene Stock and G. A. King.

National Church League.

Sir Edward Claude, K.C., presided at the Annual Meeting of the League on May 14. A year of steady progress was reported. There are over 2050 clerical members, and the Bishops of Durham and Manchester, and Bishop Stileman have become Vice-Presidents. There was a large attendance at the meeting.

Lord Gisborough moved the following resolution:

"That this meeting of members of the National Church League hears with profound regret that the Bishops of the Southern Province, who, in April, 1915, decided by the emphatic majority of fifteen to five, that in the revision of the Prayer Book the service of Holy Communion should remain unaltered, have now by a smaller majority reversed that decision, and the Lower House of the Canterbury Convocation has concurred in the proposed alterations. This meeting desires at once to record its determination to meet the proposals now made for the alteration of the Communion Service with a resolute and unflinching resistance. A perseverance in these proposals will, in the opinion of this meeting, not only render it impossible to carry through any revision of the Prayer Book, but will destroy all hope of any useful results of the Report of the Archbishops' Committee on Church and State."

His Lordship said he was there simply as a representative of the man in the street, of the average Englishman with a dogged determination to hold and maintain anything he valued and believed to be for his own good and the good of others. Like the average Englishman he meant to fight through thick and thin for what he held dear. What were we fighting for? We were fighting for the good old Protestant and Evangelical principles of the Church of England. It was generally agreed that the strength of the influence and character of Englishman was due to the religious and moral training he had received. What was the form of religion which would best maintain that religious and moral training which had built up the character of our race? Surely it was the Protestant character of the Church of England which could best maintain all that was good and strong in the English character.

The Dean of Canterbury, in supporting the resolution, emphasised the fact that they had now reached a crisis in the history of this controversy, and they had now to make up their minds to offer a stern resistance to these proposed changes. The Bishops had been trying to make a compromise with the Romanising faction in the Church, and the result was before them now. The proposed changes were attempts at a German peace with the Romanising influences in the Church. It was a satisfaction to feel that these proposals could not be made legal until they had been accepted by the Convocation of York and by the Houses of Laymen and of the Clergy. He hoped those Houses would have something to say about them. The proposals would also have to come before the House of Commons and the House of Lords. When people said, "Why trouble about ceremonies and vestments?" he replied, "We are not troubling about ceremonies and vestments. We are troubling about what they mean. And what they mean is the introduction of a religious and moral discipline which is inconsistent with that character which Englishmen have maintained throughout the whole world for the last three centuries." With regard to the question of re-union, the Dean said those who were at the back of this Romanward movement were making re-union impossible. If they made the Church of England a Roman Church then re-union with the great Nonconformist bodies was out of the question. The time had come for action, and he hoped the laity were going to act, for much depended upon them. He looked forward to the lay assemblies of the Church making

their voices heard on this vital question. When the war was over he hoped they would find the laity giving such attention to these matters as would put an end to this grievous evil.

The resolution was unanimously adopted.

A Voice from Australia.

The Rev. G. A. Chambers (N.S.W.) moved the adoption of the report at the Annual Meeting in London of the C. and C.C.S. He said that Australia was grateful to the people of England for their magnificent hospitality. He visited an English home last week, and he was greeted on the threshold with the Australian flag, while the Union Jack was displayed at the back. The whole house was adapted to accommodate as many wounded Australian soldiers as it could receive. The Colonial and Continental Church Society appealed to Australians especially because of the imperial character of the Church of England which it embodied, bringing together the distant Dominions of the Empire into spiritual touch with the home Church, and united as one Empire for the Lord Jesus Christ. It might be asked what would be the use of winning the war if the ideals for which we were fighting—honour and justice and truth—were allowed to perish throughout the Empire. It was gratifying to know that the Committee of this great Society had its face towards the future. What was wanted was that the constituencies of the Church in the homeland which they loved so much should heed the call of the present, and go forward in the strength of God, and, in His Name, be aggressive and do exploits and attempt the impossible, not allowing any one part of the Empire to be without the Word and the Gospel. Only so should we be worthy of the victory for which we prayed and strove. . . . Australia was threatened with three great perils. One was the German peril. . . . A German professor had said, "The domination of Australia would be our greatest joy." The Australians were determined that that must not be, and they pleaded with Great Britain to strengthen them in the future by standing for a policy of British immigration after the war. They wanted British settlers to develop the resources of their land, and to set forth the highest ideals of life and honour. . . . What was demanded of them at the present time was spiritual preparation and the making ready the way of the Lord. A second peril in Australia was the Roman peril, and it was a serious one. . . . Rome was a strongly aggressive and dominating force in Australia to-day, and was seeking to undermine social life and the affairs of the Empire. A third peril in that country was spiritual indifference. Materialism was rampant. Gambling was a national vice in Australia. The working classes were altogether out of touch with the organised forces of religion. Pleasure and money-making had reared their heads as idols in the midst of the people and captured thousands as their devotees and worshippers. In some parts heathenism reigned supreme. And yet these men were our brethren. Surely these men who had proved the finest fighters in the war were a challenge to the Church of England to do something to convert and save them. He would appeal earnestly for a big and gracious policy for Christ and for the Empire, that the terrible evils which cursed and blighted Australia might be removed, and that Christ might be exalted so that all men might be drawn unto Him.

REVISED LECTIONARY.

August 11, 11th Sunday after Trinity.—M.: Pss. 73; 2 Kings v. or Wisd. vi. 12-21; Luke v. 17 or 1 Cor. xv. 12-28. E.: Pss. 75, 76, 77; 2 Kings-vi. 8-23 or xvii. 1-23 or Wisd. vi. 22-vii. 14; Luke vi. 20 or 1 Cor. xv. 35.

August 18, 12th Sunday after Trinity.—M.: Pss. 80, 81; 2 Kings xviii. 13 or Wisd. vii. 15-viii. 4; Luke vii. 1-23 or 2 Cor. iv. 1-15. E.: Pss. 82, 84, 85; 2 Kings xix. or xxii. or Wisd. xi. 21-xii. 2; Luke vii. 24 or 2 Cor. iv. 16-v. 10.

I cannot tell you what the love of Jesus is. I only know that it is far beyond all thought.

But I may tell you that He says that you are His.

The child that He has bought.

I cannot tell you what to do to show your love.

I only know that you must serve Him and be true.

And day by day your thoughts and words and acts must prove What Jesus is to you. G.M.

Boys and the Bible.

(By the Rev. A. A. David, D.D.)

At the Annual Meeting of the Bible Society in London Dr. David's address was directed to the explication of the ideals and methods of Schoolmasters in teaching the Bible to boys. He said:

Our objects are two. In the first place, we have to help our boys to understand the Bible, but at the same time, in the second place, for the objects cannot be separated—we have to help our boys to use the Bible. Neither of those objects, of course, is adequate and sufficient in itself. Knowledge about the Bible, and even knowledge of the Bible, is of very little use to any man until it has entered into his own soul, until it has become part of the fibre of his own life. Vital knowledge is what I want them to get, and they cannot get it except by daily patient reading of the Bible, a few verses at a time, for themselves, reading it devotionally—that is to say, expectantly, knowing that it is not like the reading of an ordinary book, knowing that while they read, God is near them, having the eyes of their mind open, and the ears of their heart alert to catch the individual message for them through His Holy Word. On the other hand, it is equally true to say that a boy of active mind—and I am thinking now of boys of active mind; most boys have active minds if we know how to set them going—a boy of active mind will not be getting any good out of the Bible, of his daily portion unless he is bringing to bear upon it whatever reason and intelligence God has given him to use in the study of His life. And he must be ever growing in the power of applying his brain and his knowledge to the Word of God, as it comes before him day by day. In that way, knowledge and devotion grow in the boy's hand in hand, as they should. Therefore while, theoretically, instruction and devotion are not separable, it is permissible to divide them so that one can say a few words about each of them one by one.

First, then, about instruction. I begin here with a complaint. I do not like to complain about the conditions in which one has to do one's work, but there is no doubt in my mind—and I think the great majority of headmasters situated as I am would agree with what I am saying—that boys come to us very ill-equipped, worse equipped than they used to be, in their knowledge of the Bible. We do our best to build, and we ought not to be ready to blame other people if we cannot build well. But we have continually, while we are building, to look at the foundations, which are not so secure as, I think, they should be. When a schoolmaster complains about his boy's ignorance, you will perhaps guess the next thing he will do is to blame the person who has had the boy before him. I am not so sure I am prepared to say it is the fault of the proprietary schoolmasters. I know many of them whose teaching of the Bible is, to my personal knowledge, all that it should be. And even if I did not say so, they would only retort and bludge the blame a little further back and saying the boys do not learn their Bibles at home, and I think they are right. I am afraid that, for many reasons—into which one cannot enter now—the influence of the Bible, the habitual contact with the Bible in the home, has declined among us. And I am sure the time is approaching when we must make a great combined effort, when those who know the Bible and its power in the home shall set it on rightful lines, give it its due place as the mainstay and the first essential in the education of the young.

"The Machinery."

And now I want to say a word about the humble subject of machinery. A friend of mine who had to address a conference of teachers once went to a great scholar, a great divine, and said to him, "What am I to say to these people about the books which they should get the children to use in the study of the Scriptures? Books for teachers, that is easy enough; but books for the children, that is always a difficulty, and remains one now." And the great man said, "Tell them not to use any of the books I had to use when I was young." And when he was asked what those books were, he said, "I have forgotten: I am happy to say I cannot remember any of them but I know they were text-books, little books, books on the Bible, with annotations—some silly, some needless—and put in such a way that the attention of the learner was concentrated on the notes." Of course there are good text-books and there are bad text-books, and I do not say we can do without them altogether; but the longer I live and the more I try to teach with young boys we should be very sparing in our use of text-books, text-books of any kind. Because what I want when the boy is learning the Bible is that he should have in his hand the Bible, not somebody's edition of a bit of the Bible. And, more than that,

he should have in his hands his Bible, the book that he himself is going to read and mark and learn and carry with him, we hope, through the greater part of his life—all his life if possible. I remember, and it is one of my earliest recollections, when I was taught the Bible at home it was from my father's own copy of it, and I can see it now, every page underlined, filled in the margin with tiny little notes. I knew even then—and I know much more so now—that those scorings under God's Word, and those words written in the margins, were records of reminiscences of great moments in my father's own life. I want the boy to be at home in the Bible; I want him to find his way about in it, from Book to Book. And in that connection I often feel sorry that modern editions of the Bible so often omit those references that we used to have. I liked those reference Bibles; I think nothing can be more useful for the study of the Bible than to be guided in the study by references to phrases or words from one Book to another, or to other parts of the same Book; I think it helps one to see that the whole thing is one continuous series, a Divine Library, God's record of His dealings with mankind throughout the ages. I want the boy to enjoy the company he finds in the Bible, to move easily among the noble men and women to whom the pages of the Bible introduce him. You may, by a text-book, succeed in getting parts of the Bible into the boy, but what I want to do is to bring the boy into the Bible. If you think that sounds vague for a practical teacher, and you ask me whether I do not insist on hard work, study, and application, I say, "Yes, I do, but I answer of course I do. But if I am to give an exercise in memory on the study of the Bible, I would rather that it be devoted not so much to an accurate knowledge of details, such as dates, events, names, sequences, as to the words of the Bible themselves. I want boys, at a time when they can easily exercise their memory, to be accumulating little by little, a store of great words, which they can carry with them all their life.

The New Learning.

