

FASHION and ECONOMY Combined in ANTHONY HORDERNS' FAMOUS LOW PRICES.

THE RONDEAU.—COAT AND SKIRT COSTUME, in heavy Cheviot Serge, Navy. Tailored and designed exclusively for Small Ladies' figures and Maids from 16 to 19 years.
Sizes: 9, 25/6; 8, 25/6; 7, 24/11; 6, 24/6.

THE TANGO.—MAIDS' COAT AND SKIRT COSTUME, in Check Donegal Tweed, smartly tailored, introducing the new feature in this season's designing. Suitable for Maids from 17 to 19 years; also for Small Ladies' figures.
Sizes: 9, 39/6; 8, 38/6.

THE KLEIN.—COAT AND SKIRT COSTUME, in Coating, Serge, Navy. Beautifully cut and daintily designed for Children from 4 to 14 years.
Sizes: 2, 14/11; 3, 15/6; 4, 15/11; 5, 16/6; 6, 16/11.

THE BARCAROLLE.—COAT AND SKIRT COSTUME, in Navy heavy Coating Serge, perfect cut, charmingly designed, expressly for College and School wear, fitting Girls from 14 to 19 years.
Sizes: 9, 24/6; 8, 24/6; 7, 23/6; 6, 23/6.

THE VENZI.—COAT AND SKIRT COSTUME, in fine Coating Serge, Navy. Collar facings of Black and White Striped Silk, exquisitely modelled for Small Ladies' figures, and Maids from 16 to 19 years.
Sizes: 9, 42/6; 8, 42/6; 7, 39/11.

THE MINUET.—COAT AND SKIRT COSTUME, in heavy Cheviot Serge, Navy. Modelled for little folk, especially suited for school wear. To fit Child from 4 to 14 years.
Sizes: 2, 21/6; 3, 22/6; 4, 22/6; 5, 22/11; 6, 22/11.

MANY OTHER STYLES ARE ILLUSTRATED IN OUR WINTER FASHION BOOK. WRITE FOR A COPY, POST FREE ON REQUEST.

ANTHONY HORDERN & SONS, LTD. Only Universal Providers, New Palace Emporium, Brickfield Hill, Sydney.

JOSIAH HOLDSWORTH, Undertaker and Embalmer.

Best Work :: Best Equipages :: Strictly moderate Charges
Removal from Private or Public Institutions Private Motuary Chapel
No Distance if you Phone—Central 1192
Brunswick 416
380 LYON STREET, CARLTON.
Branch—855 Nicholson St., Nth. Carlton, ARTHUR J. HOLDSWORTH, Funeral Director

DAN WHITE, MOTOR CARRIAGE & BUGGY BUILDER

(The Original) Motor Body Expert.
Torpedo and Rotund Styles of Bodies,
Landulette and Limousine Bodies,
or any Description or Design wanted.
Established March, 1869.
Telephone: Central 131.

Showrooms and Works:

**36-92 STURT ST., & 17, 19, 21, 23 MOORE ST.,
PRINCE'S BRIDGE (Opp. Prince's Court), MELBOURNE.**

PETERS' Specialty Glove and Hosiery House.

Specialties in Gloves, Hosiery, Umbrellas, Handkerchiefs
and Fancy Lace Goods at Moderate Prices.
9 CENTREWAY, COLLINS ST., MELBOURNE.

W. F. BRAUN, Oil and Colorman, Painter, Paperhanger, Grainer, Decorator, Glazier, etc.

**Richmond House, 235 Bridge Rd., Richmond,
Hotham Street, Ripponlea.**
PHONES: Central 2840. ESTIMATES GIVEN FOR ALL
WINDSOR 1121. GENERAL REPAIRS.

Misses Moore & Jacobson, DRESSMAKERS, MODISTES AND MILLINERS.

Theatre Wraps and Evening Frocks a Speciality.
The latest models in MILLINERY always on hand.
No. 1, 2nd Floor, A, The Block, Collins St., Melbourne.

SAMUEL BAVINTON, CASH GROCER.

All Goods Sold at Prahran Prices. Week-end
Visitors Give Him a Call and See for Yourselves.
MORDIALLOC, - - VICTORIA.

"GORS & KALLMANN" CARNEGIE & SONS

The most popular Piano in Australia.
53,000 homes have Gors and Kallmann Pianos.

Sole Agents for Ronisch, Gors and Kallmann,
Schwechten and Bell Organs,
**106 ELIZABETH STREET,
MELBOURNE.**

The Church Record

For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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

VOL. I., No. 23.

JUNE 5, 1914.

Price 1d. (6s. 6d. per Year.)

Current Topics.

The Festival of Trinity Sunday is a comparatively recent institution, and the Church of England seems to have led the way in its observance. Thomas A'Beckett, who was consecrated on the Octave of Whit-Sunday, appointed that Sunday to be observed in honour of the Holy Trinity in 1162. Pope John XXII. in 1334 was the first to order the universal observance of the day as Trinity Sunday in the Western Church. There is no corresponding festival in the Eastern Church, the Octave of Whit-Sunday being observed as the Festival of all Holy Martyrs.

Trinity Sunday is a fitting climax to the doctrinal half of the Christian Year. Having thought of the Incarnation of the Son of God, followed by His Crucifixion, Resurrection, and Ascension; having been reminded of the coming of the Holy Ghost to fill the Church with Divine power for the work of winning the world, we are led to look up to the one God in adoration, and to remember with gratitude the Three Persons—the Father who created, the Son who redeemed, the Holy Ghost who sanctifies us. Some have called Trinity Sunday the "Festival of God," and the phrase is most illuminating.

In the first morning lesson (Isaiah vi.), and in the Epistle (Rev. iv.), we have the vision of God revealed to Isaiah and St. John as "Holy, Holy, Holy." In the Gospel (St. John iii.) Nicodemus asks, as we may ask about the mystery of the Trinity, "How can these things be?" Heavenly things are above our reason, we cannot fully understand them, but they are not contrary to our reason, we can believe them on the testimony of the Lord. Who says, "We speak that we do know, and we testify that we have seen."

The other special lessons are all chosen as indicating plurality of persons in the unity of God. Some find difficulty in this doctrine of the Trinity in Unity, but the teaching of Scripture is quite plain. First, God is One, "The Lord thy God is one Lord." Secondly, in the one Godhead are Three, we call them "Persons," though the word is not applied to them in the Bible. Each is divine in nature, all are one in perfect harmony. We pray in the Collect to God Who has given us grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity, that He will keep us steadfast in this faith, and defend us from all adversities. All

experience shows that those who most firmly believe in the Trinity are most vividly conscious of the presence and power of the One Eternal God.

The ordination of deacons and priests in our Church is appointed to take place at four seasons of the year, preceded by Ember Days, on which special prayer is to be offered both for the Bishops and for those ordained. Of these four seasons Trinity Sunday is the chief time of ordination, and the Wednesday, Friday, and Saturday of this week are the Ember Days.

There can be no question as to the importance of obtaining an adequate supply of "fit persons to serve in the sacred ministry" of the Church. The first qualification is earnestness of purpose based on an experimental knowledge of the Gospel, but in addition to this, which is absolutely essential, there is needed the best intellectual equipment which can be provided. Our clergy should be in educational qualifications fully abreast of the times in which they live.

For this equipment we look to our Universities and especially to our Theological Colleges, and we are fortunate in having in Australia all that is necessary for the training of our candidates for the ministry. But many suitable men have not the means to pay for a College course, and here there is a call for the help of the members of the Church. Some time ago a correspondent from New Zealand suggested that a million shillings fund should be raised to provide for the training of candidates for ordination at Ridley College, Melbourne; Moore College, Sydney; or Bishopdale, Nelson. A few shillings were sent in, but there was no general response to the appeal. This Ember Week brings primarily a call to prayer, but also is in itself an appeal for financial assistance in training men for the ministry. Contributions should be addressed to the Editor, "Church Record," Pitt Street, Sydney, and will be acknowledged in our columns.

In an Editorial Note in our last issue, commenting upon the vigorous action of the Presbyterian Church in Victoria in the direction of social reform, we said "all Christian Churches should be aggressive and unite their forces for the suppression of intemperance and other vices." During the past week a notable step in this direction has been taken in Sydney, and the religious forces of the city are presenting a united front against the powers of evil.

A meeting was held at the Sydney Town Hall, presided over by the Lord Mayor, and including Archbishop Wright and Dean Talbot (Anglican), Archbishop Kelly and Father Sherin (Roman Catholic), Professor Macintyre and Rev. C. E. James (Presbyterian), Dr. Carruthers and Rev. C. J. Prescott (Methodist), Rev. R. B. Reynolds and Rev. N. J. Cocks (Congregational), Rabbi Cohen (Great Synagogue), Mr. P. S. Cleary (Catholic Federation), and Mr. T. H. Nesbitt (Town Clerk). Here we have men of every variety of religious opinions, but united in one great desire of improving the moral conditions of the community.

The fact that such a meeting came to a unanimous decision is a revelation of the possibility that good men of differing views may work together for moral ends. It was affirmed that conference was desirable, and that where deemed advisable united action should be taken. A committee, composed of three clergy and three laymen from each of the organisations represented, was appointed to frame a platform defining the objects of the conference and its methods of work.

We rejoice exceedingly over the movement thus initiated, and thank God for it. We trust that it may be used of God to uplift the moral life of our people. Each step in advance will have to be taken very carefully, after much prayer and thought, and we would specially emphasise the view expressed by one speaker, "that they should go no faster than they could go all together."

The loss of the S.S. "Empress of Ireland," with the sacrifice of one thousand lives, has stirred the sympathy of the civilised world. The tragedy has especially come home to us, as those

who were on board were chiefly of our own kith and kin. It was inexpressibly sad that at the very outset of the voyage to England, before the Canadian shore had been left behind, the sudden catastrophe should have happened. It is a joy to remember that in the awful moment of disaster, captain, officers, and crew, as well as passengers, were true to the best traditions of the British race, and that heroism and self-sacrifice were not wanting. Our sympathy goes out to those who have lost their loved ones, or who are suffering in any way. Especially should we pray that God may comfort the bereaved, provide for those who are in need, and bring solace to many sorrowing hearts. The solemn reminder comes to us that all the advancing knowledge of our twentieth century cannot prevent such disasters,

and that at any time an equally sudden call may come to us. If it came would it find us living as faithful servants, watching for the coming of their Lord?

Problems and Principles.

By Rev. E. Digges La Touche, Litt.D.

XII.—TWIXT RESURRECTION AND ASCENSION.

The sure and certain fact of our Lord's Resurrection necessarily brings us into touch with a most mysterious realm of which, owing to the fact that in the nature of the case we can have no immediate experience, it is exceedingly difficult for us to speak, or even to think, without falling into a veritable Slough of Despond of unsupported and fanciful theorising. The unknown offers an almost unlimited field for irresponsible curiosity; but affords very little data for the solution of the problems raised.

Rise of Negative Criticism.

Hence, for nearly eighteen centuries a consensus of wise and sober opinion contented itself with the survey of the evidences for, and against, the fact of our Lord's Resurrection from the dead and left the speculative problems relating to our Lord's Resurrection Body severely alone. In Cent. xix., however, the rise of a thorough-going negative criticism rendered this impossible. Strauss, the father of modern unbelieving criticism, formulated the two series of facts respecting our Lord's Resurrection Body in the interim between His Resurrection and Ascension in opposition to each other, and thereby sought to destroy the historical character of the Gospel narratives. He laid stress upon the remarkable series of facts of a material character, written for our learning—upon our Lord being handled, and seen, and heard, and eating—and declared that

they were incompatible with the second series of supernatural facts which present our Lord as appearing and disappearing at will, as passing through closed doors and ascending up into heaven. Although the answers given to him at the time were as complete as, in the nature of the case, they could be, his speculations on the subject have been reiterated with wearisome persistence for the last eighty years. From Strauss to Arnold Meyer and the Rev. B. H. Streeter, of Foundation's fame, the same statements have been re-presented to a startled populace, which did not know that the very difficulties urged constitute the most splendid and unanswerable proof of the verity of Christ's Resurrection from the dead, and of the scrupulous and precise truthfulness of the Evangelists' report. The men who wrote those accounts were men like ourselves. They did not record the manifestly impossible or grotesque, and they certainly did not invent the unthinkable. They recorded what they saw and heard, and the very mixture of the material and the supernatural, which neither legend nor forgery would be likely to think of nor could successfully carry into effect, constitutes, therefore, invaluable evidence of the historicity of the records.

A Satisfactory Solution Possible.

The assured character of the facts from the historical point of view guarantees the ultimate reconciliation of the apparently discordant facts and creates a great presumption that a satisfactory, if a tentative, solution is possible even for us in our present imperfect stage of knowledge; nor is this lessened by the fact that the objections urged are to a very great extent (as might be expected from their infidel origin) due to the false assumptions of their authors. When, for example, we assume that our Lord was not different from other men; that He was not sinless, and, therefore, physically different from all other men; or, when

we assume that His Body was finally glorified at His Resurrection, the difficulties are of our own making, and not inherent in the evidence before us. We must always remember in such enquiries as the present that the sinless Son of God was unique in His Humanity and that the evidence must determine our conclusions, not our conclusions the evidence.

In the first place, it may be asked whether there is any evidence whatsoever as to our Lord having a psychical body at any time? The psychical body is the accompaniment of the carnal mind, not of the pneumatical or spiritual mind. Hence "flesh and blood"—the opposite of incorruptibility and immortality, which are centred in God—"cannot inherit the Kingdom of God," but "that which is born of the Spirit is spirit," and, therefore, can partake of the eternity of God. Surely, then, He Who "was conceived by the Holy Ghost"—the Holy One of God—though the Body of His humiliation may have contained potential possibilities of corruption—cannot possibly be regarded as possessing a psychical Body. We may surely say that our Lord's Body can never have been a Body of sin. Otherwise He would have needed to be born again and would, of necessity, have bowed His Head unto death and seen corruption; whereas we are expressly told that He did not see corruption. Hence that Holy Thing which was Born of Mary only passed into its own sphere of life at the Resurrection. The truth of this view of the character of our Lord's Body is confirmed by the fact that when He was transfigured, His disciples saw such a wondrous change in His Flesh as to manifest forth His hidden glory. The Flesh and Bones of Christ then, for a brief moment, became what they have been ever since the Ascension—the Window, or, rather, the Sun whereby the Light of Infinity becomes tolerable and intelligible to the finite.

The second misleading assumption, too often made, is that, at the Lord's

Resurrection, the Redeemer immediately passed into His finally glorified state. There is not, however, an iota of evidence for this in Holy Scripture. On the contrary, the very form of His rebuke to Mary Magdalene, when she would have laid familiar hands of friendship upon Him, preclude this. They show that He was undergoing a gradual transformation from terms of the temporal into terms of eternity, and that the old familiar conditions of the days of His humiliation could no longer subsist. He was now declared to be the Son of God with power by His resurrection from the dead, and His inherent incorruption and immortality were in process of manifestation according as His disciples were able to bear it. It is not difficult, then, to see how such a Being Who, we may say, was on the confines of two worlds, of time and eternity, could combine such varied powers. Such a Being would surely, if it suited His purposes of mercy and holy love, assure His disciples of the reality and objectivity of His presence in the only ways in which they could receive such reassurance—in terms of their own experience—of seeing, hearing, handling, and eating with Him; and nothing less than such demonstrative evidence, if the term may be applied to the evidence of the senses, could possibly have assured the disciples and all succeeding generations, including our own, that "the Lord is risen indeed."

Correspondence.

Evangelical Literature.

To the Editor "Church Record."

Dear Sir,—In "Current Topics" of your last issue you mention the matter of literature in the Church porches and invite suggestions and opinions on the advisability or otherwise of the practice. In my humble opinion, and as far as my small experience goes, the average worshipper at our services is not a reader, in the real sense, consequently, if he does happen to purchase a penny manual on a popular subject, he rarely gets an interesting grasp of the reading matter, while the great majority will not bother to read at all. I find the most successful method is to lecture on or even talk over, a particular subject, e.g., the Prayer Book, and then offer the manual dealing with it as a means of fuller instruction, or to provide a means of reminding hearers of what has been imparted.

I have found that such manuals as "The Story of the Prayer Book," "The Apostles' Creed," and "Roads to Faith," have been readily purchased by the ordinary members of a congregation after they have had some little interest aroused on the particular subject.

"DEACON."

To the Editor of the "Church Record."

Sir,—Your paragraph in last week's issue of the "Record," referring to circulating Evangelical literature, leads me to enclose in this, a tract on the Lord's Supper. It was written by the Rev. J. H. Mullens, and published in the "Australian Churchman," many years back. I kept a copy for Sunday School use and would be glad to provide—free of charge—several thousand copies to any one who would undertake to distribute them. Personally, I am unable to undertake the good work myself.

R. ANDERSON,
St. Columb Hill,
Albert-street, Petersham.

[We have received the copy of the tract mentioned above. It is absolutely in accordance with the teaching of Holy Scripture, and we hope that Mr. Anderson's generous offer will be accepted, and that the leaflet will be widely circulated.—Ed.]

The Celebrant at Holy Communion.

To the Editor, "Church Record."

Sir,—The extracts quoted by you are very interesting, and show how ancient the rule of the Church is, but, of course, they are not Scriptural (Article VI.), and our Church teaches that the Sacraments are generally necessary to salvation. Such authorities as those quoted would (if possible) invalidate the Sacraments administered by any but episcopally ordained ministers. St. Paul himself was not episcopally ordained (Matthias was), and in Galatians i, when his ministry was questioned, he almost boasts of the fact.

I see by your quotation from Ignatius that it was not allowable to baptise without the Bishop. The fact that the Church has now relaxed the rule in regard to the Sacrament of Baptism, and recognise lay Baptism as valid, shows that the rule was merely a matter of Church order, which no doubt was considered expedient in the early days of the Church, as it might be in the Missions to the heathen to-day. It seems probable that the rule was introduced owing to abuses such as are referred to in I. Cor. xi. If the Church has seen fit to relax the rule now, under certain conditions, in the one instance, why not in the other?

C. R. BARRY.

To the Editor, "Church Record."

Sir,—It is clear that from the beginning, and at least as far back as we can go into the sub-apostolic age, only the regular ministry were allowed to celebrate the Holy Communion.

You say, "It is!" But you also say, "it is not easy to find definite information on the point."

1. Here is one piece of "definite information": "All that believed," "day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, did take their food with gladness and singleness of heart" (Acts 2, 44-46). "The Lord's Supper was then a domestic festival, celebrated, as the Jewish rite, on which it was based, still is, by the head of the house, as a believer."

2. "Without the Bishop," in your extract from Ignatius, means without his approval—it does not mean without his presence.

3. Justin Martyr's "President" was what he calls him, whether he held any official position in the Church or not. If he necessarily was a Bishop or Presbyter or other official person, the probability is Justin would have called him so, especially as he does mention "those who are called by us deacons."

4. Because, according to the Didache, a prophet was "not to be tied to forms in offering prayer at the Holy Communion," it does not follow that only ministers could break the bread and bless the cup, which St. Paul regarded as the book of the brethren. I Cor. 10, 16, 17.

5. The fictions called the "Apostolical Constitutions" are of such uncertain date that we can make little use of them for any accurate knowledge. Krabbe, whose elaborate treatise on them still holds a leading place in the literature relating to them, tried to show that the first seven books were written "towards the end of the third century." The eighth book, viii., 46, of which you say "probably dates from the second century," Krabbe thinks must have been written at the end of the fourth or the beginning of the fifth. The time of the Council of Arles (314 A.D.), of Jerome (370-440), and of Hilary (Ob. 368 A.D.), is too late to prove what was or was not true "earlier" than the 4th century." Yet you say "earlier" than that date "it was plainly very irregular for deacons to celebrate," and you add: "A fortiori laymen did not celebrate." But you have given no "definite information" upon which to base your "plainly."

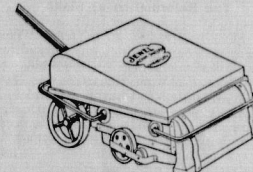
6. Let me then give "definite information" which proves plainly that laymen earlier than the 4th century did celebrate.

Tertullian (200 A.D.), using the phrase to "offer" (that is, the unconsecrated gifts in kind) as meaning to celebrate the Supper, says (De Casti, 20): "It is the authority of the Ecclesia, and the honour which has acquired sanctity through the joint session of the order, which has established the difference between the order and the laity. Accordingly, where there is no joint session of the ecclesiastical order, you offer, and baptise, and are priest alone for yourself. But where there are, an ecclesia is, although they



Use a
"Jewel"
Combination Vacuum
Sweeper
and be relieved of all
Unnecessary Sweeping

IN presenting the "Jewel" Combination Vacuum Sweeper, we offer you a machine which possesses all the advantages of the ordinary carpet sweeper, besides some exclusive features not embodied in other machines. Hitherto vacuum sweepers have been sold at such a prohibitive price that comparatively few people could afford them, but the price at which we are offering the "Jewel" (47/6) makes it possible for everyone to invest in one and to learn what sweeping without dust really means.



HOW THE "JEWEL" IS MADE
AND WHAT IT DOES.

The "Jewel" is the most convenient sweeper of its kind—easily adjusted, has no parts to wear out, and does not require oiling. Every part of it is of the best material obtainable, and built by skilled mechanics. It combines all the uses of the carpet sweeper and vacuum cleaner in one operation.

Price 47/6

CALL and HAVE IT DEMONSTRATED
TO YOU.

The many distinct advantages of the "Jewel" Combination Vacuum Sweeper will be demonstrated to anyone interested. The following are a few of the features it possesses:—

Low cost, within the reach of everyone. It runs without noise or vibration.

It takes the place of the ordinary carpet sweeper, and will last a lifetime. No parts to get out of order.

It keeps the dust and dirt confined, thus preventing the unpleasant and unhealthy spreading of dust and germs.

It can be used every day instead of a broom, with much less work and ten times better results.

It can be used as a vacuum cleaner without the roller brush, by simply removing the carpet sweeper attachment—a feature exclusive to this machine.

It is built low, in order that it may be used under beds, couches and other furniture.

It weighs but nine pounds—so light that anyone can handle it.

More Workers Required.

Hon. Treasurer: MR. H. M. NICHOLSON.

C. M. A. DEPOT:

Cathedral Buildings, Swanston St., Melbourne.

HOURS: 11 a.m. to 5 p.m. (Except Saturdays).

Hon. Lady-in-Charge: MRS. CLARENCE.

WORKERS FOR DEPOT:

MONDAY - Mrs. Vance; Misses James, Round, Bell, Johnston, Symonds, Southwell.
TUESDAY - Mrs. Russel; Misses Curry, Petterson, Kitchen, Lang, Malet, F. Kitchen.
WEDNESDAY - Mesdames Vance and Stainsby; Misses Adams, Bloomfield, Macalister, Wallace.
THURSDAY - Mesdames Hills, Whiffen, Israel; Misses Kitchen, Bray, Kitley, Davis.
FRIDAY - Mesdames Vance; Misses Ball, Grogan, Adams, Malet, Symonds, Lilley.

EMERGENCY: Mrs. Newton, Miss Richardson, Miss Southwell.
Lunch and Afternoon Tea. Missionary Books and Periodicals. Curios, Plain and Fancy Needlework, etc.
Friends may help by sending in useful and fancy articles for sale. Home-made Jams are in much request.

BRANCH DEPOTS.—MOORABOOL ST., GRENLOX, MURRAY ST., HOBART, and BOWER BUILDING, CHARLES ST., ADELAIDE; 3 SOLOMONS BUILDINGS, MARKET ST., FREMANTLE; BENDIGO BUSINESS COLLEGE BUILDING, MITCHELL STREET, BENDIGO.

TRINITY GRAMMAR SCHOOL, DULWICH HILL

Registered as a High School by the Bureau Endowment Board.

VISITOR.—The Most Rev. The Lord Archbishop of Sydney.

ADVISORY COUNCIL.—The Very Rev. The Dean of Sydney, The Ven. Archdeacon D'Arcy-Irvine, The Rev. Principal Davies, M.A., The Rev. E. N. Wilton, B.A., The Rev. Canon Martin, M.A., The Rev. S. M. Johnstone, B.A., P. R. Cole, Esq., M.A. Ph. D., C. R. Holgson, Esq., M.D., W. J. G. Mann, Esq., Barrister-at-law, J. Haydon Cardew, Esq., Assoc. M.I.C.E., F. W. Robinson Esq., M.A. Ph. D.

WARDEN.—The Rev. G. A. Chambers, M.A., Rector of Dulwich Hill, late Vice-Principal, Moore College, Sydney.

HEADMASTER.—Rev. W. G. Hilliard, B.A., formerly Modern Language Master, Fort Street, High School.

THE SCHOOL meets the long-felt need of a Church Secondary School in the Western Suburbs.

In addition to a sound religious training, the boys receive a thorough grounding in all subjects necessary for the Matriculation Junior and Senior Public Examinations of the University of Sydney.

Arrangements made with the authorities of the Marrickville Oval permit of special attention being given to sports and the Physical Development of the boys.

The Head Master is assisted by a competent staff of Resident and Visiting Masters. All boarders are under the care of an experienced Matron. A moderate scale of fees is charged. Special terms for sons of Clergy.

Rev. G. A. CHAMBERS, The Rectory, Dulwich Hill.

For Prospectus and all Particulars apply to

be laics. . . . Therefore, if you have the right of a priest in your own person, in cases of necessity, it behoves you to have likewise the discipline of a priest whenever it may be necessary to have the right of a priest. If you are a digamist, do you baptise? If you are a digamist, do you offer? . . . God wills us all to be so conditioned, as to be ready at all times and places to undertake (the duties of) His Sacraments."

Grotius pertinently remarks on the force of the present tense used by Tertullian, that he does not say you may or can offer, but you are "wont" or "accustomed" ("soles") to "offer."

7. To a question drafted by Cranmer, in 1540, a formal answer, in which the right of laymen to consecrate in case of necessity was admitted (Burnett, I., ii., 357), was returned by Tonstal, Thirlby, and Barlow, and even by Bonner, Heath, Day, Aldridge, and Skip, as well as by Cranmer, and the Re-forming divines, as the Roman Catholic Canon Estcourt admits ("Anglican Ordinatio," p. 23).

8. Mr. Editor, I see you are pressed with letters, and I do not in this respect wish to add to your editorial difficulties. May I therefore refer to Chap. I., entitled, "No exclusive rights in the Apostles," in my book, "Liturgical Right and National Wrong," of which I will gladly forward a copy, post free, for 1/2 to any of your readers, for a full examination of the question at the head of my letter, in the light of Bishop Moberley's opinions in his "Ministerial Priest-hood."

I will content myself with saying, in answer to your statement, that earlier than the 4th century, the celebration of the Lord's Supper by laymen would have been regarded "as highly irregular, and as it is not mentioned probably never happened, that as it is mentioned as a contemporary custom by Tertullian, it certainly did happen."

MERVYN ARCHDALL.

The Reformation at Stake.

We have received a letter from "Young Layman," strongly criticising our editorial note and leading article on the above subject. The "Church Record" was established on Evangelical Church principles, and we do not expect High Churchmen to agree with us, any more than they can expect us to agree with them. "Young Layman" attacks the principles for which the "Church Record" stands, and no good purpose would be effected by publishing his letter. In a postscript he adds the following, which we gladly publish:—

"Re my letter on the Holy Communion in your issue of April 17th, and your criticism thereon, will you please insert the following in fairness to what I said:

"1. I did not use the term "Resurrection Body" at all. I used the term "spiritual body" advisedly. Spiritual body may mean something quite different to resurrection body."

"2. I did not term the Eucharist a 'propitiatory' sacrifice. I used the term 'memorial,' and expressed quite plainly the view held by the historic High Church school of thought that the Holy Eucharist is a commemorative sacrifice before God, as the Jewish Passover was a typical one. I might remind you that 'propitiatory' and 'memorial' are not interchangeable terms."

The greatest minds have always acknowledged a Greater.

He who never changes any of his opinions never corrects any of his mistakes.

Personal.

Dean Stephen, the Bishop-Elect of Tasmania, will be consecrated in St. Andrew's Cathedral, Sydney, on September 21, St. Matthew's Day.

Rev. W. H. Sage, of the Melanesian Mission, who has been in Malaita in the Solomon Islands for the past five years, is now in Melbourne on furlough.

Bishop Crossley, formerly of Auckland, N.Z., is improving in health. He has taken several confirmations in the Diocese of St. Alban's during the illness of the Bishop.

Rev. Fortescue L. Ash, formerly Curate at Strathfield, Sydney, has arrived in Sydney from England, where he has been working in the Parish of South Wimbledon. It is expected that he will take up work in Queensland.

Archdeacon Gunther celebrated his 75th birthday on May 28, and was the recipient of many congratulations. He has worked for 48 years in the Diocese of Sydney.

The Bishop of New Guinea is expected to reach Sydney from England on July 16. He hopes to arrive in Papua in time for the "native anniversary" in August, and to ordain the first native deacons, Edwin Nuagoro and Peter Rautamara. An English Clergyman, Rev. J. E. J. Fisher, will accompany the Bishop and join the Mission Staff.

The Bishop of North Queensland is expected to reach Sydney from London by the "Mongolia" on July 9.

The Archbishop of Melbourne has appointed Rev. J. W. Ashton, Vicar of All Saints', St. Kilda, to be one of his Chaplains.

Rev. C. L. Marson, formerly Rector of St. Oswald's, Parkside, S.A., died recently in England at the age of 54 years. Since 1895 he was Vicar of Hambridge, in the Diocese of Bath and Wells.