It is impossible to deal with this subject, even for a few minutes, without saying a word about the new learning, and the way in which that affects, or ought to affect, our practical teaching. I speak as one who owes a personal debt, greater than can ever be acknowledged, to the labours of scholars, historians, and men of science during the last seventy or eighty years, through whom, I believe, a new light has been thrown upon God's Holy Word. They have revealed to me that the Bible is true to life, true to man's life, true to my own life, vitally true in a sense which far transcends all questions of scientific or historical accuracy. They have also raised the question of difficulties, some of which have not yet been met, some of which will never be met on this side the veil. I do not believe in hiding from boys or from anybody else those difficulties, or glossing them over, or shirking them, or indefinitely postponing them even; but I also do not believe in suggesting them before they naturally suggest themselves. I used to be very much troubled, from time to time, about what I should say with regard to certain portions of the Old Testament. I now find it easier, and I think it is easier everywhere. And I think the reason is this: In the early days of the new learning teachers, and especially young teachers, were over-anxious to emphasise its destructive side; they would continually be saying, "Of course, we can no longer believe this or that in the sense in which it used to be believed." There was great risk in that; it tended to, in the eyes of the boy, set the teacher up as one who was making an attack on what he believed to be sacred, and that did great harm. That is no longer done. I have seen many signs of it in the last six or seven years, but now the tendency is to emphasise most the constructive side. To point out strongly the beauty and the glory of the new truth in which the Holy Spirit of God is leading us. And if there is anything unsound in old opinions, it will fade away of itself. As to the difficulties which remain, it is perfectly simple and natural to adopt the attitude which Peter adopted when Jesus said to him, "Will we also go away?" And he said, "To whom shall we go? Thou hast the words of eternal life." We must wait and be patient, and know that light shines behind all our obscurities, and a solution is behind all our difficulties.

The Devotional Use of the Bible.

With regard to the devotional use of the Bible in schools, I have an entirely encouraging tale to tell you. I believe that the practice of daily reading of the Bible is far more common among boys, of the kind which come to me, than was the case fifteen, even ten, years ago. I come in my school into private personal contact on this subject with nearly every boy at some point in his career through the school, and a very large proportion of boys—I do not keep record about it, I do not like to—are accustomed to read

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Our Boys in Egypt.

The following letter from Chaplain Rev. King will be read with interest by the many kind friends of the Bible Society in New South Wales who have contributed towards the distribution of New Testaments to our troops. This work is still being kindly attended to by Mr. C. T. Hooper, the Agent for the British and Foreign Bible Society in Egypt.

Dear Mr. Hooper,

Herewith is receipt for the last parcel of New Testaments. There are many more New South Wales men received into hospital this week, many very seriously wounded. Several have asked me for Testaments, having seen their companions with one. Will you therefore let me have another fifty as soon as it is possible, for I really require them at once.

I am pleased to inform you that these Testaments have been appreciated in every instance, not only because a new interest has been aroused in the Gospels by reason of our men having seen the Holy Places (though this is the chief reason) but also because the New South Wales Auxiliary have chosen a really choice little edition of the New Testament. And the best is none too good for our fine boys.

Whenever I have given the troops lectures and talks on Egypt, Sinai, Gaza and district, or Jerusalem, and the Holy Land, I have always afterwards been asked "Can you give me a Testament?" At El Arish, Belah, Ludd, Jaffa, and other places, including Jerusalem itself, these N.S.W. Testaments have been distributed. If ever I find myself in Sydney or where there is a branch of this Auxiliary, I should consider it my duty to thank them for their kindness, and if they desire it, to give them a talk regarding my distribution of these handsome little books. The Auxiliary will, I am sure, feel repaid for providing a better class of Testament, when I assure them that the men reverently care for the books, whereas with the cheaper kind, I am afraid there is a tendency to undervalue them.

Men who perhaps never before read the Sacred Writings have systematically read and studied them, and many are the men who have found the way to the Saviour through them, and the sights they have seen, and the talks they have listened to.

Some times I have had to give a copy to a boy of an English regiment or of another State, because though originally intended for New South Wales men only, I am sure the Auxiliary would not like to think that another man was forbidden a copy because of accident of birth.

One very touching incident, for example, occurred at the Australian Hospital at El Arish after the first Gaza stunt. An English boy only 18 who had been torpedoed on the Arcadian (the same time that Chaplain Dempsey, of Burwood, Sydney, and myself were shipwrecked) had been to the front and was back in hospital in less than a month, very severely wounded. He asked me if I could give him a Testament. I gave him one. He lay at death's door for days, but he was restored, although with the loss of an eye and life-time lameness. He writes to me very regularly, and frequently mentions his devotion to his Master and his love for the little Testament. But there are many such cases. I shall always be grateful to your Auxiliary and pray that God's richest blessing may rest upon it and the work.

Yours sincerely,
(Signed) FRANK H. KING,
C. of E. Chaplain.

In addition the Home Society is acting for the New South Wales Auxiliary in English Camps.

Personal.

The Rev. Maurice Gray who a few weeks ago was suddenly called to receive his reward had nearly finished 50 years' work in the ministry, 38 of which were spent as a clergyman of the Church of England. He formed the parish of Temora then a gold diggings, thence he went to Coomamundra for three years. He then entered the Sydney Diocese and had charge of the following parishes: Crovdon, Summer Hill, Richmond, Carcoar, Wollongong, thence to Kurrajong where he remained 13 years. He was then appointed to St. Bartholomew's, Pyrmont, where he laboured 15 years. In all his parishes he proved himself a faithful and devoted minister, and specially was he good and benevolent to the poor, among whom he laboured incessantly, and was consequently much beloved. Pyrmont organist and choir went to Kurrajong to attend the funeral, which was large and representative. The Rev. H. Tate conducted the service, and spoke affectionately of his late friend. Mr. Gray was miraculously saved from drowning in the collision of the "Keilawarra" and "Helen Nicoll" in 1886.

Chaplain Dexter, D.S.O., D.C.M., M.C., who has been enjoying a brief rest in England, left by aeroplane for France to rejoin his unit on hearing of an impending enemy attack.

The Rev. D. W. Weir, C.F., is expected to return to Heidelberg this month.

The Bishop of Gippsland will preach at St. Paul's Cathedral, Melbourne, on Sunday.

The Rev. C. P. Brown, late of Wangaratta diocese and more recently on the staff of the C.E.G.S., Sydney, has left for the front as a chaplain on continuous service.

Rev. Godfrey H. Smith, St. Paul's, Sale, has been appointed Archdeacon of Broken Hill.

The Bishop of Wangaratta, met with a painful accident on Sunday, 16th ult. He was driving in a buggy in the Moyhu district, when a severe jolt precipitated him over the dashboard, and he fell to the ground. One leg caught and he was dragged some yards. Luckily no bones were broken, but the Bishop had a narrow escape, as one wheel passed over his ear. He suffered severely from shock, but is now almost recovered from the effects of the accident.

Rev. A. Pelham Chase, B.A., has resigned the charge of St. Stephen's, Garden Vale (Vic.).

Rev. R. C. M. Long, Th.L., was inducted as Incumbent of the parish of St. Mary, North Melbourne, by the Archdeacon of Geelong on 18th ult.

The Most Rev. Dr. Nevill (Primate of New Zealand) has entered upon the forty-eighth year of his episcopate. He is now the senior Anglican Bishop in the world.

The following changes have taken place in the Diocese of Nelson:—The Ven. Archdeacon York is going to Blenheim, Rev. J. A. Rogers to Grey-mouth, Rev. F. Quintrell to Picton, Rev. F. Sampson to Seddon, and Mr. W. P. Dyer as Stipendiary Lay Reader at Cheviot. All these changes are for the period of the war. The Rev. N. Friberg has accepted the Cure of North East Valley, in the Dunedin Diocese.

The death of Mr. C. Y. Fell occurred on June 9th, with much suddenness. He had occupied for many years so conspicuous a position in the City of Nelson that his death occasioned a great shock to the whole community. The deceased gentleman was for many years Hon. Diocesan Registrar of Nelson.

The death of Mrs. Caroline Bulmer, relict of the late Rev. John Bulmer, removes one of the oldest church workers in the diocese, and one of the earliest pioneers of Gippsland.

A "welcome home" meeting was accorded Rev. Canon Bellingham and his bride upon their return from the honeymoon trip. A very handsome case of cutlery was presented by the churchwardens as a wedding present from the congregation.

Rev. G. M. Brown, rector of West Wallsend, Newcastle, has been offered and has accepted the living of Lochinvar.

Rev. A. R. Noake, B.A., C.F., has returned to Sydney on furlough from Mesopotamia. Mr. Noake was formerly in charge of St. Columbs' Hall, Wangaratta, and proceeded later to Oxford, where he graduated in theology. He is now on the list of Indian Chaplains, but has been on Active Service for the past two years or more. He is the second son of the Rev. R. Noake, B.A., of Campsie.

We are grieved to hear that the Rev. Donald Baker, of St. George's, Hobart, has had a break-down, and has gone to Gippsland for complete change and rest.

Miss Manning, who is in charge of the C.M.S. depot in Hobart, is in Sydney for a month's holiday.

Miss Jean Porter, of Holy Trinity, Hobart, has been accepted by the A.B.M. for work as a teacher in the Diocese of Shantung, China. Miss Porter, who has been in charge of important kindergarten work, will be in charge of the training of Chinese teachers.

The brother of Rev. C. S. Robertson, of Wyalong, N.S.W., has recently been reported a prisoner in Germany.

Rev. Johnston Redmond, Th.L., was inducted as Vicar of Warrnambool, on July 2. The Rev. W. E. Wood, the retiring locum tenens, was the recipient of generous presentations. Mr. Wood has been appointed to the charge of Terang, Victoria.

Rev. E. C. Fleischer, of Hopetoun, has been appointed to the charge of Brown Hill, Ballarat.

Rev. A. J. H. Priest, minister-in-charge of Roseville, N.S.W., leaves for Melbourne on Monday next for a short holiday. Mr. Priest is to preach at the Diamond Jubilee Service of St. Mary's, Caulfield, on August 18, of which he was for 13 years vicar.

Among the recent enlistments in Sydney we notice the name of Kingsley Edric Dixon Hudson, eldest son of the Rector of Hurstville. He is a medical student at the University and is only 19 years old. Another instance of how the sons of the clergy obey the call of their country, and sacrifice their all for the sake of what they feel to be their duty.

Rev. J. Howell-Price, of Waterloo, Sydney, has been informed by a private cablegram that his son, Lieut. John Howell-Price, D.S.O., R.N.R., has been awarded the D.S.O. for services rendered in connection with the naval raid on Zeebrugge. This young Australian was second in command of the submarine, "which, loaded with explosives, blew up 100ft. of the big railway viaduct connecting the two portions of the Mole"—a brilliant achievement effected under short-range fire.

We regret to learn of the serious illness of the wife of the Ven. Archdeacon Boyce, of Sydney.

CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.

The Central Treasurers report having received £11,670 9s. 5d. up to July 15, 1918, in addition to about £1500, mostly from Brisbane, sent to the Front before the inauguration of this fund.

The £11,670 9s. 5d. is made up as follows:—Queensland, £4059 9s. 9d.; New South Wales, Sydney £2150 1s.; Newcastle £180 6s.; Goulburn £174 3s.; Armidale £346 17s.; Bathurst £296 1s. 5d.; Grafton £200 7s.; Victoria, Melbourne £293 18s. 3d.; Ballarat £24; Bendigo £4 12s.; Wangaratta £100 8s.; South Australia, Adelaide £1880 5s.; Willochra £178 7s. 8d.; West Australia, Perth £1066 0s. 6d.; Bunbury £275; Kalgoorlie £32 12s.; Tasmania £355; interest to June 30, 1918, £43 0s. 10d.

Grumble? No! what's the good? If it availed I would, But it doesn't a bit, Not it.

Sing? why, yes, to be sure; We shall better endure If the heart's full of song All day long.

J. Somers.

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"KIWI"

Our Melbourne Letter.

(From our own Correspondent.)

The "Messenger" last week provided interesting copy in the shape of a controversy between the editor and two High-Church champions. Now everyone deplores controversy, but everyone loves it. We must plead guilty to a very real interest in this controversy, for out of it has come two things, one to be rejoiced over, and the other to be recorded with real sorrow for the Church. The "Bush Brother," a paper which is being pushed of late in this diocese, has become notorious for its teaching in New South Wales, where it has been longer known. The "Messenger's" original protest was against the inculcation of habitual or customary auricular confession, and against the Mariolatry involved in the teaching of "Hail Mary's" and such formulas as the following:—"I confess to Almighty God, to Blessed Mary, ever Virgin, to all the Saints, and to you, Father," etc. What we rejoice over is that the official organ of the Diocese of Melbourne is raising a strong protest against teaching which is more Roman than Anglican. What is there to sorrow over? That two Canons of our Cathedral can write and condemn the "Messenger's" protest, and thus throw their influence on the side of false and dangerous teaching. The letters of Canons Hart and Hughes are interesting reading. Both defend confession to the Saints on the ground that our sins have done wrong to fellow members of the Church, living and departed. But surely confession of our faults to one another and confession to God are two things that must ever be kept distinct. The placing of "Blessed Mary" side by side with "Almighty God" in this one confession can only have one result—Mariolatry. Canon Hart condemns the result, but defends the teaching and practices which lead to it. It is idle to say it all means nothing, when a missionary has been allowed to teach the children at St. John's to say "Hail, Mary's" and to call her "the Queen of Heaven." The strange obsession appears again in this controversy that no one can really believe in the communion of saints who does not pray for the dead, offer eucharists with intention, and invoke their prayers. It is time that we re-discovered the Biblical meaning of this word "Saint," and realised the communion a little more fully where it is so sorely needed here in our churches and homes. Instead, we are offered a religion of mystery which promotes a superstitious otherworldliness in worship, and misses out the notes of joyful assurance of present and eternal salvation in Christ in the experience of which fellowship such as the early Christians knew is alone possible.

The practical question is, what is the responsible head of the Diocese going to do? The Archbishop has repudiated this false teaching on confession, and must surely side with the "Messenger" in its protest against Mariolatry. The Diocese looks to him to take effective steps to put an end to the scandal of the ritual and teaching allowed at St. John's, Melbourne. Mr. Barklay is for ever promising his followers that "Father" Hardy and the Brotherhood will some day be in charge of the Mission. If this is what we are drifting into, the Diocese ought to know it. Nearly £600 of church endowments yearly are being used to bolster up an essentially Roman mission. How long will the Church tolerate this mis-use of valuable funds?

the Scripture Union Reading Card, and I attribute a great share in this result to that Union. Of course there are some boys who begin and then give up; there are some boys who have been in the habit, before they come to their public schools, of reading the Bible, and then have given it up. And when I ask why some of them say, "We have no time," to them I say, "You are pretty busy here, and I hope you will continue to be so; none of us have any particular time to spare, yet a good many of us find a few moments for it." It is a question of finding rather than making time. Others say—and this is more difficult and a more fruitful problem too—"I found it was not doing me any good, and so I gave it up." It is the old trouble. You find the man, don't you? who has stopped going to church, and you ask him why, and he says, "I was not getting any particular good out of it." These will say, "I am an honest man, there is no cant about me; if I don't think I am getting what I ought to get I don't continue to go to church." That man does not see that he is asked to give as well as to get, and that if he does not go to church the offering is not given which if he knew the good it would do he would gladly join in. It is the same with the reading of the Bible. One can meet that argument fruitfully by saying to the boy, "Don't you try to measure week to week and month to month the good you are getting from this practice; be content to give what is best in His service. He asks you to give Him this opportunity of speaking to you, and if you do not give it to Him, He has lost it, so far as you are concerned. Read on, then, in faith, and believe that He has a message for you, that it comes by growth, as all God's messages do." That is an appeal that I find boys are very ready to answer to.

CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.

Latest News from the Front.

Senior-Chaplain Wray writes:—"We were very glad to have your cheery letter of November 22, which came towards the end of January, and I fear my reply to it was sunk at sea. I am enclosing financial statements of the Church Huts Fund, and also the position of the Building Fund of the Australian Military Church, which you will see has been finally paid for. We are now aiming at erecting Chapels in our General Hospitals in France, and in the Infantry Base at—

I learn this morning that the Chapel at No. 2 Hospital is completed, and was to have been used for the first time yesterday. That at No. 3 Hospital is in hand, waiting for final permission. I believe Bishop Long is at the Havre Base, and I have asked him to consult with the Chaplains as to what is needed, and can be arranged, for the Infantry Base Depot, which wants an intensive centre. I have cabled to Brisbane for an additional £500 for these buildings, and to enable us to provide C. of E. stationery for all Church Huts used by our men, and also to be able to help Senior-Chaplains of Divisions to provide rooms for Chapels and classes, writing, etc., when Divisions are back at rest areas. As to the maintenance of the A.M.C. at Havre, stationery is the chief item, but we have to buy that in quantities and cannot do it monthly, so pay for it in bulk from the Church Huts Fund. For the smaller items, such as wine, candles, oil, coal, and odds and ends, the income from the billiard table is sufficient. An Alms Box in the Church, and contributions locally offered by Chaplains and officers, have also helped to pay many local expenses which were inevitable in the first few months. Freight on chairs, organ, billiard table and stationery was a further heavy item, and is included in the "maintenance" item in the Church Huts statement. Probably £5 per month will cover all maintenance charges which will fall on the Church Huts Fund. We have to buy stationery for the 100,000 sheets and envelopes, and have a good stock in hand. We are not permitted to photograph the hut—or rather Church—so have not been able to make a plate of it. Our Chaplains are having an anxious and trying time at the Front, and so far I have not heard of any casualties amongst them. With much gratitude for your helpful words, and for what is being done in Australia, yours, etc."

Canon Garland has cabled twice to the Central Treasurers:—"Returned from beyond Jordan, am providing six more marquees for front, and other benefits Australian soldiers without overlapping existing organisations, chapel and two huts now in course of erection."

"Opening club Jerusalem, house-boat Nile, cable two thousand purposes this and last cable."

FOR OTHERS.

Must self, dear-self, claim every minute In twelve long hours of this bright day? You'll find, if you try, the best bits in it Are those who for others you give away. M.B.

Home Comforts in the Trenches.

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Correspondence.

Evening Communion.

(To the Editor "Church Record").

Dear Sir,—It gave me great pleasure to read a letter in the last issue of the "Church Record," signed by "Wife and Mother," referring to the Communion Service being held in the evening. I was so pleased to hear of a kindred spirit, for to my mind the evening Communion of all other services is the most beautiful. When speaking to several ministers on the same subject, one said that he never heard of evening Communion, and another called it a lay man's Communion, and when I reminded him that it was first instituted in the evening, he said, "probably midnight or early morning."

To my mind that is altogether wrong, as we are told: after supper; meaning the evening meal. With regard to the other things mentioned in that lady's letter I quite agree with her; let us have spiritual services free from so much outward show.

As far as my knowledge goes, the more spiritually minded the minister is the less he is concerned about outward forms.

Yours faithfully,

SIMPLICITY.

Yanco, July 24, 1918.

Advance Rome.

To the Editor of "The Church Record."

Sir,—The following extracts from Advertisements of Services, &c., in "The Church Times"—the organ of extreme Romanism and the Anglo-Catholic movement, may be of interest to your readers as showing the advance of Roman Catholic teaching in the Church of England (Dates March 28, April 5, 1918). St. Andrew's, Kensington, Easter Day, "Procession and High Mass." Festival Mass will be sung: Blackpool, "sung Eucharist." St. Stephen on the Cliff, "Procession—Missa Cantata." Graham St. High Mass 11, Low Mass 12 (with music). St. Mary the Virgin, "Procession, High Mass, St. Matthew's, City Road: Sung Mass, 'The Guild of All Souls' and the War." REQUIEMS will be said St. Stephen's at 10 o'clock, April 9, 11, 16, &c. There will be "Requiems" on all Wednesdays. The League of "Our Lady" (i.e., the Virgin Mary) Solemn Vespers and Procession, High Mass at St. Peter's (Sillas in C.) Father Milard preacher. Solemn Procession in honour of "Our Lady," &c., &c. And this is the Church of England.

Yours, "QVO VADIS."

Durham Divinity Degrees.

(To the Editor, "Church Record.")

Sir,—It may be a help to Australian students of Theology to be informed of the most recent arrangements made by the University of Durham as to candidates in the Commonwealth for its Divinity degrees.

Under the new regulations for B.D., it is prescribed that candidates (unless they are graduates of Durham in Arts or Letters) must have resided for three terms in the University, and must also have obtained the University's Diploma in Theology (quite distinct from the L.Th.).

The University has, however, been mindful of Australia, and has, by a recent regulation, provided: "That candidates residing in Australia, if they are graduates of two years' standing of any University of the British Empire or if they shall have satisfied the Board of the Faculty of Theology that they are competent to pursue a course of study in Theology, shall be deemed to have resided for three terms in the University, after qualifying as above, they shall have resided for at least one academic year in an Australian College, the course of study and instruction in which shall have been previously approved by the said Board."

It thus appears that residence at Durham will not be enforced in the case of Australian candidates, but that the period of study may be spent in Australia at any Australian College approved by the University authorities. Also that the University is prepared to examine in the Commonwealth for its Diploma of Theology, whenever there may be qualified candidates. It need scarcely be said that the University's Diploma of Theology is in no sense whatever a rival of the Th.L. it being intended as a preliminary to the B.D. examination.

Students who are contemplating the direction of their more mature reading towards the Durham B.D. may obtain any further information on application to me.

Yours, etc.

ARTHUR V. GREEN, Bishop. Representative in Australia of the Faculty of Theology of Durham University. "Is Escop." Greensborough, Victoria, July 15.

"The World to Come."

(To the Editor "Church Record").

Dear Sir,—In reply to "Enquirer's" question regarding St. Matt. xii. 32 (x. 32 being manifestly a press error). Authorities seem to be much divided on the question. Dean Alford, one of the sanest of commentators, says that "no sure inference can be drawn from these words with regard to forgiveness of sins in a future state." The word translated "world" is really "oson" or "age"; and many commentators regard the expression as merely meaning "never." Concerning the activity of the human spirit after death we have the teaching of the parable of Dives and Lazarus, which in itself gives no indication of possible forgiveness after death.

P.N. VECKER.

The Bishops and Sex Teaching.

(To the Editor "Church Record").

Dear Sir,—I heartily agree with "an indignant mother" that the pamphlet "Helps to Parents, &c." is a most revolting idea, and one which I hope every mother will refuse to accept. A very difficult and unhappy time is coming for parents, if these crank ideas continue to be put forward, which with the so-called Purity Movement, and the suggestive remarks re mixed bathing, made by some of the clergy, parents will have to exercise their brains considerably to find answers to inevitable questions.

I do plead that the innocence of childhood may be left to them.

PROTESTANT MOTHER.

July 23, 1918.

(The Editor, "Church Record.")

Dear Sir,—My attention has been called to a letter signed "An Indignant Mother," referring to the "Helps to Parents" on sex matters, as published under the authority of the Bishops of Australia.

In it the writer expresses the opinion that if this booklet was used by parents and guardians as suggested, there would be no such thing as the sweet innocence of childhood left. If she enjoyed the full confidence of her children she would soon learn that whether they go to a public or a private school children of six or seven years of age are apt to pick up enough of dirty talk to demoralise any child who has not wise parents to counteract this filthy gutter knowledge.

She would also find out that one dirty-minded boy or girl can corrupt a score of others. Let her then resolve that she will arm her children with the armour of knowledge so that when faced with a nasty, filthy story or remark, the boy can say, "That's not true, because my father (or mother) told me the truth." Is the Bible to be abolished from our homes because it deals with sex matters in a pure but open manner? Surely not! Let all parents welcome the knowledge conveyed in this admirable "Helps to Parents," and use it with wisdom according to their children's needs.

Let me just quote from page 4 of the "Helps":—"Parents who boast of the innocence of these children, by which they mean their ignorance, are often allowing them to go out into the world like a helpless sheep to the slaughter. The ignorance of their children's ignorance should be to their parents a source not of pleasure, but of shame and self-reproach."