Rev. J. W. Stringer, Rector of Petersburg, S.A., has recovered from his recent illness, and is again taking up the work of his parish.

At the Synod of the Diocese of Riverina, held last week, Rev. T. K. Pitt, Rector of Hay, was appointed Canon of St. Paul's pro-Cathedral, Hay.

Rev. Leonard Maitland Nancarrow, who has been minister of the parochial district of Orbst, Victoria, since 1911, has been nominated to the Parish of Warragul, which he has accepted.

LET JERUSALEM COME INTO YOUR MIND.
—Jer. II. 60.

CALVARY LOVE OFFERINGS
FOR THE POOR AND NEEDY AND SAD
AMONG OUR LORD'S OWN KIN * * *
AT JERUSALEM AND BEYOND * * *
Hon. Secretary, ARCHDEACON ALLNUTT
PORTLAND, VICTORIA. * * * * *

BOOKLETS POSTED FREE ON APPLICATION.

Bert Kendall.
Cecil Le Gassick.

'Phone 8781

Douglas & Co.,

"Streak" Cycle & Motor Garage

Repairs of all Descriptions thoroughly
executed by competent workmen.
Enamelling done on premises.

433 Brunswick Street,
Fitzroy, Victoria.

Special Announcement.

The "Melba"

Mrs. L. Bell

(Late Mrs. Atkinson)

Ladies' Draper.

Stylish Costumes for Children.
— Up-to-Date Business. —

Hopkins Street,
Footscray, Victoria.

DURING THE COLD WEATHER

BE SURE AND USE

Griffiths

"Signal" Brand

Coffee

and Cocoa

THE BEST OBTAINABLE.

NOURISHING and INVIGORATING.

Griffiths Bros.

MELBOURNE: 66 Elizabeth St., 30 Flinders St.

SYDNEY: 534 George St. and Wentworth Avenue.

ADELAIDE: 49 Rundle St.

An address of welcome will be presented to the Governor-General, on June 12, by the Archbishop and Bishops of the Province of Victoria.

Rev. J. H. Mullens, Rector of Ryde, N.S.W., was taken seriously ill last week, and for a time his condition was very critical. We are glad to hear, as we go to press, that if no further complications arise, he is considered to be out of danger.

Rev. Percy Webber, C.M.S. Missionary from St. John's College, Agra, India, who has been spending a few weeks in Australia, will leave Sydney to-morrow on his return voyage to India.

Rev. Percival L. Sharpe preached his farewell sermon in All Saints' Cathedral, Bathurst, last Sunday evening. At the close of the service the Church authorities bade farewell to Mr. Sharpe, who has been appointed Chaplain to the Bishop of Goulburn, by whom he will be ordained to the priesthood in Goulburn Cathedral next Sunday.

Rev. H. Staples, late of Charlton, Victoria, was inducted last Sunday by the Bishop of Riverina to the charge of the new parish of Ganmain, N.S.W.

Rev. A. L. Kent will be inducted to the Incumbency of St. Saviour's, Collingwood, Melbourne, by the Archbishop on July 2nd.

Our London Letter.

(From Our Own Correspondent.)

Church Pastoral Aid Society.

The Church Pastoral Aid Society is the great Home Mission Society of Evangelical Churchmen. Its Report to be presented at the Annual Meeting next week will give great encouragement in Evangelical circles. The General Funds have increased by nearly £12,000, while the total income is well over £70,000. At one time the prospects for the year looked very black, but a special appeal for £1000 was made to relieve the position and was fully responded to. The Society aids some 750 parishes giving maintenance grants for about 800 curates and 350 lay workers and women. The C.P.A.S. counts for a great deal in our Church life. It has a Board of Patronage Trust, holding forty benefices, and has also a hostel at Cambridge for Ordination candidates. It assists other students as well and 16 of its men were ordained in the past year. One of its fixed rules prevents assistance being given to parishes where the practice of the Eastward position prevails.

Convocation.

Convocation has been sitting this week, but interest has centered in the Canterbury House of Bishops, who were fairly inundated with memorials. First in importance as to size was one promoted by the National Church League, containing over 45,000 Evangelical signatures together with one in identical terms, with 6,087 signatures presented by the Committee of London Lay Churchmen, who initiated the movement and prepared the memorial in the present instance. The signatures were restricted to those of communicants. Sir Edward Clarke, in sending in the N.C.L. Memorial to the Archbishop "on behalf of a large body of faithful members of the Church of England," summarised it "as expressive of their distress and anxiety at the recent spread within the Church of teachings which tend to subvert the doctrines of the Christian faith, to isolate the Church of England from other Reformed Churches, and to approximate the doctrine and ritual of the Church of England to that of the unreformed Church of Rome." This is a correct and clear statement of the contents of the Memorials, and the list of the leading signatures shows that they had weighty support. A similar Memorial has been sent to the House of Bishops of the York province with more than 50,000 signatures. Altogether 1,088 clergy signed.

This movement has been really provoked by the Memorial of 676 priests of the London Diocese to which I referred in a former letter. The purpose of that was against modernism and, without openly saying so, against the Evangelical standpoint concerning Kikuyu, that is, as to the validity of a ministry and the administration of the Sacraments without episcopal ordination. Similar memorials were promoted in four other dioceses—Truro, Hereford, Worcester and Oxford—and presented.

Then there was a Memorial by the modernist Churchmen, clerical and lay, demanding "intellectual freedom and a further memorial from seventeen members of parliament, mostly High Churchmen, but including Mr. Joynson Hicks of the N.C.L. and Colonel Robert Williams of the C.M.S., protesting that "our rulers should not allow it to remain in doubt whether or not an ordained minister of the English Church is free to exercise his ministry after he has deliberately come to the conclusion that any historical statement of the Apostles, and Nicene Creeds is not true."

Diocesan Book Society

Room of St. Paul's Cathedral, Melbourne.

Best house for all descriptions of Church and Sunday School requisites. Books for Private and Devotional reading. Write direct and save time.

The reception by the Bishops of all these memorials has been satisfactory except on the questions concerning the Romanising of the Prayer Book, which the Archbishop declared "did not call for an answer now." However, an answer will be expected at some time, and their lordships are not likely to be allowed to ride off without giving one. On the modernist question they fall back on resolutions of 1905 and of the last Lambeth Conference in 1908. Dr. Watts-Ditchfield, the new Bishop of Chelmsford, gave his first utterance in Convocation in the debate, dealing with the matter from the double point of view—the effect of recent literature on the working classes and on the preaching of the clergy. His speech created a very favourable impression and is likely to be more read than any other made in the course of the debate

COMFORT.

One of our lady missionaries in China was one day feeling very depressed over the language study. She was talking to the native doctor, who was an earnest Christian, about the difficulty she felt in expressing herself fluently, and concluded by saying: "Anyhow God has brought me out here and I feel sure if He wants to use me He will give me the language." He replied: "Don't be afraid; God can use anything. Even an ass; remember when God wanted to use the ass, how He made it speak." This might be comforting also to some of our clerical friends, but we would mention here that an ass does not mean the same to a Chinaman as to us. He had never seen one.

'STUDY YOUR HEALTH'

Use Gold Medal Milk
Made by NESTLES.

"Vino Sacro"

The Perfect Church Wine.

TURNER & COMPANY, Sole Agents
102 SUSSEX STREET, SYDNEY.

THE CORNISH PIANOS & ORGANS

The Cornish Company of Washington, N. J., builders of these famous instruments, have opened a branch at—

204 CLARENCE STREET, SYDNEY.

Stocks are there available for immediate delivery instead of, as hitherto, waiting while an order was filled from the American Factory.

PARTICULAR ATTENTION

is directed to the varied styles and notions of

The Cornish Reed Organs

We have many different styles for Church and Home use.

An experience of over 50 years, and an output of over 20,000 instruments per annum, enables the Company to produce magnificent rich-toned and full-powered instruments at a remarkably low price. In addition patrons secure a great increase in value as the saving made by doing without extensive premises, and travellers or canvassers is used in enhancing the value of the instruments.

Special terms will be quoted to Clergymen and Church Committees. SEND FOR THE VERY HANDSOME CORNISH CATALOGUE.

(We will send it to you post free.)

THE CORNISH COMPANY

(E. AUST.)

204 CLARENCE STREET, SYDNEY

Frank R. Perrot,
Supt.

David S. Ellis,
Sales Manager.

The Call of the World!

The Victorian Church Missionary Association is helping the Australian Church to respond to this call through the 50 Missionaries which it supports.

It wants your interest, your prayers, and your gifts to maintain and increase its work.

Secretary: Rev. A. R. Ebbs, Cathedral Buildings, Melbourne.

Church of England Homes for Women and Girls

Off Forsyth Street, Glebe Point, Sydney. Tel. Glebe 127.

Laundry Work well done at laundry rates. Any quantities. Carter calls.

Lace Making—Maltese, Torchon, Clung and Spanish. Lessons given.

Chair Caning—Chairs Caned from 2/6 each.

Needle Work (Plain or Fancy)—We can give satisfaction.

Curtain Framing a Speciality.

Visitors are invited to call and inspect the Homes any Wednesday afternoon.

Correspondence (cont.)

The Communion Cup.

To the Editor, "Church Record."

Sir,—Your correspondent "Conservative," in to-day's issue of the "Church Record," asks me a number of questions on the above topic, that it is almost impossible to answer in the space that I can reasonably expect you to give to it. The following, however, are my answers as briefly as I can give them.

1. I have found no absolutely conclusive evidence that only one cup was used either at the time of the institution of the Lord's Supper or in Apostolic days. On the contrary, there is a good deal of evidence in favour of the individual cups.

On May 26th, 1909, a report bearing upon this question was presented to the General Assembly of the Church of Scotland, and from that report I may be permitted to quote the following:

"At the Passover, according to the oldest available testimony (Berakoth V. 9 Circa., A.D., 150), it was the rule for each celebrant to have a separate cup, and in the course of the feast the cup of each person appears to have been filled at least four times" (Oesterley and Box, "Religion and Worship of the Synagogue," p. 358, ff; Schaff, Didache, p. 30; Hastings, D. of B. Art. Passover.)

This view is supported by the well-known picture by Leonardo da Vinci, the most ancient extant picture of the Last Supper, painted A.D. 1480-1485. In this picture each of the communicants has a separate cup before him. The late eminent Archaeologist, Sir Wyke Bayliss, wrote of the little cups, "These are found within the graves of the Church martyrs of the first century, which they had used at Communion during their lives, and which had been buried with them as sacred things."

Passing to mediaeval times, we find that to avoid the danger of effusion, slender tubes or quills were brought into use; the communicants drawing the wine from the chalice by suction. In the fourteenth century, in order to avoid the risk of infection, special pest chalices were in use for sick cases.

2. If the reference to the "cup" is not "violated" by using two cups, as is so frequently done, it is not violated by using more than two. I know of no rubric whatever in the Prayer Book that need necessarily be broken by the use of individual cups, nor is there any law in the Church of England prohibiting their use. Some change appears to be called for, and administration by means of the individual cups is the only method I know of that effectually removes all risk of infection, and is at the same time in entire keeping with Scripture and the Prayer Book. The Roman practice of denying the cup to the laity, and the methods known as "intinction" and "instillation," all violate the command of our Lord, and openly disobey the plain directions of the Prayer Book.

3. If the unity of the Sacrament is anywhere symbolised it is surely by "the loaf which we break" (1 Cor. x, 16, R.V. margin), rather than by the cup from which we drink. How, then, do we deal with the consecrated bread? We do not hand around the one loaf and allow each communicant to break off his portion. We divide the bread, and hand to each communicant his own individual portion. If the division of the bread (one loaf) into individual portions does not destroy the unity of the Sacrament, how can the division of the wine into individual portions destroy it?

4. The careful use of a cloth for wiping the chalice undoubtedly minimises the danger of infection, and, if this correspondence leads to a more general adoption of such a precaution it will not have been in vain. I have seen the same cup handed to scores of communicants and never once wiped. But it is evident that even the use of a purificator does not get rid of the risk, for the consecrated wine that is in the cup actually comes into contact with the lips of each communicant, and, if germs can be left on the lip of the chalice, they surely can be left

also in the consecrated wine. I have seen over and over again, when using the common cup, crumbs of bread from the mouth of one who has just partaken, deposited both on the side of the cup and in the consecrated wine itself, and those crumbs of bread from the mouth of someone else had to be consumed by those who subsequently partook. If there is no risk in this, when persons suffering from an infectious disease are communicating, then surely we may well ignore many of the stringent precautions so rigidly insisted upon by our health authorities.

5. The plea of "Divine Intervention" has not an atom of evidence to support it, either from the Bible or from experience. I have yet to learn that in the ordinary course of life God works a miracle to avoid the natural consequences of the carelessness of His creatures. We have been endowed with powers of reason and judgment, and if we refuse to take the necessary precautions we must be prepared to suffer the natural consequences. Would Mr. Perry's faith enable him to partake of the consecrated wine if he had reasonable grounds for suspecting that it had been poisoned? I must confess that I should not regard it as a call upon my faith, but a call to exercise my common sense.

As a matter of fact there is direct evidence that God does not prevent harm coming from the Chalice. In May, 1908, a priest and a sacristan at a church near Reggio di Calabria died through drinking from a poisoned chalice. In December, 1910, an elder of a Lutheran Church in Peterhof, in mistake, nerved a mixture of sulphuric acid and chromate of potassium in a chalice used at Communion service. Thirty-two partakers of the Eucharist became ill, three of whom died.

S. E. LANGFORD SMITH.
The Rectory, Wairoonga.

They Have Taken Away My Lord.

(To the Editor, "The Church Record.")

Sir,—I. A comparison of our previous letters will show that the statement with which Abelard's letter opens that "the points raised in my previous letter are in the main evaded" by myself, is simply untrue. One point was omitted, the infidel reasonings of Strauss, adopted 70 years later by some more or less believing divines, on the express ground that its discussion would require an article which was promised. The point has been handled repeatedly. It was worn threadbare in the Strauss controversies of the thirties of Century XIX., is elaborately discussed by Godet on St. Luke and has been indirectly handled by myself in my "Person of Christ" and my "Christian Certitude." If Abelard had had any sincere desire to know my views, they were easily accessible to him.

2. Your readers must judge as to whether charges of an un-British standard of honour, directed against gentlemen who feel themselves free to profess belief in the reading desk in doctrines which they do not believe to be true, are reckless or not. I must

NOCK & KIRBY'S

"The Home of Noted Low Prices."

Everybody's Store to buy something or other—which means it's a good place to travel to, with "Value Received" at the end of every trip.

The store folk come to when they're wanting TOOLS OF TRADE, BUILDING a house, FURNISHING a home, fixing up a GARDEN, "doin' a bit of paintin'" going for a TRIP to anywhere, or seeking something good and cheap in HOUSEHOLD DRAPERY and MEN'S MERCERY.

NOCK & KIRBY LTD.