If the "Indignant Mother" will only communicate with me direct I undertake to give her such evidence of the great need of purity teaching that she must acknowledge it is the absolute duty of every member of the Church of England to work for the cause of sex instruction to the young. We have felt these "Helps to Parents" will be so useful to parents of the Church of England that we have purchased 2000 copies for our League to distribute, and are pleased to say they are welcomed.

Wm. Ed. WILSON, Hon. Secretary, Australian White Cross League.

I had written this letter before I read a leader in your paper on the subject. Perhaps some abler pen than mine may find time to deal with that article.

[Our correspondent writes in all good faith, but the sweeping assertions of his letter with its dreadful implication is just the result of a mind so immersed in one special line of thought that it has lost its sense of proportion. We can assure him that our child-life is not so lost in obscurity as his letter seems to imply.—Editor.]

(The Editor, "Church Record.")

Sir,—I have read carefully the Bishops' pamphlet entitled "Helps to Parents in explaining matters of sex to the young," and while recognising that much of what is said therein is useful, I think that sections of

the pamphlet are perfectly disgusting. How anyone who is a parent could propose to teach to a child of eight what is suggested in the pamphlet is beyond my comprehension. With all due respect to those who are our fathers-in-God, I prefer to study my children and add as occasion arises information which, in my opinion, will aid their little minds to develop upon right lines. I sincerely hope that the pamphlet will be revised.

ANOTHER MOTHER.

A Chastity Publication.

(The Editor, "Church Record.")

Dear Sir,—On behalf of myself and other common or garden Christians, pray accept our grateful thanks for your timely editorial on that truly "Ghastly Publication" the Black Prophet. I am an old man and a sailor at that, but I would not keep it in my house, and the pity of it is that it was given to me by a sincere follower of our Lord, who seemed to think it was, to use that silly phrase, "quite all right," because it showed up the other side. Would our dear Lord have read it, I think not.

Yours truly,

S. W. SMITH.

24/7/18.

The title "Lord" as applied to our Saviour is shown by Dr. Cobern in his interesting book on "New Archeological Discoveries" as having a very special meaning. This is seen from the ancient Papyri, recently discovered in Egypt. The title "Kurios," Lord, was given to the Caesars implying their Divinity. Caesar was God. But when this same title was given to Jesus it asserted His Godhead or Deity as opposed to the Deity of Caesar. When then Jesus is styled "Lord" it is a distinct acknowledgment and assertion of His Deity. This is a very nice but important point.

It is remarkable that the three men in the Bible who are said to have had the most intense literary activity, Moses who wrote the law; Ezra who revived it after the captivity; and Paul who gave a concrete form to the Christian doctrine—who it might be said codified it—were all men who had received a complete education in the country which they inhabited. Moses was instructed in all the wisdom of the Egyptians. Ezra was a ready Mesopotamian scribe. Paul had not only received a Greek education at Tarsus where he was born, but he was also brought up at Jerusalem at the feet of Gamaliel. Thus these men of the Hebrew law were imbued with the knowledge of the people among whom they lived (Dr. Naville).

The newly found Bohairic gospels in Egypt (Bohairic was the dialect of lower Egypt) is the most important discovery from all points of view, Biblical, critical, paleographic, and artistic, of recent years. The writer of the Sinaite M.S. is believed to have had this ancient text before him. The recent discoveries will doubtless throw great and interesting light upon the true readings of the New Testament. "We now possess sufficient fragmentary texts, many of them from the fifth or fourth century to compose a nearly complete New Testament" (Cobern).

If any little word of mine
Can make one life the brighter,
If any little song of mine
Can make one heart the lighter;
God help me speak that little word,
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

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The Church Record.

AUGUST 2, 1918.

AUGUST FOURTH.

The Government of this Commonwealth has called upon the Churches to observe Sunday, August 4th, as a Day of Prayer, and to seek the divine blessing upon the forces which for four years past have borne a worthy part in the great conflict for right and truth and liberty. It is well that the call should come from the King's Ministers, the leaders of the nation, men with tremendous responsibilities in discharging their duties to the Commonwealth and the Empire. It appears to us that an even more impressive appeal, in terms called for by this great occasion, might have come from them, from the Acting Prime Minister, or from a still higher authority, and a call not to the Churches only, but to the nation.

But although in touching such a matter, the King's Ministers may fail to give adequate expression to the needs of the time, and the momentous character of the call to the Nation to seek at this time the God of our fathers, it is a subject for thankfulness, that in such a public manner and at such a time the place of the Church of God in public life and national needs should be thus recognised, and the office and influence of the "Churches" and their leaders should be respectfully spoken. Will the "Churches" make adequate response? Will the Anglican Church with her history, her percentage of the people, the place she has filled in the Nation's life and growth in the Homeland and the Commonwealth, rise to the call on this occasion? It is a time when the issues before us are of unparalleled magnitude. We should remember though we need not recapitulate the character given to the struggle by the acts of Germany and her vassals, and the principles with which the Kaiser seeks to dominate the world. We should remember too, the strength still wielded by the Teuton, the tremendous sacrifices already made and still called for by the Allies. With these thoughts present in our minds we are to keep this Fourth Anniversary as a Day of Prayer. The Primate suggests that it should be a day of Intercession and Consecration, and in view of recent and former deliverances, it may well also be a day of thanksgiving.

To give an adequate response there must be gathered together not only the keen and earnest souls who are constantly interceding, in the labour and agony of prayer, for our Empire, our

men and our cause. The many members of the Church who have been content to leave this ministry to others, the careless and indifferent once taught and claimed and pledged for the service of God, who have lost through negligence the power to pray—all these, and even those who have openly turned from God, should be summoned at this time to seek His face.

If ever a war concerned the whole nation—nay, all nations—it is this. With ten million British people in the fighting ranks or making munitions of war, with the possession and liberty of every land we occupy at stake, the call should come to all to seek the Lord. The Church in its widest sense, the nation in its totality should turn to God. Hitherto this has not been done. But intercession, consecration, thanksgiving,—are these within reach of multitudes long negligent of them all? Can they be manifested and prevail? The very idea of summoning us to a Day of Prayer in such a National and world-wide need, presumes the existence of a God who judges in the affairs of men and nations, and can over rule events—a God who is sovereign, and men who are free. It is not for us to raise difficulties and fear incapacities, but to call on our fellow men, members of Church and Nation, to join us with one heart and voice in drawing near to God. This day of human need is surely the day of divine opportunity. God's hand is not shortened. The Nation is concerned; the Nation must turn to God. Let there be a recognition of this, and soon men may know that the God of their fathers still hears prayer. They may turn to him in a true Consecration, they may join voice and heart in prevailing intercession and deep thanksgiving, that will hasten the day of victory and liberty, and peace.

It may be that the possibility and expectation of such a movement has not been in the minds of the leaders of Church and Nation, that some of those leaders are not themselves prepared to do their part in it, though they have summoned us to pray. Yet let there be no faint hearts and no unbelief to paralyse our effort on this day and continually let us persevere in prayer; and let us not cease to impress upon our fellowmen that the time of the Nation's need should be a time of National prayer, and that it may be victory is delayed by those who neglect to join with others in seeking it from God.

Is it a new note that is introduced by the Primate on this occasion, that the day should be one of Consecration? We have had calls to repentance, humiliation, commemoration, thanksgiving—but Consecration—is the Church, is the Nation prepared for this? If so, there is a mighty force to meet the needs of the time of conflict and the time of peace. The Consecration called for would seem to be general and specific,—a call to give up the Nation's powers to the service of God, a call to devote those powers to His glory in the pursuance of the object now before us. It is a tremendous summons, and it is not without scriptural precedent. It means sacrifice, the giving up of selfishness, the surrender and use, in the divine service of power, possessions, life, to pursue this war to righteous ends, to secure victory and liberty for oppressed nations, to secure peace and to maintain it. It means further, the use and application of these same powers in their fulness to the problems of peace. They will be many and great. Their solution may occupy more years than the war. They will be full of perils. To give ourselves to them as in response to a divine call, should elevate and enoble aims and

methods, purify national life, seek and secure the well-being of all classes. It should mean a practical service. One which will not overlook common things, will not forget the life that now is, yet will lift men also above merely material ambitions and bring men and nations nearer to the day when all shall know God and He shall dwell among them.



The annual conference will be held on Thursday and Friday, the 22nd and 23rd inst., in the Chapter House, Sydney. The Primate will preside. A general invitation to attend is extended to all Churchmen.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Fourth Anniversary of the War.

The Archbishop has addressed the following letter to the clergy of the diocese:—

Bishopscourt, Edgecliff.
July 18, 1918.

Rev. and dear Brethren,

I have received the following letter from the Premier's Department of New South Wales:—

"Your Grace,
"I desire to inform you that the question of marking in some special manner the fourth anniversary of the commencement of the War between Great Britain and Germany—the 4th August next—has been under consideration.

"It has been decided to authorise the cessation of all work in Government Departments for five minutes at 10.30 a.m. on Saturday, the 3rd of August, and on the same date to call a public meeting in the Town Hall at 11 a.m. at which a patriotic resolution will be moved, and also to invite the Mayors of Municipalities and the Presidents of Shire Councils throughout the State to call similar meetings and pass a similar resolution.

"It has also been decided to request the Heads of the various Churches to arrange for special services to be held on the Anniversary, i.e., Sunday, the 4th August.

"I shall be glad of the favour of your co-operation in this matter.

"Yours faithfully,
"(Signed) J. C. L. FITZPATRICK,
"For the Premier."

In reply, I have stated that we will support the efforts of the Government to the best of our ability.

I will ask you, on Sunday, August 4th, and on Tuesday, August 6th, so far as business engagements permit, to hold special services with reference to the War, and I authorise you to select special Psalms and Lessons, if you desire. You may also use any part of the Order of Service issued in November last.

I am glad to say that the Presbyterians, Methodists, Congregationalists and Baptists purpose observing the days named in like fashion.

Believe me,
Yours very faithfully,
JOHN CHARLES SYDNEY.

The Archbishop's Letter.

"There were very probably very few of us who imagined on August 4, 1914, when first the unbelievable fact of war burst upon us, that, after a full four years of bloody struggle, the fifth year would begin with our enemy flaunting defiance at us, as at first, and his guns within reach of Paris, and drawing nearer. Yet this stern fact confronts us. The enemy's mailed fist leaps out against us as it did four years ago, but with this difference: the Empire is the weaker by hundreds of thousands killed and millions crippled. But we, in Australia, sleep sound in our beds as ever we did, and pursue our domestic quarrels with an indifference that we would do well to explain to ourselves.

"A heavy responsibility rests upon men who blind the people to stern realities by preserving things and life about us that truly are exotic in a world at war. Many of the vigorous youths who crowd our streets, wearing no badge to show that they are dis-

qualified for the service, would be at the front to-day strengthening the weakened line if the atmosphere here was different. I hope that no man who has the right to wear the badge of honour as a returned soldier will fail to let it be seen. The man who casts scorn on the wearers of it should be brought to book as a traitor to his country. America in this, as in so many things, is showing us the way.

"I strongly hope that the legislature will be encouraged to enact Prohibition for the term of the war. Its indirect effect in tightening up our effort and resolution will, I believe, be even greater than the direct gain which it would secure in economy and thrift, not only of money, but of man-power.

"But whether these suggestions be wise or not, one thing is certain that the fourth anniversary of the war is a loud call to us Church-people in the name of God. It bids us review our personal attitude to God. How far have we been taught by the discipline of this war to put God in the foremost place in our lives. We are to keep Sunday, August 4, as a solemn day of intercession. I also ask you to use spare moments on Tuesday, August 6, taken out of your ordinary life, for a similar purpose. But not only pray God to hasten victory in our righteous cause, we must also pray for a more humble personal obedience to God ourselves. It looks as though God withholds victory until the nation is ready to use it worthily. Till then we must pray for steadfast endurance in our purpose. Never was the old assurance of Christ more needed: "He that endureth unto the end, the same shall be saved."

Ladies' Home Mission Union.

The date of the annual sale of work has been fixed for Wednesday, October 30. In connection with this effort, a work party meets in the lower hall of the Chapter House every Friday afternoon at 2 o'clock, to which the secretary will be pleased to welcome additional members.

Moors College Notes.

Two new students have joined this term. C. A. J. Storey and T. A. McPherson, bringing the number up to 23.

Mr. A. W. Sekell went into camp on July 31. The total number of past and present students who have enlisted as combatants or chaplains is well over forty.

Most interesting letters have been received from Rev. J. V. Paton, who gives a vivid description of Jericho, and from Rev. D. Faulstich, who has been in German East Africa, and was expected to go with ten thousand porters to Portuguese South Africa. While he finds much opportunity in his sphere of work as chaplain, he naturally longs to return to Nairobi and resume his missionary labours.

Rev. J. J. E. Done is due in Sydney for a well-earned furlough. He has been doing splendid work in the Torres Straits Mission.

Inductions.

Three inductions have taken place this week. On Wednesday, the Rev. R. Noake, B.A., was inducted to the Cure of Souls at Campsie, and on Thursday, Revs. F. H. Mullens and A. Colvin were inducted to the parishes of Enmore and Eastwood respectively.

Church of England Boys' Home.

A well-attended meeting was held in the Chapter House on Tuesday, July 9, convened by Messrs. F. B. Walker, M.L.A., R. R. Dangar, S. Hordern, G. M. Merivale, and O. E. Friend, Dr. A. J. Brady and Col. Macarthur-Onslow, with the Rev. Robert Rook as secretary. The Archbishop presided and explained the objects of the gathering. The following resolution was unanimously carried:—"That this meeting, having heard of the great need of our Church for providing homes for orphans, friendless and neglected children, and also children of soldiers, is of opinion that the Church of England should extend the scope of her present operations in this direction by the establishment of suitable homes, approved by the respective Bishops, for boys and girls within New South Wales, and pledges itself to take immediate steps to create a fund out of which a sum of not less than £2500 be given to the committee of the Church of England Homes, Glebe Point, for the establishment and upkeep of a Home for boys, for which purpose this meeting was originally called, and for the making of grants or subsidies to other Committees of Church of England Homes or Hostels for children approved by the respective Bishops."

The need of such Homes was impressed upon the meeting by his Grace the Archbishop, Rev. Robert Rook, Mr. Falkner, Dr. Brady, and Mrs. Arthur Littlejohn. A subscription list was opened in the room when £1028 was promised as donations and £1137 per annum for three years. Since the meeting the appeal has met with a very generous response, and the total now amounts to something over £3500. The committee hope

to announce the opening of the first Home very shortly.

The terms of the above resolution show the wide scope of the committee's field of operation. The Boys' Home, a long-felt need, is only one portion of a great scheme for the whole of the Province of New South Wales.

Great Australians.

In the Diocesan Magazine for August there is an interesting letter from the Rev. R. H. Pitt Owen, C.F., written from the trenches in France. In the course of it Mr. Pitt Owen quotes the remarks of a well-seasoned English officer concerning our men. He said, "The Boche will never get through to Amiens now, as long as the Australians are on that front. I shall not have to shift my camp. They are great soldiers." This was enough to bring a glow of natural pride to our good Chaplain's heart.

Welcome to Returned Soldiers.

A welcome to Church of England soldiers of the parish who have returned from Active Service was held at St. Andrew's, Summer Hill, on Tuesday, July 16. The Mayor of Ashfield (Alderman Yeo, J.P.) presided. Returned soldiers of any denomination or of none living in the parish were invited. At the close of the meeting the committee entertained the soldiers and their friends at supper in the new class rooms. A good musical programme was provided.

The Late Venerable Archdeacon Cunther.

At the meeting of The Home Mission Society, held last month, the following resolution was passed:—"That this meeting of the Council of The Home Mission Society of the Diocese of Sydney places on record its appreciation of the services rendered to the Society by the late Venerable Archdeacon Cunther, M.A., during the last fifty years. He was ever earnest for the cause of Home Missions, and was particularly interested in the Perpetual Subscribers' Fund, which seeks to provide for the Society a permanent source of income. The members of this Council cherish the memory of his consistent Christian example and extend to his bereaved widow and family their sincerest sympathy in the great loss they have sustained."

The Bible Study Movement.

In connection with this Movement a Bible and Mission School is in progress at St. John's, Paramatta. The speakers include Revs. A. Palmer, R. E. Froese, H. G. White, C. Hughesdon, F. C. Philip, R. C. Blumer, H. W. Barber, S. M. Johnstone, and Messrs. W. Gillanders, B.A., and F. H. Archer, M.A. The Bible Study is on St. Paul's Epistle to the Philippians.

A half-day Bible Study Convention is to be held at Holy Trinity, Dulwich Hill, to be held at Holy Trinity, Dulwich Hill, tomorrow, beginning at 2.30 p.m. and closing at 6 p.m. The subject is St. Paul's Epistle to the Ephesians, chapters i. to iii., and the speakers are Revs. P. J. Bazeley, C. Hughesdon, W. G. Hilliard, S. Taylor, and Mr. H. W. Dibley.

The Problem of Social Unity.

The second and third lectures of this excellent course were delivered in the Chapter House by the Rev. Canon Portus, of Newcastle, on "Social Unity and the Family Life," on July 22, and by Rev. A. H. Garnsey, M.A., Warden of St. Paul's College, on "Social Unity and the Responsibility of Citizenship," on July 29. The attendances at these lectures are very encouraging. Mr. Garnsey in his lecture emphasised, by pointed illustrations, the unwisdom of the idea of "independence," showing how completely in our social life we are utterly dependent on one another right through life. No man is strictly a "self-made" man. He said that the responsibility of a citizen was (1) to fulfil his function, (2) to obey the law, (3) to help in the making and alteration or amendment of the law. He stressed the responsible inference of the right to vote, and urged that in making for social unity men should place responsibilities before rights. These lectures are being issued in pamphlet form for general publication at one penny each.

Educational Progress.

The new Church of England School, Cranbrook, was dedicated and opened on Monday week in the presence of a large assembly of leading Church-people. The Primate said the prayers of Dedication, and then Mr. Justice Harvey, chairman of the Council of the School, gave an interesting resume of all the steps that had led up to the foundation of the new School. His Honor also, in stating the large sums of money expended on purchase and adaptation of the building site, urged upon Church-people their duty of support. The School was declared open by the State Governor, who is always "homed" at Church functions. His Excellency referred to the honoured occupants of Cranbrook in former years, and expressed his conviction of their approval of this new departure for

their old home. He stated the high ideals of all true educationists in the words of the wise, "Give unto my son a perfect heart," and bade God-speed to all those who would come there for education.

The Primate, Rev. E. H. Lea, Rev. F. T. Perkins (the Headmaster), and Mr. S. Hordern also briefly addressed the meeting. The wet weather seemed to have no dampening effect upon a very enthusiastic gathering. Under the happiest of auspices the new School has been set on its way. All true friends of the Church and education will wish it a hearty God-speed.

BATHURST.

"The Soldiers' Cathedral."

The Bishop of Bathurst, who always keeps his diocese in touch with his movements in France, has written a letter for the Bathurst "Church News," from which we make some extracts of general interest:—

"I shall try to give, as far as permissible, some idea of our work here. In the first place let me say that we have a building here which the Church of England in Australia may well be proud. Senior British Chaplains, who have been all over the front, tell me it is easily the finest thing of its kind in France. The building will seat nearly 1500 men. The end is kept as chapel capable of seating 150-200. The rest is shuttered off and is in constant use by the men for reading, writing and games. For big services the shutters are taken down and then we have a great cathedral. It is known as the 'Soldiers' Cathedral.' Now that they have a Bishop temporarily in charge they say it must be a Cathedral. In looking over my diary for the nine days that I have been at work here I find that I have blessed 320 men, given 20 addresses or sermons, confirmed 88 in four different services, baptised one, and given four different Communion to 240, together with constant instructions, classes, and interviews throughout the day and scores of letters. To make the dry figures a little more alive to you I would explain that our great aim is to try and be of real religious and spiritual help to the boys who are going immediately to pass into the line and be in the midst of this terrible long-raging battle. We do not aim at being 'Charlie Chaplins.' We do not think that is what we were sent for. Other agencies can give the amusement, and many are doing it splendidly. What great numbers of the boys are earnestly looking for is God's peace and strength within them as they go to their terrible trials and tasks. We have a celebration of Holy Communion every morning at 7.30, at which there is always a congregation of boys making a final Communion before



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fore they "go up." But in addition to that we have the Blessed Sacrament ready for any who are called suddenly and desire to make their Communion before they go. It would surprise any of our people who imagine that the Australian Army is made up of silly grinning roysters to know how gladly and largely these opportunities are availed of.

"On Sunday morning we had a big parade service of 1200 men, to whom I preached and gave them beforehand messages of love from the people in Australia. I have been commissioned to do this by a great many people in Australia, and I make a point of it, because the boys being so far from home for so long, there is apt to grow up a feeling that Australia has forgotten them and cares and sympathies no longer. Reports of ill-treatment of returned soldiers in connection with political campaigns and the wild things said at such times reach here often in much distorted form and give rise to this depressing idea. I tell the boys that the real Australia loves and honours them, prays for them, sympathises with them as she has ever done. Am I not right? This message does help to cheer them, because the wildest rumour about conditions in Australia are apt to gain currency here."

CRAFTON.

(From our own Correspondent.)

Ordination at Lismore.

The Bishop of the diocese, Dr. Druiitt, conducted a service of ordination at St. Andrew's on Sunday morning, July 14, when Mr. C. Row was ordained deacon and Rev. C. Foley admitted to the priesthood. Archdeacon Lampard, Mr. W. G. Nisbet, and Rev. A. R. Ebbs (who preached the sermon) also took part.

Welcome to Rev. A. R. and Mrs. Ebbs.

The Bishop and a large number of the clergy participated in Mr. Ebbs' induction on July 9. This was followed by an enthusiastic welcome meeting on July 10. The Bishop formally introduced the Rev. A. R. Ebbs and his family to the parishioners and referred to the Vicar as one whose spiritual gifts and varied experience would help to build up that spiritual life which is the only true basis of material prosperity and the highest patriotism.

Archdeacon Treves, who had known Mr. Ebbs for the last 20 years, and Archdeacon Lampard, both congratulated the parish of Lismore on obtaining the services of a clergyman of such abilities and experience, and extended a very cordial welcome to the Vicar on behalf of the diocese and the northern archdiocese respectively.

The Rev. A. R. Ebbs, on rising to respond, was greeted with a round of cheers. He said he was greatly touched and encouraged by the magnificent welcome which had been accorded to his family and himself. He hoped to carry out his ministry amongst them in the same spirit of prayer and devotion which had characterised the ministry of their late loved Vicar, and to take a share in whatever movements in civic life had for their object the well-being of the people. He thanked them most warmly for the splendid reception which had been given him.

The proceedings, which were throughout of a most enthusiastic nature, closed with the Benediction, pronounced by the Bishop.

Synod.

The Synod of the diocese is being called together in Grafton for the middle of September.

Mission to Kanakas.

The Bishop has just concluded a mission amongst the Kanakas of Cudgen.

VICTORIA.

(From our own Correspondent.)

St. Mary's, Caulfield.