"The Home of Noted Low Prices for General Hardware and Drapery,"

188, 190, 192, 194, 194a GEORGE STREET SYDNEY.
(Near Circular Quay)

Communion Tables, Pulpits, Reading Desks, Baptism Fonts, Chancel Chairs and Seats, etc.
Send for Illustrated Catalogue.

The largest and best appointed Factory in the Southern Hemisphere. Metal Pipe Manufacturer, Voicer and Tuner. Patentee of Pneumatic Improvements.

Church Furniture.

ORGAN BUILDER.

F. TAYLOR, 243 Burwood Road, Hawthorn.

GREEN COUPONS

GREEN COUPONS

- 1st Decide to pay Cash for your purchases
- 2nd Do business with a tradesman who gives Green Coupons
- 3rd Ask him to supply you with a CO-OPERATIVE COUPON DIRECTORY
- 4th Demand one GREEN COUPON for every Sixpence you spend
- 5th Cum them in your Directory Book
- 6th When you have a hundred or more collected visit the Show-rooms of the CO-OPERATIVE COUPON CO.
- 7th Select a useful article for your household
- 8th CONTINUE the operation until your home is well furnished

These are some of the goods which can be got at the Green Coupon Co.'s Show-rooms in exchange for Green Coupons

Large Variety of Cloaks E.P.N.S. Mirrors
E.P.N.S. Hair Brushes
E.P.N.S. Cruets, 4 and 6 Bottles
Opera Glasses Dessert and Table Knives
26 and 50 piece Dinner Sets
21 and 46 piece China Tea Sets
Sets China Jugs Epergnes 3, 4 and 6 ways
Glass Salade, 7, 8, 9 and 10 inches
Blouet Barrels, E.P. Mounts Milning Machines
Wringers (2 years guarantee)
Tricycles No. 1, 2 and 3 Dresden China Vases
Ladies' Hand-bags and Purse
Manicure Sets Wicker Chairs Dining Chairs
Childs' High Chairs Piano Stools
Oak Hall Stands
Oak Palm Stands Overmantels Wardrobes
Oak Tables Laeger Tables

Visit the Show-Rooms

695-7 GEORGE STREET

HAYMARKET

TO OUR READERS.

"The Church Record" cannot prosper financially without its advertisements, and those who advertise in our columns should be encouraged. We invite our readers to deal with them whenever it is possible, and to mention that they have seen the advertisement in "The Church Record."

J. F. NUNAN,
326 Elizabeth St.,
Melbourne.

Telephone—Hawthorn 275.

decline any further discussion with Abelard on this point. Our conceptions of what is involved in an undertaking and in personal honour are too divergent for any fruit to come of it.

3. Of the writers mentioned in his third paragraph, it is significant that one of them (Dr. Charles) has declared that the Gospel reports of our Lord's words contain immoral elements; that two (Drs. Sanday and Armitage Robinson) have given us such an interpretation of Inspiration as to make it no guarantee of ordinary truthfulness; that most of them repudiate the ordinary truthfulness of the Old Testament Scriptures; and, at least, one of them (Dr. Burkitt) repudiates the authority of the Pauline theology. One of them (Dr. Sanday) has been described in a recent number of the Hibbert Journal by one of the greatest living American scholars (Dr. Warfield) as on the highway to a purely humanitarian conception of our Lord. Your readers may undertake the most distasteful task of judging whether such views are consistent with the solemn obligations of an Anglican clergyman. I may further remark that to say that certain scholars have no business within the ranks of the Christian ministry is not to deny their contributions to scholarship. Unitarians, such as Estlin Carpenter and Drummond, make great contributions; but that is not to say that their spiritual home is among Christ's people.

4. I defy anybody to read Abelard's first letter without coming to the conclusion that he identifies himself with the conclusions of the writers of Foundations. Certainly a gentleman who professes belief in the Resurrection has very little to do in glorifying those who, having pledged themselves to belief in that fact, devote their energies to explaining it away.

5. I did not brand the New Testament data respecting our Lord's Resurrection Body as "fiddles." I did brand your correspondent's uncritical and unscientific exegesis as such and I see no reason to change my phrase. A reference to any good manual on Pauline theology will show that his whole argument turns on a complete misunderstanding of the Pauline doctrine of the flesh and the spirit. The reference to other writers' handling of the question is what one might expect in point of fairness. It is the comparison of an incidental reference with formal treatments. My promise to discuss the point in question will enable your readers to estimate Abelard's handling of the question at its true value.

6. As I said in my last letter, the Virgin Birth of Christ is an integral part of all the Christianity known to history. I do not know that I can make a more explicit statement. The New Testament evidence is perfectly clear as to its integral character, and gives unanswerable evidence of its historicity.

7. Abelard's answer to my query respecting "Inspiration" is as I expected. He refers to Dean Armitage Robinson's treatise as expressing his views. Hence, as I thought, he regards Inspiration as affording no guarantee of ordinary truthfulness in inspired documents. Your readers will judge of the moral binding force of such a doctrine of Inspiration. The only further remark that I need make in this connection is that I know no responsible writer who identifies Inspiration and Dictation.

8. I will close this letter by suggesting to Abelard that, if he holds the Nicene doctrine of our Lord's Divinity, he would be wise not to present treatises on Inspiration which are admittedly constructed on the assumption that our Lord's view of the Old Testament was erroneous, as representing his views; and, also, that he would do well not to defend the continuance of men as Christian teachers whose published teaching is to that effect.

EVERARD DIGGES LA TOUCHE (clt.)

[This correspondence is now closed.—Ed.]

[Other letters are held over.—Ed.]

PIANO—8 GUINEAS
ORGAN—7 GUINEAS
TERRILL
180 GEORGE STREET WEST

Under Vice-Royal Patronage.

JOHN ROSIER,
Tel. 4888.

Orthopaedic Institute (Library side)
246 Swanston St., Melbourne.

Notes on Books.

Christianity and the Commonplace, by Rev. Len. G. Broughton, D.D. Hodder and Stoughton, 4/- Copy received from Angus and Robertson, Sydney.

This book contains a number of addresses delivered mainly at Bible Conferences in different towns in America. They are all concerned with the "commonplace." The author says, "There are a few men who can do extraordinary things; but only a few. Most men are only able to do the ordinary things, but they are able to do them well."

In this spirit these addresses are written. They touch upon the ordinary events of life, and transform them by the power of the glorified Christ. Our author deals with such ordinary subjects as prayer, temptation, forgiveness, compassion, and soul winning, but deals with them in a most interesting way. He has a good store of illustrations and anecdotes, and knows how to use them to some purpose. The first two chapters, "Jesus and the Commonplace," and "He lifted him up," are exceptionally good. But we recommend the whole book. None could read it without receiving much benefit, and for preachers it will be found to be full of suggestive thought. Dr. Broughton proclaims with no uncertain sound the centrality of the Cross. He says: "Some one has recently written a book entitled, 'What would Jesus have done had he not died?' When I read it I wrote upon the flyleaf of the book something like this: 'There never would have been a Jesus had He not died. Jesus came through life that He might taste death.' The thing that brought Him to this world was the Cross on which He gave his life."

"Contemporary Philosophy," by R. J. Wardell. This book is a sign of the times. A few years ago we heard a well-known lecturer of philosophy at an ancient University state that philosophy was being studied, and would be studied, very much more by ordinary people, than previously was the case, and now comes Mr. Wardell's book which is just the thing for ordinary people. In the preface he modestly states he does not profess "any special fitness as an interpreter of philosophy," but nevertheless he has succeeded in giving us a simple, plain, and yet able (within its limits) review of Contemporary Philosophy. After a brief introduction, the writer goes on to Natural Philosophy, glancing at the now exploded theories of Huxley, Spencer, and Haeckel, and then gives us a very good summary of Vitalism and the New Idealism, for the former, quoting Dr. Hans Driesch's Gifford Lectures. We then turned with some interest to the section on Eucken, of whom Dean Inge ("Guardian," March 8, 1912) says: "he is a Christian, but with reservations." Some of us while fully appreciative of Eucken's services to modern thought, almost think the "reservations" loom more largely than the Christianity, and Mr. Wardell takes a similar view, for while speaking warmly of Eucken's work, he closes this section with the words, "his New Idealism does not square with Christian doctrine. It has great value for the modern Christian mind, but in spite of this, it is a kind of higher Pantheism, similar to other systems of philosophic pantheism, which have had their day, and ceased to interest the human mind, whilst the teaching of Jesus, and the Living Lord Himself, remain the same yesterday, to-day, and forever." In easy stages the writer then takes us along the paths of Pragmatism and Pluralism, while the closing chapter is devoted to Nietzsche. Altogether it is an admirable little book, and one which we trust will be read and pondered over.

ARE YOU FAIR TO YOURSELF P

YOU begin to look old, with those grey and faded hairs, always so conspicuous. A bottle of the world-famed Lockyer's Hair Restorer, 1/6 gives health to the Hair and restores the natural colour. It cleanses the scalp; is the most perfect Hair Dressing. DON'T LOOK OLD.

W. McNabb, & Co.,
TAILORS

Corner Victoria and Hayward Sts.,
Established 33 years. North Melbourne.
Fit, Style and Workmanship Guaranteed.
Patterns Posted to Any Address.

Telephone 1857.

M. O'KEEFFE,

Baker, Pastrycook and Confectioner.

Cakes made to Order. Supplier to C.E.M.S. Tea Rooms.
Bread delivered in All Suburbs.

182 Victoria Street, North Melbourne.

VITADATIO
STRENGTHENS
THE WEAK

And has successfully cured:—

| | |
|------------------|---------------------|
| Liver and Kidney | Nervous Disorders |
| Diseases | Crowths |
| Tumours | Rheumatism |
| Call Stones | Skin Diseases |
| Indigestion | Chest Troubles, &c. |

You need suffer no longer. Because Vitadatio will speedily overcome your ailments and give you new health, new strength, new vitality, and new life. Vitadatio is a Tonic, a Restorative, a Blood-maker and a nerve Food. As a Tonic, it "tones up," stimulates and invigorates the system when you are "run down." As a Restorative it revives your flagging energies and creates new strength. As a Blood-maker, it surcharges your whole system with a wealth of new, rich blood. As a Nerve Food it invigorates, rejuvenates and nourishes your worn-out nerves and gives them new life. Therefore when you take Vitadatio you obtain its four-fold benefits—all at once.

Vitadatio is sold by Chemists and Stores
5/6 and 3/6 per bottle.

FREE ADVICE and the fullest particulars and testimonials given from

S. A. PALMER,

439 Flinders Lane, Melbourne, Vio.

JAMES SANDY & CO., LIMITED.

WALL PAPER SPECIALISTS.

(Established 1853.)

New Designs arriving weekly. Artistic Friezes. Beautiful Colourings in Wall Papers, with Picture Mouldings to match. Large Stock of Anaglypta Ceilings.

Showrooms: 326 & 328 George Street, Sydney.

Patterns sent on Application.

FOOT SPECIALIST, CHIROPODIST AND SURGICAL BOOTMAKER.

Perfect Feet Preserved in their Pristine Beauty.

The human foot treated on only Scientific and natural process. Suffering Relieved while maintaining the Shape and hiding Deformity and Malformation. See Testimonial—proof undoubted. Corns, Bunions, Ingrowing Toe Nails Treated with Utmost Safety and the Most Delicate Touch.

EDITORIAL NOTES.

AN literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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

BUSINESS NOTES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepastrier, 64 Pitt Street, Sydney. Telephone City 1937.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

TERMS OF SUBSCRIPTION (in advance).
In Australasia . . . 6s. 6d. per annum (post free).
Beyond Australasia . . . 8s. 6d. per annum (post free).

ADVERTISEMENTS.

Small Advertisements (prepaid).
Per insertion—10 words, 1s. One penny for each additional word.

Standing Advertisements.

Rates will be quoted by the Manager on application.

The Church Record.

JUNE 5, 1914.

THE MEN'S MOVEMENT.

One of the most encouraging features of Church Life is that known as the Men's Movement. There are signs that the age of indifference is passing, and that a time of earnestness is coming. Throughout the Christian world this is evidenced by the appearance, and work of such organisations as the Laymen's Missionary Movement, the Students' Christian Union, the Brotherhood of St. Andrew, and last but by no means least, our own Church of England Men's Society. The Church as a whole is recovering the great truth of the "Priesthood of the Laity." Our men are beginning to realise that they have been "saved to serve."

The state of affairs amongst men had become very serious; yet it was indifference rather than antagonism. Many efforts have been made to remedy the evil, and many schemes launched. Some thought to educate, others to entertain, and many methods have been put forth with the object of gathering men in. There is, however, only one effective means; the disciple must be the agent; and only as our Churchmen realise that Christ works through human agents, and that they themselves must go out and win their brothers by word and example, by prayer and work, can this be accomplished. Our weak spot in the Church has been its manhood. There are noble exceptions, but the average Churchman who is more or less regular in attendance, likes to see his wife and children connected with the Church, gives something to the work, and then feels quite satisfied. In the ideal Church every member is a worker. The King's business requires that every member should serve. An ordinary business run with such a slackness as is found in the Church would soon become insolvent. When our men realise that as Churchmen they are really part of the great whole that must do the work, and that the whole is weakened if they fail to act, a great era will be ushered in.

The greatest argument with the man outside, the indifferent, the careless, is the consecrated and earnest life of the man inside. This will win again and again. The strength of the Church of England Men's Society is in

the soundness of its principles, in its insistence upon the point just stated. Men must not be made members with a vague, if charitable, idea of "doing them good," but rather that by prayer and work they may do others good. If the C.E.M.S. be given a real chance it must succeed, because its methods are those of Christ and His Apostles; it is a simple adaptation of them. But while simple in its constitution, and definite in its basis, work amongst men must be far-reaching.

As long as the principle "first things first" is maintained carefully, the work may branch out safely in all directions. "First things first," does not mean "everything else nowhere." Our Lord Jesus Christ came to save the whole man; and His life and work teach us both the importance of a spiritual foundation and a far-reaching influence. Nothing affecting either soul or body of man is outside the scope of men's work. Social and educational work is best undertaken when the spiritual basis is carefully preserved. It is the man who puts "first things first" who is able to sanctify his business and his sport; the man who does not, soon finds these things getting him down. Just so the Branch of the C.E.M.S. with spiritual aspirations will undertake safely and successfully all sorts of social and other work for the benefit of men's bodies; but if the spiritual foundation be not there the whole thing fails.

Remembering then the great need of spirituality, the diligent use of prayer, sacraments, and all means of grace, what are the other great needs of today for work amongst men? Unity is necessary. There is no more difficult work; we have not a great number of men to do it; unity is essential. Churchmen must be prepared to stand shoulder to shoulder in the attack upon the world, the flesh, and the devil. There must be no wasted energy in attacking each other. While differing in many respects, there may surely be unity in winning men for Christ? Satan's motto is "Divide and Conquer." When shall we learn our lesson?

Perseverance is essential, the very difficulty of the task assures us that much will be needed. Difficulties must be overcome, and if there be apparent failures they must not be allowed to check progress. To the wise and faithful servant of Christ, a reverse is only looked upon as temporary. He will use it as a call to prayer, more earnest work, greater self-sacrifice. The work amongst men must be pushed, encouraged in every way. Much has been done, much more must be done. The C.E.M.S. is just the organisation needed, and many are assured that the good work begun will be maintained and increased. The call is to prayerful work. Are our men ready for self-sacrifice? ready to give thought, time, and money to push on with the great enterprise of uplifting manhood? The answer of many will be "ready, aye ready."

ERRATA.

We regret that some of the revised proofs of the earlier portion of this issue of the "Record" were by accident not returned to the printer, and the necessary alterations were not made. We ask our readers to note the following:—On page 1, line 40, for "Nicomedus," read **Nicodemus**; on page 3, in Canon Archdall's letter, line 7, for "it is," read **is it**; in section 4, line 6, for "book," read **work**; in section 6, line 15, for "there," read **three**.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Late Mr. William Crane.

A Grand Record.

A dear old familiar figure has passed to his rest in the person of Mr. William Crane. Much has been written about him of late, and much more could be written, for each day some fresh contributor comes forward telling the tale of kindness and love and pity shown to them in times of sorrow and bereavement. As the Dean of Sydney said in St. Andrew's Cathedral on Sunday morning last, he was "a dear old saint of God."

It was mainly due to his untiring labours that for many years a Church of England paper on Evangelical lines was conducted at all in this diocese, and very few know the amount of labour he put into his work, and at times the very little support he obtained. But he kept on doing his best. He gave liberally not only his time but his income. Perhaps he is best known for his wonderful work in the parish of St. Stephen's, Newtown, where, to use some of the words in an address presented to him by the Sunday School teachers on August 1, 1862, "to his invariable and assiduous services the prosperous and efficient condition of the school was due." He was at the same time presented with bound copies of "Kitto" as a token of their affectionate regard. Following this up in 1868 there was another presentation in which such words as "affectionate regard and all good wishes" occur, while in 1880 "his unselfish Christian efforts to assist the Minister and parish" are some few of the many words of appreciation. For 23 years he worked night and day for St. Stephen's. Not only did the Sunday School benefit, but in 1871 his name appears as one of the Trustees of the Camperdown Cemetery—in an appeal for funds for a new Church to seat 800 people, to cost about £8000. Towards that Church he contributed most liberally and worked wholeheartedly.

He did most useful and valuable work for over 25 years in the parishes of All Saints', Petersham, and Christ Church, Enmore, among the older young men who dearly loved him and highly appreciated his work of love among themselves. One of the many loving tokens of the affection in which he was held was the sending of a beautiful wreath by two brothers, members of the old class at Petersham. They have worked hard for their Church ever since his Bible Class began, both of them now over 30 years old.

Mr. Crane attended Divine Service and partook of the Holy Communion in Christ Church, Enmore, on Easter Day; the next day he was taken ill. All through his seven weeks' illness he had a quiet calm of preparation, and passed away as quietly as he had lived on the morning of May 26th. At the beautiful Church of St. Stephen's the last earthly service was held, and he was laid to rest in the cemetery in which he took such deep interest, beneath the shadow of the steeple and bells, whose chime it was his great joy to hear. Archdeacon Gunther, Rev. Edward Lampard, and Rev. R. Noake took part in the service, and many other clergy were present.

During the weeks just before his illness, Mr. Crane several times referred to the text: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Clerical Prayer Union.

The monthly meeting of the Sydney Clerical Prayer Union was held at St. Philip's Rectory on Monday last. There were about fifty clergy present. Rev. Joseph Young gave a most helpful Bible reading on the "Expectancy of the Preacher," based on St. Matthew v. 16. After a time of intercession various matters of business were discussed, and Rev. F. Kellett then read a paper on the "Virgin Birth," which was clear and convincing, and was much appreciated. The clergy were entertained at lunch by Revs. J. Done and J. Young.

New Church at Corralal.

The foundation stone of St. Alban's Church, Corralal, was laid by the Archbishop of Sydney last Saturday afternoon. The total cost of the building will be £1,200,

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Conference of Clergy.

A conference of clergy has been arranged to take place in the Chapter House on Tuesday, June 16, the Bishop of Gippsland will preside. The conference will have Holy Communion in the Cathedral at 10.30 a.m. Doctrinal subjects will be discussed at the morning session. Canon Archdall will give a paper on "The Doctrine of the Church," and Rev. B. N. White a paper on "The Doctrine of Baptism." Rev. A. J. H. Priest will give a paper on "The Church's use of the Press," and Rev. D. W. Weir will speak on "Literature in the Parish." Closing devotions will be conducted by Rev. John Carrington. A general invitation is given to clergy to attend and take part in discussions. In the evening a meeting of laymen will be held in the Chapter House, to be addressed by Rev. A. J. H. Priest and Canon Archdall.

A New Vicarage.

St. Bartholomew's Church, Burnley, has been making good progress under Rev. A. L. F. Gates. A new Vicarage was dedicated by the Archbishop on Saturday, May 23. It is a nice comfortable building, and should add much to the comfort of the living.

Service of Admission for Teachers.

The Sunday School Association at its last meeting appointed a sub-committee consisting of Revs. W. McKie, Wilson, and Mr. McLennan to draw up and submit to the Archbishop a service for admission of Sunday School Teachers to be used after a service. It is thought that teachers will feel more the solemnity and importance of their office if thus admitted.

Scripture Instruction Campaign.

Widespread and energetic efforts are being made to influence the forthcoming State elections in favour of the Scripture Referendum Bill. Rev. Joseph Nicholson, Superintendent, is touring the country districts and delivering lectures in many centres. A series of five leaflets on various aspects of the question are being distributed by Church workers in each house in every electorate. It is expected that over a million copies will be circulated.

New Church in View.

It is intended to shortly erect a new Church in the Aberfeldie ward of the city of Essendon. An active canvass for financial assistance among members of the Church has been made by the committee, who report promises totalling £107 for this year, and £47 for next year. The Vestry of St. Thomas', Moonee Ponds, in which parish the new Church is to be situated, are appealing to members of their congregation for support, and a liberal response is hoped for.

Church Missionary Association.

The annual tea given by the Melbourne Chinese to the C.M.A. teachers in Little

If you are not already a subscriber, please send this Order, with remittance, to our Manager.

If you are a subscriber, kindly show the paper to a friend and ask him to order it.

ORDER FORM.

To MR. L. LEPLASTRIER,

64 PITT STREET,

SYDNEY.

Dear Sir,

Please send me "The Church Record" by post, for which I enclose Postal Notes value 6s. 6d. (or 3s. 3d.) being subscription for one year (or six months) in advance.

Yours faithfully,

Name and Address:

(Rev., Mr., Mrs., or Miss)

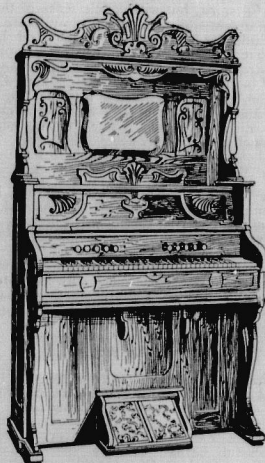
Date, 191

*8/8 to places outside Australasia.

Bourke Street was held on Monday last, Rev. A. R. Ebbs presided. A very encouraging report was presented by the Superintendent, Rev. J. A. Ball. It showed that three of the scholars were recently confirmed by the Archbishop of Melbourne.

Rev. H. R. Holmes, of Santalia, North India, has sent a strong appeal for a young clergyman to go to his aid. It is a most interesting sphere of work. Full particulars are obtainable from Secretary C.M.A., Cathedral Buildings, Melbourne.

Last Tuesday was observed as a day of



CARPENTER ORGANS

Excellent for Tone and Durability.
Cash or Easy Terms. Catalogues Free.

W. H. GLEN & CO.

272 Collins St., Melbourne,
Ballarat and Bendigo.

prayer in connection with the Winter Campaign to obtain fresh offers of service, and to win new supporters. Rev. A. C. Kellaway presided over the afternoon session, and Mr. H. J. Hannah took charge of the evening meeting.

GIPPSLAND.

Yarram.

A meeting of parishioners was held last week, at which the Bishop presided, to discuss plans for the building of a new Church. The sum of £170 was promised in the room, and the treasurer announced that he had £240 in hand. The Ladies' Guild have an additional £45, which will be devoted to furnishing the new Church. It is anticipated that a start will be made before the end of the year.

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

Empire Day.

Empire Day was marked by a Church parade of citizen forces, and special services in the Churches. Canon Pattinson preached in the Cathedral. He said that Empire Day should appeal to all sections of the people. They should celebrate the day, not in a boastful spirit, but with a full sense of their grave responsibilities, and a deep sense of gratitude for the benefits which God had conferred on the nation. Mr. Sampson presided at the organ, and the 9th Infantry Band accompanied the hymns. Lieut.-Col. Bruche read the lessons; it was pleasing to hear them read by a layman in such clear and distinct tones. The Commandant (Colonel Lee) was present.

Sir William MacGregor.

Sir William MacGregor, our Governor, has announced his intention to leave Queensland in July next. His Excellency will take his departure followed by the sincere regret and esteem of the whole community. As the Acting-Premier stated: "He has brought himself into very close touch with all matters pertaining to the welfare of Queensland, and has won his way into the affections of the people."

Retreat for Women.

The usual retreat for women will take place at St. Margaret's School House, Albion, this month, the conductor being the Administrator (Ven. Archdeacon Le Fanu). Mrs. Le Fanu has recently organised a successful bazaar towards the fund for building a School Chapel, the proceeds are likely to reach the sum of £400.

Clayfield.

Rev. Francis de M. Tubman has accepted the offer of the Parish of Clayfield. The announcement has been received by all the parishioners with the greatest satisfaction and pleasure. Mr. C. J. Fletcher, Diocesan Lay-Reader, has accepted the position of Superintendent of the Sunday School.

Southport.

The Rectory debt has been cleared off during the past year. The Rector's stipend will now be raised to £250, and a horse and sulky have been purchased for his use. The windows in the Church have been filled with Cathedral glass in memory of the late Mr. Mark Cockerill. The Beenleigh district has now been finally severed from the Southport Parish, Rev. E. Barstow is the Rector of Southport.

MILK THAT IS USED IN THE HOSPITALS MUST BE GOOD

"FRESH FOOD" MILK is supplied to all the leading Hospitals and Government Institutions. It is the purest and most wholesome Milk obtainable. Our carts deliver twice daily in all Suburbs.

THE N.S.W. FRESH FOOD AND ICE CO. LTD.,
35 HARBOUR STREET, SYDNEY.

J. C. WILL, LADIES' and GENT'S TAILOR.

Twenty Years with Bowley & Sons, Flinders Street, City.
Cut and Fitting Garments a Speciality. A Trial Solicited.

386 BURNLEY STREET, BURNLEY, VICTORIA.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Street Procession.

There was a large muster of men at the C.E.M.S. procession on the eve of Ascension Day. The address in the Cathedral was given by the Rev. W. N. Higgins.

Home Rule.

A largely attended anti-Home Rule meeting was held in the Hindmarsh Town Hall on May 26, great enthusiasm prevailed. The speakers were Rev. W. H. Winter, B.D.; Rev. D. J. Knox; Rev. M. L. Murphy; and Pastor J. E. Thomas.

Bible in State Schools.

The work of the Scriptural Instruction in State Schools League is still being maintained with vigour. The Bishop is the President of the League, and many of the clergy are prominent workers. The last number of the Roman Catholic newspaper had a leading article strongly opposing the granting of a referendum on the subject, and calling on all Roman Catholics to be awake and not to be caught napping as in Queensland! The Roman Catholic Church numbers one-eighth of the population.

Movements of Clergy.

Rev. H. L. Ebbs, formerly of Magill, was on Friday, May 23rd, inducted as Rector of Christ Church, Kapunda, by Archdeacon Bussell in place of the Bishop, who is in the South-East.

Rev. J. T. Phair, who has resigned the charge of Narracorte Church of England, will take up his duties as Incumbent of Magill during the first week in July.

On Sunday, June 7, the Bishop will dedicate a mission Church at Firlie, near Payneham. Rev. W. N. Higgins, of St. Mark's, Maylands, who has been instrumental in the building of the Church, will undertake the charge.

Social Service Lectures.

An interesting series of lectures has been arranged by the Synodol Social Service Committee to take place at St. Peter's College Mission, Adelaide. The general subject is one that will appeal to many as distinctly practical and necessary. It is the "Conditions of Juvenile Life and Employment" in this State.

The series began last Wednesday, and the subjects are as follows: "The Influence of Military Training on Boy Life," by Major Baker; "The Adolescent Girl at Work," by Miss E. L. Anderson; "Factory Legislation as it affects Young Persons," by Hon. J. H. Vaughan, M.L.C.; and "Reformatory Methods in S.A.," by Mrs. Walter Wragge.

WEST AUSTRALIA.

PERTH.

The Bishop of Kalgoorlie.

A service of intercession and thanksgiving, on the arrival of the Bishop of Kalgoorlie, the Right Rev. C. H. Golding-Bird, was held at St. George's Cathedral, Perth, on Thursday, May 14. In the course of a sermon the Bishop of Perth said there was need for thanksgiving to God that the great effort to establish a Bishopric for Kalgoorlie had been crowned with success. No man could devote 20 years of his life to an effort to increase the episcopate, as he had done, without feeling that it was necessary to have more Bishops to oversee the flock. The new Bishop knew, as they all knew,

REV. A. J. H. PRIEST is available for Sunday Services. "Tennyson," Glebe Point. Tel. Glebe 924.

RE. H. A. W. R. E. S., General Cabinet Maker, 364 and 427 Brunswick St., Fitzroy, Victoria. Take particular notice of Harris' four strong points, which are as follows—1st, Latest Design; 2nd, Finest Quality; 3rd, Best Workmanship; 4th, Lowest Price. All Orders punctually attended to.

Tel. Central 4908.

W. H. Webb,

Architect & Sworn Valuator

(Under Transfer of Land Statute, 1899).

Union Trustee Building,

331 Collins Street,
Melbourne.

Tel. Canterbury Ex. 183

F. Cathcart,

Late C. H. Peacock.

Family & Dispensing Chemist.

The Block Pharmacy,
C/o Maling Rd. & Bryson St.
Canterbury, Victoria.

Convalescent and Invalid Home

"Belgrave"

An Ideal Home for Convalescent and Midwifery Patients. Large, Spacious Grounds. Beautifully Situated. Efficient Staff. Nurses kept. Terms and particulars. Nurse Phillips. Telephone 103 Oakleigh.

Cr. Belgrave & Dandenong Rd.,
Murrumbidgee, Victoria.

RELIGIOUS LITERATURE,
Sunday School Requisites,
Prize Books, Prayer Books
and Hymn Books for all Churches
and Schools. Bibles, all sizes
and prices. High-class Fiction.