The Diamond Jubilee of this old centre of evangelical church life will be celebrated on the 18th to 25th of August. Rev. A. J. H. Priest, the only surviving former Vicar, will preach on the first Sunday, and the Arch-bishop and the Bishop of Bendigo on the second. St. Mary's was sixty years ago included in the district of St. Matthew's, Prahran, presided over by Rev. H. Gregory, who also founded All Saints', St. Kilda, and was its first incumbent. St. Mary's old wooden church was at first known as All Saints'. The change of name was made very early in the time of Rev. Stanley Low. The present church was built in the early years of the long and memorable ministry of Rev. H. B. Macartney. It is a fine old bluestone church in Early English style, and was the first church erected without State aid. The cost of the church building to date must have reached about £7000. It could not be built for that sum to-day. Rev. A. J. H. Priest had a successful ministry of thirteen

years in the parish. He is now Rector of Roseville, Sydney, and leaves this month to take part in the Jubilee Celebrations. The present Vicar, Rev. H. T. Langley, has just completed his seventh year as incumbent. All old parishioners are cordially invited to the Jubilee Services and to the Anniversary Conversation to be held on Tuesday, August 20. The effort is being made to raise £2000 as a Jubilee Fund for paying off building debts amounting to £315, and to give a missionary thank-offering to C.M.S. of £100.

St. Matthew's, Prahran.

St. Matthew's recently had a visit from the Bishop of Bendigo. £103 was given on "Special Offering Sunday." A fund for discharge of building debts has reached £218. A legacy has been left by one of the sons of the late H. R. Holmes, of £300 to build a vestry to the memory of his father, who was for many years a pillar of the church.

21st Birthday.

(From a Correspondent.)

The Geelong Women's C.M.S. Union celebrated their 21st Birthday on July 17. The members arranged to hold a special Sale of Gifts towards a fund for a missionary student at Ridley College. Mrs. Seafeld Deuchar, B.A., came from Melbourne and gave a most interesting address on present opportunities in the heathen world.

The Rev. T. Quinton opened with prayer after the singing of the National Anthem. A very satisfactory report was read by Mrs. Quinton, telling of contributions to the C.M.S. missionaries' support, a blind girl in China, as well as Y.M.C.A. and Red Cross work. "Workers together with God" is the motto of the Union, and the aim is to make Christ known as the one only and sufficient Saviour to the uttermost parts of the earth.

Who is there among us who can read unmoved the horrors of child life in India and China, and the hopelessness of Moslem women. Surely we who live in our highly-favoured land must long to show some practical sympathy in the lot of those needy brothers and sisters who are holding out their hands to us for the bread of life. Loud and insistent calls come from many lands, and the time is short, so let us be up and doing.

The Sale was well attended, and in the evening the Rev. F. E. Brammall gave a lantern lecture on India. The views were very beautiful and a goodly sum was realised at the various stalls.

The Union has adopted the envelope system for C.M.S. missionaries and a blind girl in China; about £31 has been received during the year, including gifts to Red Cross, Y.M.C.A., etc.

On Gala Day, November 1, the Union is having a special tea room effort for the patriotic funds. All members work harmoniously together, and each year new friends come and join us, so we thank God and take courage for the future, knowing that our labour is not in vain, for He is faithful that promised.

Women's Evangelical Guild.

The annual meeting of this Guild was held on July 11. Owing to the Rev. Thos. Quinton's inability to attend, the chair was taken by the president, Mrs. W. H. Kernot. An apology was received from Mr. W. H. Buntime, who had sustained an accident, and was unable to be present. The secretary read the report of the year's work. During the year fortnightly meetings have been held regularly, and addresses given by Mrs. Quinton, Mrs. Walter, Rev. E. V. Wade, B.A. (Principal Ridley College), Rev. J. W. P. Oates, Messrs. Lee, Neil and Pearson. The treasurer reported that nearly £80 had passed through the books, and after giving donations to Ridley College, Gala Day, War Funds, Christmas Boxes, Returned Soldiers, City Mission, Red Cross, C.M. Society, a balance of £2 15s. 7d. remained in the bank. The following officers and committee were elected to office:—President, Mrs. W. H. Kernot; vice-presidents, Mesdames Julian, Hudson, Pearson, and Miss Larcombe; secretary, Mrs. A. E. Daniel; assistant secretary, Miss Smith; treasurer, Miss Batten; librarian, Miss Ritchie; auditor, Mr. A. G. Richardson; committee, Mesdames Woodward, Davies, Richardson, Misses C. Larcombe, Martin, F. Larcombe, Bell, Sadler, Trickett, and Reeve. The meeting closed with the National Anthem and the hymn for our soldiers.

CIPPSLAND.

Opening of New Church at Yarram.

The Bishop of Gippsland opened the new Church of the Holy Trinity, Yarram, on July 21. The ceremony, which was specially arranged by the Bishop and printed locally, was held in the afternoon, and a Confirmation followed at night. The new church is of brick and is one of the finest in the diocese. It will seat about 300, and has ample vestry room, an unusual feature in country

churches. The rector is Rev. C. H. Raywood. Former rectors have included Revs. J. C. Chaseling, H. T. Langley, and H. T. Fowler. Rev. P. J. Bazlev served an apprenticeship there as Reader.

QUEENSLAND.

BRISBANE.

(From our own Correspondent.)

St. John's Cathedral.

The Dean of Melbourne preached at the morning service on July 28. His earnest words were greatly appreciated by the large congregation present. The Archbishop will arrive in Brisbane on August 3 from his annual tour of Western Queensland. The fourth of August will be duly observed in the Cathedral Church. There will be a choral celebration of Holy Communion, preceded by the Litany sung in procession. Dr. Donaldson will conduct the evening observance.

Changes in the Clerical Staff.

The Rev. Canon T. Jones, that much-loved figure in Queensland Church, has resigned the parish of Indooroopilly, where he has been stationed for the past 25 years, at the end of July. The Canon is now in his 83rd year. A new rector will shortly be appointed. Rev. G. L. Hunt has been appointed to St. Peter's, West End. Rev. C. W. Light is leaving the Bush Brotherhood for Normanton.

SOUTH AUSTRALIA.

ADELAIDE.

(From our Correspondent.)

Adelaide Diocesan Social Union.

An interesting set of lectures on "A League of Nations" is set down for Monday evenings in August. The Lord Bishop is to be chairman, and Mr. H. Heaton, M.A., Professor Jethro Brown, and Professor Meredith Atkinson are to be the speakers. Under the title "A League of Nations," the subjects are:—The Head, International Law, The Machinery, The International Spirit. In connection with the lectures, special sermons will be preached at St. Peter's Cathedral by Revs. J. S. Moyes and J. Warren. A large attendance is hoped for.

C.E.M.S.

The annual meeting of St. Luke's, Whitmore Square, Branch was held in the Parish Hall in Monday, July 22, at 8 p.m. The Rev. R. B. Robinson presided, and there was a good gathering of members, including visitors from other branches. Addresses were given by Mr. A. B. Moncrieff, C.M.G., on "Congregational life in the Church," and by the Rev. J. E. Stannago, on "Brotherhood." Both addresses were listened to with much interest, and altogether a very profitable time was spent. Several musical items were rendered, and the members were entertained at supper.

Citizens' Prayer Meeting.

The Citizens' Prayer Meeting in the Adelaide Town Hall is now an established fact, and the meetings are being held weekly with large attendances. No addresses are given. Hymns, reading the Word of God, and prayer occupy all the time. One of the striking features is the large part many laymen are taking in leading in prayer and reading God's Word, and it is also encouraging to see so many business people coming in to have a share in praying for our Nation, our Cause, our Boys. An effort is being made to arrange for similar meetings in the remote suburbs and country towns.

TASMANIA.

St. George's 80th Anniversary.

(From a Correspondent.)

In the life of the Dominions, eighty years is a fairly long time, and includes the history of the development of our Australian home from almost its tiny beginnings to its place as a great partner in a greater Empire. Hence it was thought fitting to mark such an Anniversary in a special manner, the more so as it coincided with the opening of a new daughter church, St. Peter's, which is in the middle of a growing suburb. So preparations were begun with the New Year and arrangements made including a visit from Bishop of Gippsland who, together with the Rev. H. T. Langley, held a Mission here in 1916. On Sunday, July 14, special Anniversary services were held, including one at St. Matthias' where Divine Service has been held since 1880, but which now is to give way (as a place of Divine worship), it will for the present be kept as a

Sunday School) to a really beautiful little church, St. Peter's.

This latter was opened and dedicated on Tuesday week by the Bishop of the Diocese when there was (naturally) an overflowing congregation. There was present a goodly number of neighbouring clergy, including the Dean and Archdeacon, as well as the two Bishops. St. Peter's Church has already a history behind it, for it was built near the wharves in 1850 for sailors, but as the whaling industry, etc., declined, its usefulness decreased and some time back it was closed till St. George's authorities bought it last year for £50 and re-erected it stone by stone in its present site. It is a Gothic building, well-proportioned and appointed and is intended to be the Nave (though at present there is a stone chancel) of a bigger church later on.

On Thursday, July 18, the Anniversary meeting proper took place, being popularly known as "our 80th birthday party," and a large birthday cake was in keeping with this title. The parish of St. George's is a big one with three churches, so it was thought both fitting and necessary to take a large hall for the purpose, so the Herbert Town Hall was secured. And indeed this was hardly big enough, as well over 500 were provided for. Amidst great enthusiasm Mrs. Stephen (of Bishopscourt), herself a parishioner, cut the birthday cake, which had inscriptions on it—that is to say, the names of the various rectors with the dates of their ministry. This cake was beautifully made and was crowned with a miniature model of St. George's well-known tower. After tea everybody trooped off to the Mayor's Court room where Mr. Geo. Jackson, the organist of St. George's Church (and helpers) provided a short Concert and afterwards the same gentleman gave an organ recital on the Town Hall organ till 8 o'clock, when the Governor arrived. His Excellency took the chair and in his speech mentioned that 80 years was a long time, and spoke of some of the changes which had taken place in that period, also reminding us that there was on Battery Point, one in the person of Mr. Honey who remembered seeing St. George's foundation stone laid. The Governor also expressed his pleasure at having Mr. Robert Kermode with us on the platform, stating that Mr. Kermode's father had given the land for St. George's church. There was again a large assembly of clergy, though Bishop Stephen unfortunately could not come on account of episcopal duty calling him to the Farnes Islands. However, the Archdeacon ably filled his place and paid a graceful tribute to the place St. George's filled in the diocese, and the work it did in many different and extra-parochial ways. But the speech of the evening was the one delivered by Bishop Cranswick, who recalled the solemn yet happy time of the Mission two years ago, when so many experienced much spiritual blessing. He then went on to speak about the fine body of workers found in St. George's parish—workers who were thoroughly in earnest, and were determined to stand shoulder to shoulder, workers who should resolve with fresh determination to follow the living Christ. No one could fully estimate what the Church of England, despite all her faults, had done, or the debt not only the Empire but also our whole civilization owed her; her lessons of freedom, righteousness, and justice had not been taught in vain. Yet there needed an increase in spirit of brotherhood, class-consciousness must be absolutely unknown; we must determine that whether a man were

rich or poor, educated or uneducated, he would find the same warm and brotherly welcome. The Rector followed very briefly, stating that his Excellency had remarked on the similarity between St. George's and St. Pancras parish Church, London. It was a little curious that he, the Rector, had preached in the latter church in his second-to-last Sunday in England before coming out to take charge of St. George's. The whole of the proceedings went with a great swing and much enthusiasm. It was noteworthy that all the hymns sung were written expressly for this Anniversary by Canon Humphreys, of Willesdon, London, late Scholar and Fellow of Trinity College, Cambridge.

On Friday we had the Children's night, this time in the Parish Hall, twelve well-filled (and from the point of view of provisions, frequently filled) tables testified to the healthiness and eagerness of our youthful supporters, and if good churchmanship is proved by zeal at tea-table, St. George's indeed stands high. As on the preceding night, great interest centred round the birthday cake, which the Rector cut amidst acclamation.

On Sunday we had really great services. St. Peter's in the morning reported seating accommodation quite inadequate, several being unable to hear Bishop Cranswick, while at the Parish Church in the evening every seat in the Church was occupied—every seat and some extra ones.