CHAS. C. MHELL,

Bible House, 242 Pitt Street, Sydney.

Depot, British and Foreign Bible Society.

261 Lennox St., Richmond.

P. W. STRICKLAND,

Baker and Pastrycook.

Birthday and Wedding Cakes made to order.
Pies and Socials catered for.

J. M. MORRIS,

Watchmaker, Jeweller, Optician,

Union Rd., Surrey Hills (close Railway Station).

I make a Speciality in the Repairing of Watches, Clocks, Jewellery, etc. Kynight Twisted Firm. Spectacles to suit all sights. Workmanship Guaranteed. A Trial Solicited.

For Engagement and Wedding Rings go to—

W. A. O'BRIEN, Manufacturing Jeweller.

Phone—Central 2992.

Watches and Clocks Repaired.

248 SWAN STREET, RICHMOND, VICTORIA.

(Next Swan Hotel.)

the difficulties of his work—a difficulty that was present at all times on the goldfields, but which was intensified now because of the depression.

After the service a meeting was held in St. George's Hall, when the Bishop of Kalgoorlie was given a cordial welcome.

KALGOORLIE.

Enthronement of the Bishop.

On Ascension Day Bishop Golding-Bird was enthroned in the Cathedral at Kalgoorlie by the Bishop of Perth. A civic reception was held in the Town Hall in the afternoon, when the new Bishop was welcomed to his Diocese. The Bishop of Perth spoke of his first visit to the goldfields twenty years ago. He coached and walked from Southern Cross, and when he reached his destination he was so dusty that he was not recognised. In the evening a farewell was tendered to the Bishop of Perth.

NEW ZEALAND.

AUCKLAND.

Bible in State Schools.

The movement in New Zealand for the introduction of Bible reading in the State Schools is being vigorously pushed forward. A great meeting was held in the Auckland Town Hall last month. Over one thousand people marched in procession down the main street, with bands and banners. In the hall speeches were delivered by a school inspector, and a representative of the Salvation Army, and of the Methodists respectively. The Bishop of Auckland, Dr. Averill, gave a stirring address, which was regarded as the speech of the evening.

Enthronement of Bishop Watts-Ditchfield.

The Bishop of Chelmsford was enthroned in his Cathedral on St. George's Day, April 23, by the Bishop of Dover, who preached a striking sermon on "National Righteousness." At the close of his address he struck a personal note as follows:

"May I be permitted to add one personal note? I stand here to-day as your Bishop and as one who needs your sympathy and your prayers. The task which lies before me is no light one, and I realise my own weakness as I never did before, but I also realise that He Who has called me will go with me as I go in and out among you. I come with a sincere desire to be a real father in God in this Diocese. I want to be your servant in Christ Jesus. I say quite frankly that I have my strong convictions, but I have learned to know that men look at truth from many sides, and it will be my constant desire to recognise every variation of use and of work so long as it is loyal to the doctrine and to the spirit of the Prayer Book. I want this Diocese to be won for Christ. I held one curacy, one vicariate, and now I am opening what I believe to be the last chapter of my life. It is a solemn moment to me. In the order of God's Providence I shall live and die among you. I have, by God's help, to lay the foundation of this Diocese. You can help or hinder me in that work. I am

certain, from the kindness I have already received, that you, both clergy and laity alike, will rally to my help. You will not expect me to be perfect or to be entirely free from mistakes. I have come honestly desiring to do God's will and to try to build up and strengthen His Church. I appeal to you to join me in prayer, in service, and in sacrifice, that Essex may be won for our Divine Lord."

Not on the Programme.

After the enthronement, while the procession was returning to the Shire Hall, the Bishop mounted the gun-stand in the square, and spoke a few words to the crowd of townspeople who were unable to obtain admission to the Cathedral. It was a characteristic act, and was greatly appreciated by the people. He spoke of his hope to live among them and to work for the people, to bring the life of Essex under the rule of Christ, so that God's blessing might rest upon every man, woman and child. He asked them to join in prayer with him, and then gave the Blessing. The Bishop's long experience of open-air work made him quite at home in addressing the crowd.

Farewell to Archdeacon Barnett.

At St. Stephen's College, Hong Kong, a meeting of past and present students was held on April 15 to bid farewell to Archdeacon Barnett, who has resigned his position as Warden of the College, which he has held for eleven years.

Mr. Wong Ying Shing expressed the sorrow which was universally felt at Archdeacon Barnett's retirement from his post as Warden. During the period of his administration the College had, from small beginnings, grown to be the most important college in the colony.

Archdeacon Barnett, in reply, said it was not a very easy thing to speak that night for various reasons. That afternoon, when he was thinking of what he might say, his mind went back 11 years ago, when he was sitting in his study at Melbourne, and a telegram was brought in asking him if he would come and take charge of an Anglo-Chinese college. That was the first word he heard of it, and it was the first invitation he had. He came and opened what was now St. Stephen's College within two months of the receipt of that telegram. More than that, the last eleven years he counted as amongst the happiest years of his life.

He had more personal friends he thought now amongst Chinese than he had amongst those of his own race.

One thing he was exceedingly thankful for, and that was that the one who had been chosen to succeed him at St. Stephen's was one who was well known to them, and one in whom they had great confidence. He felt that if they were looking for someone who would help St. Stephen's College to maintain its name and position in the colony that they had the right man in Mr. Stewart. More than that, he felt that in Mr. Stewart with the experience he had had at St. Paul's, his enthusiasm for the work would bring new life into the College and it would develop greatly in the future on good and strong lines.

During the evening the Archdeacon was presented with a rose bowl and silver plate mounted on blackwood as mark of esteem from past and present students.

? WHY ?

Endure that Headache all day, when it could be permanently cured by my Glasses.

Rimless and Headache Glasses a Speciality
SYMPTOMS—Headache from eye-strain is pain in forehead or temples, back of eyes or back of head. Thousands bear testimony to being cured since wearing properly fitted eye-glasses.

Mr. A. M. MERRINGTON,

QUALIFIED OPTICIAN.

G.S.O.I. by Exam. and Member of the Institute of Ophthalmic Opticians of N.S.W.

29 Broadway, Glebe, Sydney
Near Grace Bros.

Phone—Glebe 291. Consultation Free.

Work resumed FEBRUARY 2ND. Correspondence a Speciality.

Miss I. Sims, B.A.

Coach for University and Public Examinations.

Flinders Buildings (No. 21, First Floor)

312 Flinders Street, Melbourne.

A. L. Nugent,

Austral Motors, Cycles & Sports Depot

First-class Bicycles kept in stock. Prices to suit all customers. Repairing done. Motor Cycles a Speciality. A Trial Solicited.

Free Gift Gramophone.

346 BURWOOD ROAD, near GLENFERRIE ROAD, VICTORIA.

Next Commercial Bank.

WILLIAM ANDREWS PRINTING CO. LTD.

Printers
Bookbinders
Stationers
Account Book Makers

236 CASTLEREAGH ST., SYDNEY

Opposite Fire Station.

TEL. Windsor 662.

"Bentham"

Private Hospital.

Medical and Maternity Cases.

Nurse M. Kennedy,
368 Church St.,
Richmond Hill.

Fees strictly moderate on application.

Hudson & Keen,

Tankmakers and General Plumbers.

White Horse Road, Box Hill,
Victoria.

Gas, Water and Bells Fixed, Pumps Supplied and Fixed, Iron Spouting, Down Pipes, Ridding, Water Pipes and Fittings, Patent Rolled Edge Baths, Troughs and Sinks Stocked.

CAULFIELD GRAMMAR SCHOOL EAST ST. KILDA.

Patron THE LORD BISHOP OF GIPPSLAND.

Staff.—Head Master, W. M. Buntine, M.A.; Classical Master, J. S. Taylor, B.A.; Commercial Master, A. Astley, B.A.; Science Master, R. W. P. McCullough, B.Sc.; F. H. Archer, M.A., Dip. Ed., and other Resident Masters.

DAY AND BOARDING SCHOOL FOR BOYS.

Pupils prepared for the University and for Agricultural and Commercial Life.

Illustrated Prospectus will be sent on application to the Head Master.

HARRIS & CO. TEAMEN AND COFFEE ROASTERS

27 THE STRAND, SYDNEY.

We cater especially for lovers of fine Tea and Coffee.

The Missionary Enterprise.

Present Position in China.

The reports of the C.M.S. missionaries in China, as contained in the annual letters, do not indicate that any marked improvement has taken place in the social and moral condition of the people as a consequence of the Revolution. In the country districts "New China" is little in evidence. Bribery is prevalent, men are again beginning to grow the queues, the evils of footbinding continue, idol-worship is reviving, and, in one district at least, it is said that more girl babies than ever are being thrown away. The latest decrees of the President and the condition of the country constitutes a call to Christendom for prayer in behalf of China no less insistent than the government request of a year ago.

New Mission in Yunnan.

The Committee of the Church Missionary Society have decided to open a medical mission at Yunnanfu, the capital of the province of Yunnan, in Western China. Dr. Neville Bradley, of Pakhoi, visited Yunnanfu with the Bishop of Victoria (Hong Kong), in whose diocese the province is situated, last June, and since then he has been in England and has presented his views to the C.M.S. Committee. He was enabled not only to show the remarkable opportunities which exist for work at Yunnanfu, but to inform the Committee that special funds would be forthcoming for the carrying on of this new mission. There are already in the city men who have been influenced by the Rev. W. H. Elwin, the Society's missionary among Chinese students in Tokyo, Japan, and some of whom are already baptised.

God's Work Must Not Suffer.

What is known in the C.M.S. Mission in Ceylon as the "Central Kandian Singhalese Itinerancy," was visited last year by great storms and floods, and afterwards by a calamitous fire. Seven schools were destroyed. The future looked black, more especially as one of the principal supporters of the schools in this country had recently died and funds were insufficient to carry on

the ordinary work. The teachers were called together and the whole matter put before them. The Rev. W. G. Shorten, writing in the "C.M.S. Gazette" for May, says: "Was not this a leading to close these schools altogether and to ensure proper payment for others? How would the ordinary village schoolmaster at home have looked at it? What was the answer of these men—many of them still 'babes in Christ'? 'No, not even so much as one school. Let the schools and mission halls be re-opened and rebuilt. Let our funds go as far as they will, but let us hear no more about closing schools. If the rebuilding of the schools means short pay for us, then let us have short pay, but God's work must not suffer; let us suffer rather than one school be closed.'"

Eskimo Christians.

As showing the practical use the newly converted Eskimo of Baffin's Land make of their Christianity, the Bishop of Moosonee relates the following in the "C.M.S. Gazette" for May: "A party of Eskimo hunting walrus got separated. One section had remained on shore while the others were caught in a storm on the ice. A young man of the shore party was sent to investigate. Night came on and he did not return. The shore party, knowing the great danger their companions were in, betook themselves to prayer, asking God to help them and save those in danger. Next morning on proceeding along the shore, the lost members were seen far out on the ice and the young man separated from the rest on a small piece of ice. He was finally able to grasp a rope thrown to him, and the whole party reached shore safely. The re-united party then assembled, this time for a thanksgiving service, to praise God for His answer to their prayers."

Dr. Eugene Stock on May Meetings

Dr. Eugene Stock has been giving some of his reminiscences of "May Meetings" in the columns of the "Church Family Newspaper." We select a few extracts which, we believe, will interest our readers. The real old fashioned "May Meeting" has gone. In old days we used to begin at ten—

crowding into our seats by nine—and sit on till four or five, properly supplied with sandwiches, and the ladies with knitting. Eight or ten speeches of from thirty to sixty minutes each were the rule, and we should have resented being cut short.

I remember Lord Shaftesbury as the chairman of innumerable meetings, and I often wondered how he could bear such deluges of mostly third-rate oratory. I remember Spurgeon on two occasions: (1) at a Bible Society meeting, when he exclaimed "Defend the Bible. How would you do that? How would you defend a lion? You would let it out! Let the Bible out! It will defend itself!" (2) At a Y.M.C.A. meeting, when he likened the modern young man to a telescope: "You draw it out; you see through it; you shut it up!" I remember Sir M. Monier-Williams holding the Bible Society meeting breathless, not with rushing eloquence, but with a manuscript quietly read, until at the climax: "Pile, if you will, all the non-Christian sacred books on one side of your study table, but place on the other side, all alone, with a wide gap between, your own Holy Bible," a roar of delight burst forth.

Wisdom is knowing what to do; Virtue is doing it.

There is no substitute for thorough-going, ardent, sincere, earnestness.—C. Dickens.

The day of death is the birthday of eternity.

MISS HILL, Nauheim Massage Institute.

128 Russell Street Opposite
King's Theatre.
MELBOURNE.

Ladies and Gentlemen treated for all kinds of
Muscular and Nervous Complaints, Sciatica, Rheu-
matism, Neurasthenia, Neuritis, &c.

N.S.W. CHURCH MISSIONARY ASSOCIATION, 129-133 THE STRAND, SYDNEY.

President: The Most Reverend The Archbishop of Sydney.

Vice-Presidents: The Bishops of the Provinces, The Dean of Sydney and C. R. Walsh, Esq.

Founded 1825, extended 1892, and working under a strong Committee of Clergy and Laymen of the Province.

THE ASSOCIATION SUPPORTS:

10 Missionaries in China, 7 in Africa, 4 in India, 1 in Palestine, 2 at Roper River Mission to the Aborigines in Northern Territory and 2 amongst the Chinese in New South Wales.

THE FUNDS of the Association amounted last year to over £6,000.

The Committee is planning for a large increase so that more Missionaries, now in training, may go forward. Large and small sums thankfully received.

THE HEADQUARTERS OF THE ASSOCIATION are in the Strand Arcade (Second Floor), Sydney, open from 9.30 to 5 p.m. to which Letters, Donations and all inquiries are addressed:

FROM WHICH CAN BE OBTAINED OUR MISSIONARY PERIODICALS "The Review," 7/- Post Free, "The Gleaner," 1/6,

"Awake," 1/-, "Round World," 1/- per annum; illustrated, inspiring Missionary Papers: Missionary Collecting Boxes and all information relating to the world-wide work.

WHERE THERE IS ALSO A Splendid Lending Library of Missionary Literature open to all, Fee 2/6 per annum.

Also LUNCHEON ROOMS, and DEPOT for sale of beautiful ORIENTAL GOODS and up-to-date MISSIONARY BOOKS.

Hours, 11 a.m. to 5 p.m. except Saturday and Sunday.

Hot and Cold Luncheon and Afternoon Tea.

Organisations in connection with the Association are: The Gleaners' Union for adults, The Young People's Union, which embraces the Sowers' Band and Girls' and Boys' Missionary Bands.

The Organisations together with our Ladies' Union and Nurses' Union and Laymen's Missionary Movement are continually on the look out to link up men and women in the great Missionary cause.

Visitors and Friends are cordially welcomed to our C.M.A. Rooms.

Young People's Corner.

"Nicko."

By the Rev. L. L. BARCLAY, in "Our Empire."

No one knew why he should be called by such a name; nor did anyone quite understand when it began.

The boy's real name was St. John De Vere Smith, and many a time in his heart did he rage at this ridiculous label. So he was glad even to be Nicko rather than St. John De Vere.

His was a happy, laughing disposition, and until he was seventeen he went merrily enough through life. Always a favourite with the boys, he was the despair of his masters. Whether he could learn anything or not, none ever knew. What was certain was that most surely he never would. Punishment had as little effect on him as rain on a duck's back, and his tongue was never still. Not only was he always talking himself, but he did his best to make others talk also, altho' ever ready to take the blame on himself when his pranks were discovered.

Only two things seemed to touch the boy's heart. They were children and dogs. No matter how shabby or disreputable it was, he never passed a little child without a smile and a nod, and in his pockets there seemed to be an almost inexhaustible store of unhealthy-looking sweets that were lavishly given away to his little favourites, not always wisely, one must fancies.

It was just the same with dogs. Every mongrel in the place knew Nicko, and in danger rushed near his side. Once his wrath blazed forth when he found some boys ill-treating a shabby cur. Nicko smote much and lustily, and his hand was not light.

So he passed out of school, having gained little scholarship, but much fine temper, and leaving friends with all except with Dicky-Bird Tuncan. Why there should be this one enemy no one could understand. Dicky was a little undersized boy of the same age as Nicko, who got his name from a very large nose, rather like a bird's bill, and a very squeaky voice. He was too small for Nicko to fight, and he had done nothing that could be remembered to raise the bigger boy's anger. "I never could abide the Dicky-Bird," was all Nicko's answer when mutual friends tried to make peace. Even at the great dormitory feast which heralded Nicko's departure the reconciliation was a very passing and hollow one.

Seven years passed by. Dicky had won many prizes and scholarships, had passed from school to the University, and was now preparing to take Holy Orders. Nicko's career had been at least full of change and excitement. He had tried work at home, and work abroad. A natural and true pride had helped him just to keep his head above water and not to be a burden to his parents. He was developing late, and now a good girl's influence was keeping him sober and straight. Not that there had ever been any evil in the boy or man, but just an undue light-heartedness and carelessness of the morrow.

During all these years neither boy had met or even heard of the other. Then twice in one week they were brought together, once by a dog and once by a child.

Nicko had gone for a few days to the seaside place where his beloved lived. Her father and mother hardly knew what to think about him. He was so happy and yet so reckless, so boundlessly generous when he had money and withal so haphazard when none was in his pocket. They fully understood all his virtues, but were not blind to his faults.

The sun was shining brightly, and the little bay with the swirling tide dashing the waves on the rock-bound coast was beautiful indeed. But Nicko was not happy, for Mr. Johns had told him that unless he settled down to some permanent work the wedding he longed for could not take place.

But suddenly his moody thoughts were in-

terrupted by the sound of a number of people rushing to the edge of the cliff and looking over. Mechanically he went with them and saw the cause of the clamours. A little brown Irish terrier had in some way found itself on a ledge of rock unable to move, and as the waters were dashing over it, was yelping pitiously. In a moment, heedless of the danger, Nicko had jumped with daring agility from place to place and picked up the frightened animal. Then, unable to return as he had gone, he dropped with it into the sea and swam ashore.

Amid all the congratulations showered on him, Nicko turned to find the owner of the dog near him, thanking him most gratefully. Nicko hurried away to change his dripping clothes, but not before he had seen that the dog belonged to his old fellow-scholar, Dick Tuncan.

Only a few days passed and the scene was changed. In the neighbouring town a wonderful large cinema film was being exhibited, which Nicko much wanted to see. The hall was very full, and the performance nearly over, when flames seemed to shoot out from the stage and the dread cry of "Fire!" filled the house. Fear-struck, the audience rushed for the only exit, and a horrible panic took place. The only way downstairs was soon packed with people, and Nicko found himself almost unknowingly at a corner of the staircase where there was sharp turn at right angles. The noise around him was terrific, but one cry smote on the man's ears above all others. It was the sob of a child so tightly wedged in that she could not move. With a tremendous effort Nicko reached her, got her to his corner, and there guarded her with his own body, until all the danger was past.

Tenderly he soothed her, and, when he could, took her out, to find to his astonishment that she was Dick Tuncan's little sister.

Far into the night the two companions talked, and long before they parted they made a vow of friendship. It was so clear that they were to meet, Tuncan's father was able to help Nicko to a permanent position, and when he married, in a year's time, both Dicky Tuncan and his little sister Nellie were among the most favoured visitors at the Smiths' charming little house.

A PLEA FOR THE STICK.

Such a title naturally suggests corporal punishment, a tender subject in these easy-going days, when the sparing of the rod, even for most glaring acts of violence, is advocated. On this particular occasion the stick is used metaphorically by a Church dignitary. In her "Memories of Fifty Years," Lady St. Helier (Mary Jeune) gives a letter from the Right Rev. Dr. Magee, then Bishop of Peterborough, in regard to certain criticisms: "I return you Miss Terry's pleasant, and, to me, very complimentary letter. I must, however, plead for my poor dear parsons, whose pulpit ministrations are so often what she describes; but these are not their only ones. Many and many a 'stick' in the pulpit has been a staff and a crutch all the week to the spiritually lame and feeble folk in his parish, giving just the counsel and the help that his sermons are, from natural incapacity, lacking in. I have often felt after preaching what Miss Terry would, of her charity, call one of my great sermons, that the poor curate who sat under it, had been doing all the week through, and every week in the year, far better work than mine. Miss Terry must remember that it is not every preacher that can be so effective in his line as she is in hers, and that even on the stage there are sticks as well as in the pulpit."

Life is full of toil and trouble,
If you make it so,
And one's worries all seem double
When you welcome woe.
Don't be always meeting sorrow,
Look the other way;
Take Woods' Peppermint cure to-morrow—
You'll be bright and gay.

Phone—Central 1092

SILVESTER BROTHERS, The Strand, Sydney. For Hams and Poultry.

Purveyors of High-Class Table Delicacies.

Sandwich Specialists.

The only Perfect Cleanser for Artificial Teeth

DENSO

There's nothing like it. People everywhere are praising DENSO. DENSO quickly renders the plate sweet, clean, healthy; brightens the teeth, preserves the gold, and is a perfect boon to heavy smokers. Plates also fit better, more comfortably after using DENSO. Price 1/6 & 2/6 post free. Send 1d. stamp for sample. JOHN WILKES CO., Aliphington, Melbourne.

Tel. 3531.

"AVONDALE,"

Midwifery & Surgical Hospital.

MISS MILLIGAN, Principal.

Patients received. Out-door Cases promptly attended to by Certificated Midwives. Nurses in readiness for any emergency.

171 Palmerston Street, Carlton.

DR. PARERIA'S

Vita Tonic Pills

The most marvellous Tonic on the market FOR NERVOUSNESS AND WANT OF TONE.

Price 7/6, or £1 ls. for 5 boxes.

Consult

R. J. POULTON, of 119 Bourke St., Melbourne, ON ALL COMPLAINTS.

The Store for Everything!

Orders Called for and Delivered.

W. BROWN,

My Grocer,

Corner Robert & Yeoman Sts., Northcote.

A Trial Order Solicited. Phone—Northcote 474

Telephone—3528.

J. S. Black & Son,

Prescription Chemist,

198 Smith Street, Collingwood, MELBOURNE.

Mr. J. S. Black & Sons have taken over Chemist's Business in Powlett Street, East Melbourne. Manager, Mr. Wright.



When it is Dark.

By JOHN T. FARIS, D.D., in "The Book of God's Providence."

Sometimes, when days are gloomy and life seems full of disappointment, we fear that God has forgotten us. Christian friends remind us that He has promised never to forget His people. But we continue to doubt until His gracious presence compels recognition and trust, until the issue proves that He has been thinking of us, planning for us, all the time, and that the darkness and the disappointment are but necessary preparations for our happiness.

An incident in point is related by the Rev. Daniel S. Tuttle, D.D., LL.D., Bishop of Missouri, in his autobiography:

"When I graduated from Columbia in 1857, I was under engagement to go to Demopolis, Alabama, for a year or two, to be tutor to some boys in planters' families. In a month or two, however, a letter came from the Demopolis people regretting that they must cancel the engagement, as the hard times of '57 pressed them too sorely. I was in debt, and wished to teach in order to pay my debts; now I knew not what to do or which way to turn. It was in September. In despair I tried to get an engagement to teach a public school in a country district, but I failed. I was disappointed; life looked to me very dark; the disappointment about the Alabama engagement seemed to me to be the sorest I had ever been called on to bear. Yet in the event how kind was the leading of God's providence! Had I gone to Alabama, the few years spent there would doubtless have plunged me into active participation in the sad differences of the Civil War.

"In October I went to New York City to visit friends who had invited me. I answered advertisements for teachers, and I worried all my friends in letting them know I wanted an engagement. Discouragement doubly deep was settling down upon me when one day Dr. Anthon, my college professor in Greek, asked me to call on him. He told me of a boy who wished private lessons in Latin and Greek."

Before the week was out the young student was teaching eight and even ten hours a day, at a dollar an hour. Among the pupils were three whose fathers were later of great help to him. One of these was Bishop Potter, who, four years after the ordination of Mr. Tuttle, when he was an unknown village Rector, recommended his appointment as missionary Bishop of Montana, including (at first) Utah. A few years later, when the pioneer Bishop was seeking funds for the erection of a Church in Ogden, the father of another of the pupils in the days of student struggling furnished the necessary money, and a congregation was equipped for aggressive work.

And all this had come from the disappointment which had tried his faith! Yes, and more than this: for the later call to the Missouri field was the result of work done on the frontier.

There are dark days in the life of every child of God, when he is tempted to doubt. The only cure is in standing on the promise of Him who said, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." When we find ourselves yielding to doubt, suppose we remind ourselves of Noah's experience in the ark. Those must have been trying days. Yet God remembered Noah, as he found when he came to pass out safely, with his family, to a prosperous future. And God will remember us.

"Farest sometimes that the Father hath forgot?"

When the clouds around thee gather,

Doubt Him not.

Always hath the daylight broken;

Always hath He comfort spoken;

Better hath He been for years

Than thy fears."

Helps for Quiet Moments.

"The Entrance of Thy Word Giveth Light."

The Voice of God's Creation found me
Perplex'd midst hope and fear,
For though His sunshine flash'd around me,
His storms at times drew near:

And I said—

Oh! that I knew where He abideth!

For doubts beset our lot,

And lo! His glorious face He hideth,

And men perceive it not!

The voice of God's Protection told me

He loveth all He made;

I seem'd to feel His arms enfold me,

And yet was half afraid:

And I said—

Oh that I knew where I might find Him!

His eye would guide me right:

He leaveth countless tracks behind Him,

Yet passes out of sight.

The Voice of Conscience sounded nearer,

It stirr'd my inmost breast;

But though it's tones were firmer, clearer,

'Twas not the voice of rest:

And I said—

Oh! that I knew if He forgiveth!

My soul is faint within,

Because in grievous fear it liveth

Of wages due to sin.

It was the Voice of Revelation

That met my utmost need;

The wondrous message of salvation

Was joy and peace indeed:

And I said—

Oh! how I love the sacred pages

From which such tidings flow,

As monarchs, patriarchs, poets, sages,

Have long'd in vain to know!

For now is life a lucid story,

And death a rest in Him,

And all is bathed in light and glory

That once was dark or dim:

And I said—

O Thou, Who dost my soul deliver,

And all its hopes uplift;

Give me a tongue to praise the Giver,

A heart to prize the gift.

HYMNS, A. & M.

The Church Catechism.

We are never weary of urging our clergy and laity to stand by the Catechism of the Church. The perpetual longing for something new cannot be gainsaid. But as the Bible is the circle in which the best truths for this world and the next are compounded, so that splendid epitome of Divine truth, the Church Catechism, the very pith and marrow of Bible teaching stands peerless and unequalled for shaping Christian character and directing Christian life. "I believe," said Archbishop Benson, "that there never has been in the hands of any Church any manual representing the doctrines, the true spirit of the Bible, to compare with the Catechism of the Church of England." A later witness, Canon Newbolt, has given this eloquent testimony to its worth and power: "Nothing is more wonderful in Christianity than its applicability to the shifting circumstances of our ever changing world, and to the various types of humanity which come under its sway. So will it be found with this Catechism which embodies its precepts, that while suitable for a child, it appeals to the grown man; while drawn up in the 16th and 17th centuries, it has a clear message also to the 20th. Complex life in cities as well as the quiet life in the country are alike calmer and fuller if based on an intelligent appreciation of these elementary truths, which begin in the Christian name of the individual and end with 'charity to all men,' as the Creed also begins with 'I' and loses itself in the Catholic Church and the Communion of Saints in that life which is everlasting."—The Canadian Churchman.

A STATESMAN'S FAITH.

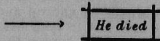
A belief in a future state is the pivot on which all conduct depends, and but for that belief life would be a hideous mockery, and there would be no reason for morality, or any high standard of life. I can honestly say I have acted all through my life in the firm belief in a future state, and but for that belief I should not have had the courage to face life, its difficulties, and its tribulations. Right Hon. W. E. Forster, in "Memories of Fifty Years" (Lady St. Helier.)

Responsibilities gravitate to the person who can shoulder them, and power flows to the man who knows how.

HOW SMITH & LANE

PRINTERS, 15 BRIDGE STREET, SYDNEY

LOST A CUSTOMER!



YOUR enquiries will receive OUR best attention.

Brooks, Robinson & Co. Ltd.,

ELIZABETH STREET, MELBOURNE.

Wall Papers, Gas and Electric Fittings,
Mantelpieces, Tiles and Grates.

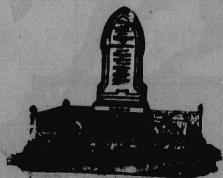
STAINED GLASS WINDOWS.

J. SWAIN & SONS, Monumental and General Masons.

Corner EXHIBITION and LATROBE STS., MELBOURNE.

Established 1885. Correspondence Invited. Monumental Headstones and General Repairs Executed. Hearth-stones, etc., Marble Baths, Shop Slabs and Table Tops, Gasaliers, Tiles, etc. Marble and Enamelled Mantelpieces.

Phone Central 5128.



T. GAUNT & CO.

Largest and Best
Selected Stock
in Australia of

Watches,

Clocks,

Diamond and

other Jewellery,

Barometers,

Thermometers,

Microscopes,

Surveyors' and

other Scientific

Instruments,

Silverware,

Electro-plate,

In all the Latest

Patterns and

Best Quality.

REPAIRING

ORDINALLY

UNITED.

Spectacles to Suit

all Sights in Gold,

Rolled Gold, Steel,

and Nickel Frames.

RECENTLY TESTED

GRATIS.