There was also a Men's Service in the afternoon, when the Bishop of Gippsland preached, and which the Governor attended. Altogether the week has proved a great inspiration, and will long live in memory of the parishioners, and we go to our work with a new interest and a fresh zeal, knowing that the living God is with us in very truth, and as in the days of old is still mighty to bless.

NEW ZEALAND.

NELSON.

Day of Intercession.

The anniversary of the battle of Mersin, June 7, which, with Gallipoli, is a fatal name in New Zealand, was the day chosen as a day of intercession in Nelson in which the whole of the Protestant Churches took part. The services were all held in the Cathedral, and starting with Holy Communion in the early morning, were continued throughout the day. The large attendances and the character of the services were evidence that a large section of the community realised the necessity for and appreciated the opportunity offered to participate in a service of the kind. The occasion was a memor-

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Lord, open our eyes to see,
For the earth that we tread on is holy ground
And rich with Thy gifts, and Thee:
The sun in the blue of the heaven above,
And the fragrant summer air,
Are speaking to us of a Father's love,
Which fashioned a world so fair:
Each joy in our lives is a gift of Thine,
And we lift our hearts in praise
For the beautiful light of a Love Divine
Which shines through the summer days.

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Gippsland Diocesan Festival.

Though the weather was the reverse of propitious, the Diocesan Festival at the Victoria Hall, Sale, on Wednesday, June 19, was largely attended, a pleasing feature of the function being the presence of so many from the outlying parishes.

The public meeting held in the Victoria Hall after the tea was well attended, many of those in the audience coming from outlying districts. On the platform were His Excellency the Governor and Lady Stanley, attended by Captain N. Conant, A.D.C., the Bishop of Gippsland and Mrs. Cranswick, Archdeacon Hindley, Archdeacon Pellatier, and of Sale, Deaconess Shoolbridge, and the clergy of the diocese.

His Excellency called upon Archdeacon Pellatier to move the loyal resolution: "That this representative meeting of members of the Church of England of the Diocese of Gippsland, desire to express its unswerving loyalty to His Majesty King George V., its emphatic conviction of the righteousness of the motives which impelled Great Britain to declare war on Germany, and its willingness to co-operate with the Federal Government to the end that our glorious Empire may emerge from this appalling conflict greater, purer, nobler than ever. That it recognises with pride the valour of our gallant boys at the front in this supreme trial of endurance, and assures them of its prayers and sympathy, and its readiness to minister to their needs and comforts."

In submitting the resolution, which was enthusiastically carried, Archdeacon Pellatier said they would all agree that on such an occasion they, as members of a great church with so wonderful a history behind it, should open their meeting with a resolution such as the one he had submitted. It was only in keeping with the spirit of the church to which they belonged; also in keeping with the history of Gippsland. The province was impelled with a spirit of loyalty to the Motherland. If the whole of Australia had followed in the wake of Gippsland, the Australian battalions at the front would never have been disbanded.

His Excellency the Governor congratulated his Lordship the Bishop on the strength and vigour of the diocese, of which the large gathering gave evidence that night. Though the weather was altogether unfavourable, the large attendance was swelled by people who came from almost inaccessible portions of Gippsland to take part in the Festival. He was acquainted with Gippsland, and he could say that the Bishop, who was the spiritual head of the diocese, had a body of men and women who had benefited by the hard lessons they had learnt in the school of experience. It was a hard task heaving out homes in the bush, yet history proved that those who had done the easiest time were those in Gippsland there were men, sometimes called the bush parson, but whom he would rather call the country saint. These men worked over vast areas by foot, bicycle, horse and buggy. He thought that Gippsland was proud of these men, who were devoting their lives to bringing to the settlers something outside the material things of existence. Devotion to an ideal was a burning light in the midst of darkness, and there were many of these burning lights throughout the diocese. In Wonthaggi there was a vast field of coal insistently calling for workers. Who knew but that the neighbouring town of Morwell, within the next few years, might become a great centre of population. The history of the diocese of Gippsland was one of continual progress. In 1902 the clergy numbered 24, and the Home Mission Funds amounted to £256. In 1917 there were 36 clergy, and the home funds were £1150. After that night's meeting he had no doubt the record of contributions would be considerably increased. It was not too much to ask the people to support the church in its grand work, and from his personal knowledge of Australians no worthy appeal was made in vain. Young as the diocese was, it may, by its achievements, startle some of the older ones.

The Ven. Archdeacon Hindley, in a characteristic speech, traced the early history of Gippsland. He was inclined to the belief that the Diocese of Gippsland had been created by the spirit of God. Bishop Crans-

wick had begun to build on a foundation well and truly laid by his predecessor, Bishop Pain. He travelled the remote parts of the diocese without hatred in his heart for any man, carrying a message of love. His supreme desire was God's blessing on Gippslanders. Their sympathy should be of a practical nature, backed up by prayer, that the Bishop and clergy might do the work they were called upon to do. The missionaries at home and abroad should be adequately supported. In the present crisis, when men's minds were anxious, and women's hearts saddened, they should rally round and support those things that tended to the betterment of the world.

Deaconess Shoolbridge dilated on the needs existing for women workers to volunteer to come forward and take their part in ministering to the spiritual needs in the outlying portions of the diocese in the same manner as the bush nurses attended to their physical necessities. By so doing they would bring in contact with the church many people whom the clergy could not reach. She was proud of the fact that she was the first deaconess to take up the work in Gippsland, and looked forward to the time when the ranks would be swelled.

His Lordship the Bishop of Gippsland read an apology for absence from Mr. P. P. Sergeant, Chancellor of the Diocese (who forwarded a cheque for the Home Mission Fund) and also an apology from the Hon. C. M. Davis. He was greatly heartened and inspired by the large assemblage that night. The festival had been well organised, and he heartily thanked those who had brought it to so successful an issue. He proudly proclaimed that he was a Gippslander, having visited nearly every portion of the diocese, and was pleased to find Gippslanders were not behind, but in the forefront, in their loyalty to the Empire. During his recent visit to Croajingolong he had, in his 700 miles travel, only stopped at one home which had no representative at the front. These people in the wilds of Gippsland were up against nature; who got their mails but once a week, and might well regard themselves outside the claims of the Empire; but they had united with Gippslanders in their fine contribution to the Empire. He had been touched to the quick with scenes he had seen in several of the homes visited, and what hurt him most was that these people were not spiritually ministered to. In one district north-west of Buchan, he had been asked by people who travelled 20 miles, to send a clergyman, but none were available; but he hoped to meet their needs in the near future. In the kitchen of a home on the mountain spur near Bendoc, he had ministered the rites of baptism, the women bringing their children on horseback to the service. They, as a church, were rightly taking their share of the burden in succouring the lonely ones out-back, but they must also take steps to get the children of their church educated in their own schools. He related his experiences at Wonthaggi, where, on two occasions, he had delivered the message in the open air, and also addressed a gathering of between 400 and 500 men, and received a very attentive hearing. The building used as a church there was altogether unsuited for the purpose, and the people had raised £250 to build a new one. He told them that he would mention the matter at the Festival, and urge Wonthaggi's claim for support. In advocating the appointment of more deaconesses, the Bishop asked why should they not do God's work as the bush nurses were doing in the cause of humanity.

The gross proceeds of the Festival amounted to £84, and the Home Mission Fund will benefit to the extent of £58.

Notes on Books.

The Churchman for May contains some sympathetic notes on the important report, published in our last issue, by the English Sub-Committee of the World Conference on Faith and Order. In the final summation the Editor says:—"So far as Evangelical Churchmen are concerned, we are persuaded that they will be most grateful for it, as not unnaturally they will feel that it inspires them with a new hope. It fully justifies the position they have consistently

held upon this question; and, at least by inference equally condemns the narrow and exclusive view held by some of the more extreme High Churchmen." There is a good article by Mr. Guy Johnson on the "Proposed Re-arrangement of the Communion Service," in which he points out rightly that the dissatisfaction with our present office was first and mainly expressed by those who seek to foist upon the Church Romanistic doctrines. They are the men who "find the Prayer Book 'inadequate.' Naturally it is, when it was compiled and revised with the very purpose of excluding them" (the said false doctrines). Dr. Griffiths Thomas continues his "Studies in the Gospel of St. John," and there are other useful articles on The Office of a Lay Reader, The Jordan and its Associations, etc.

A Cry from Japan.

(By a Missionary.)

"We had an open-air preaching down in the village (Harajuku) last week. It is the first 'Robo sekkyo' we have had. I asked Feuki San, an old evangelist of 94, to come and speak, and he held a large gathering for over an hour, and from that meeting we got about 20 new Sunday School children next day. One old lady standing by me said that it was the first time she had heard, but it was such a good 'hanuski' (talk). I hope we may be able to hold more open-air during this fine weather. We have no one to help us or more might be done. The harvest is plentiful but, alas! the labourers are very few indeed. Oh, that the Lord of the harvest would send forth more labourers. The opportunities are so great and one cannot get half done in the day that is to be done, and this troubles one more than one can express. Harata San is my faithful helper, I have no one else now. There is no one for poor Fukajawa. I have just heard of a woman worker who is willing to come to us and help at Fukajawa, but there is no money to support her. Do you think any missionary-hearted group of people could not join together and support a Bible woman here? ... Another thing that is much on my heart is to open a preaching room in the village of Harajuku, but, again I am stopped for lack of means. C.M.S. has no money for it. I should like to open one if I could get some help. A Bible woman's salary is 15 yen (at present rate of exchange £1 13s.) a month."—The above is an extract from the front written by one who has laboured in Japan for 28 years, and with whom it was my privilege to live for six months in Tokyo.

Harajuku is a village just outside the Tokyo boundary, and is growing rapidly. As you will gather the people are willing to hear if only we had some place for them to meet.

The Sunday School mentioned is held in our house for the district near us. Before I left we had between 30 and 40 coming. Such dear little children, and so keen to come that they were always there long before we were ready for them, no matter what the weather was like.

Fukajawa is one of our Tokyo districts or parishes, where the Bible woman is so badly needed.

Our little church is only an upper room with a preaching hall below, and a room or two in which Mori San, the pastor, and his wife lived till last September, when the hall and his rooms were so badly damaged by the great typhoon and tidal wave that they had to leave, and live now in a room at the Whidborne Hall.

Mrs. Mori was a very good worker and such a help, but now is very seriously ill, and we fear will never be able to help again as there is very little hope of her recovery.

We badly need a woman worker here and also more funds towards building a proper Church, preaching hall, etc. It is a very poor district, but a most important and difficult one, where we long to see more work being done.

Australians owe much to the Japanese for the way they have been and are protecting her coasts, and also for safely conveying her brave soldiers to and from the various fronts. Besides protecting Australia and her sons they are supplying many of her needs. Will you not in gratitude for what Japan has done and is doing for you do your part in supplying her greatest need, Christ Jesus? Contributions towards any of the above needs will be most gratefully received by Miss Devenish-Meares, C.M.S. Office, 51 Elizabeth-st. If for the Bible woman, please state whether subscription is yearly, half-yearly, quarterly or monthly.

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The Contribution of the Church of the Orient to our Common Christianity.

William Gillanders, B.A.

It is my privilege not only to have visited the churches of Japan, Korea, and China, but also to have been kept posted on developments within them by a number of correspondents, to whom I cannot be sufficiently grateful. Out of the knowledge so gained I beg leave to offer some conclusions concerning the contribution that the Church of the Orient is making to our Christian thinking and practice here in the home lands.

In the first place, it is evident that the Christians of the Orient are inspired by the knowledge of the power of Almighty God. A leading Chinese Christian recently stated, "China will furnish humanity with the evidence of God as the living power. Nothing in the world could be harder to change than the hearts of those four hundred million unbelieving men of China. No education, no progress of civilisation, and no other power save that of God can do this. You see to-day that these iron hearts are changing fast, changing every day, and at last all shall become genuine Christian hearts. This evidence of God as the living power is one of the things that we Chinese are going to contribute to humanity." During the Boxer outbreak the steadfastness and the Christlikeness of the native Christians of China acted as a tremendous apologetic for power of Christ in the life for those who took note of it.