T. GAUNT & CO. WATCHMAKERS,
JEWELLERS & OPTICIANS,
337-339 BOURKE STREET, MELBOURNE.

JAMES THELWELL,

Late MEERS & COCKS,
Successors to ALSTON & BROWN.

Tailor, Hatter and Men's Mercer,

254 COLLINS ST., MELBOURNE

Victoria District Nursing Home and Private Hospital.

This Ideal Home for Convalescents, Aged, Bed-ridden,

Infirm, Invalid Children, and Hospital Patients.

NURSES may be engaged to attend the sick for one hour or

two hours daily for a Guinea per week.

Occasional visits 3/6.

THE ROOMS are bright, spacious, and airy.

GOOD NURSES are supplied to the public at £2 2s. per week.

In all cases terms are arranged according to circum-

stances.

Registered by Board of Health.

A. HURNALL, Sister. Tel. 832 HAWTHORN.

16 A'BECKETT STREET, KEW, VICTORIA.

ELECTRIC Lights, Irons, Fans, Belts, Motors,

Radiators, Flashing Signs, Kettles, Saucepans,

Toasters, and all Cooking and Heating Apparatus

All Work Promptly Attended to.

Estimates Given.

Schatz Bros.,

Electrical Contractors.

699 Sydney Road, Brunswick.

And at 35 The Avenue, Windsor.

Headache

Neuralgia

Toothache

Why Suffer?

A NEURO POWDER

gives relief at once.

Excellent results obtained in influenza

and Rheumatism.

NOT INJURIOUS TO THE HEART.

Post Free in Packets of six for 1/- or

fifteen for 2/- from

Wm. B. Reid, Chemist,

116 Glenferrie Road, Malvern,

MELBOURNE.

Mustard Pot Reflections
USE
**COLMAN'S
MUSTARD**
Without it no meal, however
dainty, is complete—with it the
plainest fare is made most
appetizing.
There's none other just so good—
none with the same strength,
or fullness of flavour.
See that your Mustard Pot
holds Colman's—the finishing
touch to every meal."

Cooper & Horne, Carnegie Fuel Supply.

Wood, Coal, and Coke Merchants, General Carriers.

Weight guaranteed. Telephone Malvern Ex. 1865

KOORNANG ROAD, CARNEGIE, VICTORIA.

GEO. TAINSH - Tailor and Mercer

(Late with Shave, Collins St.)

Ladies' Tailoring a Speciality.

Mordialloc, Victoria

L. J. Bottomley's

Motor and Tyre Works

All Classes of Motor Cars Repaired and Renovated. Tyres Vulcanized
by the Harvey Frost System. Motor Driving taught on 1912 Model
English Cars by the Principal. Expert Advice given free to anyone
buying or selling cars. Cars on Hire day or night. Phone, Windsor 1089.

PEEL STREET, WINDSOR (off St. Kilda Road), Victoria.

G. R. R. Nicholas

(Late Johnson & Sons)

Pharmaceutical Chemist.

Sole Manufacturer of

Old Shoe Corn Cure.

Junction Pharmacy,

ST. KILDA,

Victoria.

Phone, Windsor 963.

Private Address, 47 Pont Road,

ADVERTISE IN

"The Church Record"

The Circulation is Steadily Increasing.

Apply for Advertising Rates to

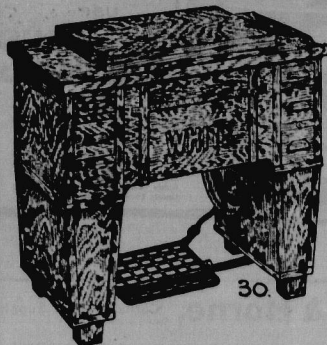
The Manager,

"Church Record,"

64 Pitt Street, Sydney.

Anthony Horderns' for the White Sewing Machine.

The world-renowned light running silent White is the King of All Domestic Sewing Machines, and embraces every thing that stands for efficiency and long service. Illustrated price list post free.



Buy the White—

To turn out more and better sewing with less labor.

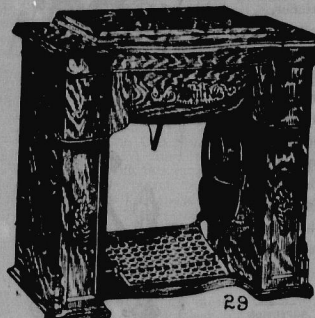
For its light running, easy sewing qualities.

For its fine mechanical adjustment.

For its beauty of construction and durability.

For its incomparable labor saving devices which are exclusively White; for example, its tension indicator, etc.

For its attachments, and improved features, which enable one to remove a piece of unfinished work, put it back on again at any time, and get exactly the same results.



No. 29—WHITE GRAND MISSION FAMILY ROTARY.—This is a three-quarter cabinet made up in the popular Mission style, richly finished in quarter-tanned Golden Oak, an attractive yet unique design. Furnished with Nickel-plated Hand Wheel, Automatic Lift, symmetrically built Wooden Frame to replace the Iron Legs, 1 Self-locking Drawers each side of Table, and at the bottom 2 large roomy receptacles, where Books, Music, etc., may be stored. Fitted with Ball Bearings, and supplied with the latest style Steel Attachments—£8/10/-

Packing for the country, 2/6 extra.

No. 29—WHITE—A HANDSOMELY CONSTRUCTED THREE-QUARTER DROP CABINET, enclosing a WHITE Sewing Machine, with Vibrating Shuttle Movement, ready for use, fitted with Ball Bearings, Drop Head, Automatic Lift, Nickel-plated Hand Wheel, with five drawers on one side and two receptacles on the other, all enclosed. A very choice design. Furnished with a complete set of latest style Steel Attachments—£8/10/-

Packing for the country, 2/6 extra.

ANTHONY HORDERN & SONS, LTD. UNIVERSAL PROVIDERS, PALACE EMPORIUM, Brickfield Hill, Sydney.

JOSIAH HOLDSWORTH, Undertaker and Embalmer.

Best Work :: Best Equipages :: Strictly moderate Charges
Removal from Private or Public Institutions :: Private Mortuary Chapel
No Distance if you Phone—Central 1192, Brunswick 416, Day or Night.

380 LYON STREET, CARLTON.

Branch—689 Nicholson St., Mth. Carlton, ARTHUR J. HOLDSWORTH, Funeral Director, MELBOURNE.

DAN WHITE, MOTOR CARRIAGE & BUGGY BUILDER

(The Original) Motor Body Expert.

Torpedo and Rotund Styles of Bodies, Laundette and Limousine Bodies, or any Description or Design wanted.

Established March, 1869.

Telephone: Central 131.

Showrooms and Works:

36-92 STURT ST., & 17, 19, 21, 23 MOORE ST., PRINCE'S BRIDGE (Opp. Prince's Court), MELBOURNE.

PETERS' Specialty Glove and Hosiery House.

Specialties in Gloves, Hosiery, Umbrellas, Handkerchiefs, and Fancy Lace Goods at Moderate Prices.

9 CENTREWAY, COLLINS ST., MELBOURNE.

W. F. BRAUN, Oil and Colorman.

Painter, Paperhanger, Grainer, Decorator, Glazier, etc.

Richmond House, 235 Bridge Rd., Richmond.

Hotham Street, Ripponia.

PHONES: Central 2640. ESTIMATES GIVEN FOR ALL GENERAL REPAIRS.

Misses Moore & Jacobson, DRESSMAKERS, MODISTES AND MILLINERS.

Theatre Wraps and Evening Frocks a Speciality. The latest models in MILLINERY always on hand.

No. 1, 2nd Floor, A, The Block, Collins St., Melbourne.

SAMUEL BAVINTON, CASH GROCER.

All Goods Sold at Prhrar Prices. Week-end Visitors Give Him a Call and See for Yourself.

MORDIALLOC, VICTORIA.

The Violin no longer difficult! The New Style Violin

With Patent H.S. Fingerboard. It is quite easy to learn. A beginner after six months tuition passed the Amoc-Bord, R.A.M. and R.C.M. third year standard. Demonstrations Daily 10 a.m. to 9 p.m.

Central Depot: 346 Flinders Street (Near Queen Street). Many Violin Patents Co. Pty. Ltd. London, Paris, Berlin, Sydney and Melbourne.

Consult at

J. B. DAVIS & SON, ESTATE AGENTS.

Houses, Land and Businesses for Sale.

65 SYDNEY RD., BRUNSWICK, & CHELSEA, VICTORIA.

Telephone Central 2024.

Reasonable Fees.

MESSRS. COSTELLO & WARD.

W. COSTELLO, Surgeon Dentist: T. M. WARD, Recorded Dental Board, Victoria. Artificial Teeth Fitted on latest Principles, Gold All Operations Filling, Crown and Bridge Work a Speciality. Absolutely Painless.

161 COLLINS STREET, MELBOURNE (Opp. George's).

Readers Attention is specially directed

CLACK & PETERSON, Cash & Family Butchers.

Small Goods of every Description Fresh Daily. Families Waited on and Supplied with Meat of Best Quality on Most Reasonable Terms. Orders called for and Delivered Daily. All Meat Bought and Killed under Government Supervision.

523 MOUNT ALEXANDER ROAD, MOONER PONDS. Also at 217 Union Road, Ascot Vale, Victoria.

"GORS & KALLMANN" CARNEGIE & SONS

Sole Agents for Ronisch, Gors and Kallmann, Schwechten and Bell Organs,

106 ELIZABETH STREET, MELBOURNE.

The most popular Piano in Australia.

53,000 homes have Gors and Kallmann Pianos.

The Church Record

For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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

VOL. I, No. 24.

JUNE 12, 1914.

Price 1d. (6s. 6d. per Year, Post Free.)

Current Topics.

The Christian Year is divided into two distinct parts. The first half closing on Trinity Sunday sets forth the great doctrines of the Christian Religion; the second half, commencing on the first Sunday after Trinity deals with practical duties. Neither would be complete without the other, for belief is unreal unless it leads to action, and action needs as a motive the stimulus supplied by belief.

The special subject of the First Sunday after Trinity is "Grace and Obedience." In the Collect we address God as the strength of all them that put their trust in Him, and acknowledging that we through the weakness of our mortal nature can do no good thing without Him; ask for the help of His grace to keep His commandments that we may please Him both in will and deed.

In the Epistle St. John announces the great final revelation of the New Testament, "God is Love." He reminds us that love began with God; "Herein is love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins." Then follows the natural corollary; "Beloved, if God so loved us we ought also to love one another."

The parable of Dives and Lazarus is set before us in the Gospel. In it the Lord draws a graphic picture of a selfish man, in whose heart was no love, who left the beggar at his door unrelieved, and has to face the inevitable result of a selfish life in the world beyond the grave.

The teaching of this Sunday forms a fitting prelude to the practical lessons of the second half of the Church's Year. The God, who created, redeemed, and sanctifies us, is not only wisdom, power, holiness, but also, and above all Love, and it is only as His love is shed abroad in our hearts by His Holy Spirit, that we are able by word and deed to show forth that Divine Love in our lives, and to make it known to others, whether they are near our own doors, or in the uttermost parts of the earth.

Sir Ian Hamilton, when asked to give a farewell message for the people of the Dominion said: "I think that New Zealand is an earthly paradise. All the people have to do is to take the necessary measures to exclude the serpents." He does not specify the particular serpents to which he alludes, but there is

a profound moral in his remark, applicable equally to Australia and New Zealand.

We have our own ideas as to the "serpents" which are spoiling the earthly paradise in which God has placed us, and the effect of their poison is to be clearly seen on every side. The very prosperity of these new lands is tending to the spirit of materialism, and encouraging our people to live as if there were no existence beyond the grave. The undue love of pleasure is ever growing among us, and with many amusement has become the business of life, as if God put people into the world, only to have "a good time."

More deadly still are the ravages of drunkenness, of immorality, and of gambling, which are eating as a canker into the vitals of our community, and dragging thousands down to the lowest degradation. It is sad indeed that in these happy lands of the Southern Seas, with their glorious opportunities, there should be so much to enfeeble moral character.

Behind all these degrading influences there are spiritual enemies. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is too late to "keep the serpents out," but not too late to fight against them. And to meet spiritual enemies we need spiritual methods. We do not despise any means of ameliorating social conditions, so that it may be easier for people to live good lives. But while improved surroundings are good, what is above all needed is a change in the hearts of the people, which can only be accomplished by the preaching of the Gospel, and by the power of the Holy Spirit. It is for the Church of God to use the spiritual weapons which she possesses, with more faith and zeal, going forth to attack the strongholds of evil knowing that the Lord Jesus Christ was manifested to destroy the works of the devil, and that in His power is the promise of victory.

The decision of the Governor-General, acting on the advice of the Prime Minister, to dissolve both houses of the Federal Parliament, brings to the people of Australia the most important crisis which they have faced since the Commonwealth was established fourteen years ago. We are not concerned in these columns with the issues of purely party politics, but a democratic community has now to decide definitely as to which party is to

be in power. Since the election last year Federal Parliamentary Government has been to a great extent paralysed, and we trust that at the next election a mandate will be given to one side or the other in such a way that effective government may be carried on.

The practical point is this; in this favoured land all adults of either sex may vote. This suffrage should be regarded as a great privilege and a sacred trust. All who are qualified should see that their names are on the Electoral Roll; all should be determined, unless absolutely prevented by circumstances, to register their votes when Election Day arrives; and all should give their votes in the way they think best for the good of their country. If these things are done, then the members elected to the two Houses will truly reflect the will of the people of Australia as a whole.

In connection with the loss of the S.S. "Empress of Ireland," Sir Arthur Conan Doyle is stated to have said that never did

a disaster of this kind occur, but that one was struck enormously by the beauty of human nature. It was perfect blasphemy, he declared, to talk of "Original Sin." In his opinion man was full of the most wonderful unselfishness, though it was often only revealed as by a lightning flash in some terrible disaster.

We fully agree with Sir Arthur in his premises, but not in his conclusions about the "blasphemy" of talking of original sin. It is a joy to see in times of crisis the heroism and self-sacrifice of which men and women are capable. The key to the "beauty of human nature" is found in Genesis I. 27: "So God created man in His own image, in the image of God created He him, male and female created He them." The Fall did not destroy that Image of God in man, as we see clearly in Genesis ix. 6. "Whoso sheddeth man's blood, by man shall his blood be shed, for in the Image of God made He man." The Image is marred and blurred, but not effaced, and in times of crisis we see vivid flashes of the beauty of that human nature which God made in His own likeness.

But there is another side to this question; there is a very seamy side to human life. We find that there is a tendency to evil in every boy and girl, that if left to themselves, without careful teaching and training, they become bad, not good; and that even amid the best surroundings many fall into evil. This tendency is due to the taint

The Double Dissolution.

But there is another side to this question; there is a very seamy side to human life. We find that there is a tendency to evil in every boy and girl, that if left to themselves, without careful teaching and training, they become bad, not good; and that even amid the best surroundings many fall into evil. This tendency is due to the taint