I have just finished reading an account of the work of the Rev. Ding-Lai-Mei, the travelling secretary of the Chinese Student Volunteer Movement, and probably the greatest living evangelist. His preaching is followed by a great pouring out of the Holy Spirit similar to Pentecostal times. His methods are characteristically direct and truly spiritual. He says that he has only one method, namely prayer. "Prayer is a subject I cannot part from, neither can I ever complete expounding it." He prepares for his missions by weeks of prayer. "The more we pray the more we shall understand God's will and be filled by His Holy Spirit."

He stands as an example of the new spirit developing amongst the Chinese people. Instead of being hide-bound in conservatism and prejudice against all foreigners as the Chinese have been for ages, this virile Christian Chinese declares, "The whole world is one family; all within the four seas are brothers and sisters. I have an intense love for my own country but we are all brothers; the human race is a unity." If this be the growing conviction of Chinese Christians, what hope for the world of universal brotherhood! He has a robust conviction concerning the responsibility that rests on every Christian to extend the Kingdom of Christ. Addressing a meeting of converts recently, he said, "I repeatedly hear my Chinese brethren say, 'China is no good, China will soon be destroyed.' What part are you and I playing in doing away with this fear? All of us have a most prominent part in order to protect China's name. Use your pen, use your tongue, use your money, use your Bible, know and teach the truths of God and man; last, and not least, pray for China." He has a firm belief in the power of the Holy Spirit to win men to the truth of Christ. He has seven thousand names on his private prayer list.

The Oriental Christian has a very lively sense of prayer as a triumphant method of service. When I was in Tokio, I called upon one of the native pastors. He asked me to inspect his new Church. It was seated for four hundred, but the congregation at the time was very much less than that. I asked him if the Church was too big. He said, "No; I am expecting the Holy Spirit to fill it." A struggling Christian group in one of the Korean towns had great difficulty in securing any kind of a site for their little church. Eventually they secured one in a back street in an unfavourable area. They had all along made the question of the site a matter of earnest and believing prayer. When they got this site paid for and had erected their church free of debt they prayed in this wise: "Father, this is a poor site, and we are not satisfied with it, and we feel that You are not going to let us go on in this way very long. Make this a real good site." A few months afterwards a Japanese picture show, with all its attendant noises, opened business in the street just opposite the church. It became difficult to hold the services, but the unwavering Korean Christians consulted with their Heavenly Father: "Father, it doesn't look right; we cannot be a bit downhearted, but it must be alright, for we have asked You to make this a good site," and for six months they prayed on in faith. Then came the Japanese

surveyors to run the trunk road through that town. They ran it clean through the picture show and left the church on the main trunk road and really on the best site in town. Then the Koreans praised their Father with full hearts, saying: "Father, we knew it must be alright—glory be to Thy Holy Name." It is this will to persist in believing prayer till the victory is won that is characteristic of the Korean Christian. It will be a great day when the Church here at home takes God at His word and counts absolutely upon His Fatherliness in all things.—"The Intercollegian."

Young People's Corner.

The Story of a Little Boy who sent a Letter to Jesus.

In a certain village there lived long ago a poor widow with an only son. The boy was only six years of age when he lost his father, who had been a labourer, and the widow was left very poor. By working in the fields and vineyards she was able to earn sufficient for the scanty and plain fare of herself and child. To educate her boy was beyond her means; and this was a trouble to both mother and child, all the more that the poor father was ambitious for his son, and desired to secure for him a good education.

At home the child had not only been taught his letters, but had also learnt to read and write very fairly. With the knowledge thus gained, and prompted, no doubt, by the poor mother, there came the natural desire to learn more. But this could not be. The poor woman could not teach him, being engaged all day at her work, and too tired at night to do more than give such religious instruction as she could impart. This she did, for she was a pious woman, and stored her boy's mind with truths from "The Little Catechism" and with texts of Holy Scripture. The seed thus sown began to take root in the child's mind in a way the mother little expected. The boy formed a plan for building the castle his youthful fancy painted.

At a village a long way off there was a school established by the Moravian Brethren. The boy had heard that these Christians gave to poor children a good education, also teaching them a trade or some other means of earning a living. To go there became the height of his ambition, but knowing his mother's poverty, he cherished his hope secretly. He had been taught to pray to the Lord Jesus, who said, "Suffer little children to come unto Me," and he had no doubt that the Lord Jesus would befriend him. But this was such a special matter that he thought he must take some special means of telling the Lord Jesus. He was not sure where to find Him, and he could not wait for Sunday to try to see Him at the church. No! He would write at once and tell the Lord Jesus his wishes.

So, while his mother was at work, the boy took up his pen, and, without telling anyone his plan, he wrote somewhat as follows: "My Lord and Saviour, Jesus Christ,—I have lost my father. We are poor; but Thou art in Thy Word that whatever we ask of God in Thy name He will grant it. I therefore pray to God, in the name of Jesus, to give my mother the means of sending me to the Moravian school. I love Thee now, and I will love Thee more then. Make me wise, and give me all things that are good."

The little fellow added his name, and folding up his letter, addressed it to the Lord Jesus Christ, then trotted off and with child-like enthusiasm dropped it into the village-post-office, expecting soon to get a reply. In sorting the letters the postmaster noticed the one with the strange address. At first it was flung aside, but, his interest being aroused, he opened it and read the childish request. His heart was touched, and he carried the letter to a friend of his who was a Moravian. This friend went to the next prayer-meeting of the Moravian Society, and read out the child's petition. At this meeting there was present a rich lady. She listened with the greatest interest to the little orphan's letter; and, considering that the Lord laid this duty upon her, she sought out the child, and sent him to the Moravian school. Thus he gained the desire of his heart, and thus God answered his prayer.

Though scoffers ask, where is the gain? And mocking say your work is vain; Such scoffers die and are forgot; Work done for God, it dieth not.

Press on! Press on! Nor doubt nor fear! From age to age this voice shall cheer: What'er may die and be forgot, Work done for God, it dieth not.

God first; Friends next; Self last.

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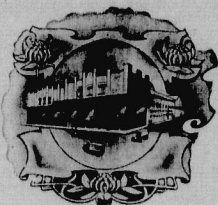
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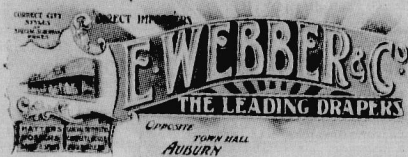
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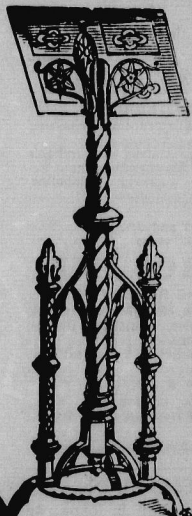
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Current Topics.

Once again the setting apart of a day for prayer in connection with the war has been associated with the War Situation.

with a blessing of our arms. Almost ever since the day was definitely set apart the tide has been flowing in our favour, and the events which have followed the day itself have almost brought high tide. Day by day the cables have been bringing us news of fresh successes, larger bags of prisoners and greater captures of material and guns. The Germans have been forced to give back a very large proportion of the territory won in their great offensive, and the character of their retreat suggests the possibility of even greater results to us than those already gained. The initiative seems to have passed to the Allies, and we may hope that the enemy will very soon be taking stock of what his great offensive has achieved, and finding that its net result is an appalling loss both of material and men, to say nothing of prestige and morale. But the most hopeful feature of the whole affair is that the name of the Crown Prince will be again associated with defeat. If there is to be a comity of nations, such as President Wilson suggests, after the war, it can only be a league of democracies and it is most encouraging from this point of view that the living representative of Kaiserdom should be associated in the minds of the German people with disaster to the land. The outlook is indeed most bright. Let us thank God for these and all His mercies by showing forth our praise, not only with our lips, but in our lives!

Some time ago we felt bound to express our convictions regarding this important and still burning question. Events seem to have justified our position. Many of the English bishops have taken up a strong attitude favouring the enlistment of those clergy who are fit to go to the Front. And now the aged bishop of Durham, a man of peace if ever there was one, a Christian of outstanding saintliness of character, and, in addition, a minister of Christ deeply imbued with the truest ideals of ministry, has issued a letter to his clergy on national sacrifice. In it he says that he has held from the first that only extreme necessity can justify the ordained man in offering himself for combatant service. But he thinks a necessity does now exist which compels him, while he cannot urge clergymen to enlist for such service, to withdraw his protest whenever the conscience before God dictates the offer. "I do not wish," he concludes, "to write merely as a detached and severe spectator. If I know myself I should, were I 25 years younger, have made the offer of service which I invite others to make."

Also, here in Australia, the Bishop of Bunbury has written in his monthly letter to the same effect. Dr. Wilson says:—

"May I suggest, from myself and the trustees, that our people who wish to put up memorials to soldiers in the churches, should be encouraged to put up one memorial only at the end of the war to all who have fallen, in the parish? It might be a new porch, a baptistry, a chancel, an altar, a bell-tower, or anything that is needed or thought most suitable. The names of all the fallen soldiers could be inscribed on one plate, and fixed upon it. If separate memorials are set up, some soldiers will be remembered, some will not; some of our bravest men will be forgotten. Besides which, memorial brasses are very expensive and not very ornamental, particularly if there are numbers of them. I strongly advise our people to put a joint memorial in every parish when peace comes, and not separate ones now."

No doubt there will be divided opinions on the matter, but for ourselves we feel convinced that the two bishops are on the right track and their words deserve the serious attention of church-people and church authorities. We quite realise that it is an appeal to a very real self-sacrifice on the part of the bereaved friends, but surely the noble self-sacrifice of their loved ones only serves to strengthen that appeal.

In various parts of England the Church is engaged on "a new aggressive." The objective is "A new England," purged from the old sins that have been hampering its witness; an England redeemed from the deadening and death-bringing contentment or policy of "laissez-faire," with the overwhelming majority of its sons and daughters outside the reach of its organised religion. The War has broken up the peace of death, and men's hearts are stirred within them by the challenge of present conditions to dare the impossible in order to the winning again for Jesus Christ and His Church of the multitudes who are without. The pioneer effort was made last year in Woolwich in connection with the masses of munition workers and the patent need of some well defined attempt on the Church's part to supply their spiritual needs. The story of that effort has been published, by the Southward Diocesan Council, under the title, "The Woolwich Crusade."

This report gives a statement about the daily work of the Crusade, discusses the message which the leaders were led to formulate, and summarises the impressions gathered from a large number of helpers. The chief lessons which it draws are that (a) the Church has not yet found the message which will present the truth of the Gospel to the populace, and (b) the need for immediate ecclesiastical reform is overwhelming: "No half-measures will do. Big measures of Reform, long overdue, must be taken in hand boldly, trusting in the guidance of the Holy Spirit."

Many bishops, clergy, laymen and women were engaged in the Crusade, and without doubt a large amount of useful work has been accomplished. The Report states quite frankly that "the ordinary man does not see that these things (i.e., Church-going, etc.) have anything to do with his daily life at all, and condemns the whole thing as unreal. . . . They have not a keen sense of worship. . . . our services of whatever kind . . . simply do not appeal to them at all, because to them they seem hopelessly unreal and aloof from life." On the other hand, the discovery was made "that what the crowds most wanted to hear was just the simple truth about Jesus, the presentment of His life as the final pattern of what human life ought to be, and of His power to make life in us what it was in Him. When we spoke on this subject the attention with which it was heard was most impressive; the whole atmosphere became at once reverent." That was a discovery worth making and worth keeping, and evidently followed up, if we may take the following statement as indicative of corrected ideas and (shall we say?) ideals:—"So far as they could, the Crusaders practically pledged the Church to stand for Jesus at all costs, to try to understand the