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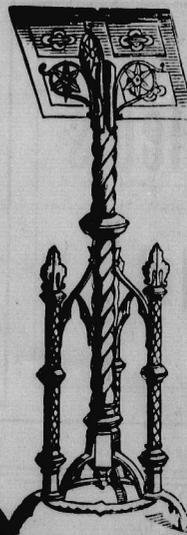
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Current Topics.

The observance of Anzac Day has taken place with all due solemnity. Official services were held at the various Cathedrals of the Commonwealth, and in a large number of Churches there were commemorations of various kinds. There is still a good deal of discussion going on as to fitting monuments to perpetuate the memory of the day. Some outward and lasting expression of a people's gratitude is naturally called for in order to keep green the remembrance through generations to come. The utilitarian aspect is sure to be emphasised in many quarters, but it should not be overlooked that in addition something is needed sufficiently imposing and unique to impress the imagination.

The appeal that has just been issued by the Federal and State Governments gives a right direction for the utilitarian part of the Anzac Memorial. The grounds of the appeal are incontestable. Sacrifice calls for answering sacrifice.

"Oh! 'tis a noble thing to trace Our lineage from a noble race, But nobler far when lineage leads To noble words and noble deeds."

The shouts of applause and the glowing sense of kinship to the heroes that have brought honor to our land, should be backed up with a corresponding acknowledgment of their claims upon our self-denial. The present appeal is, perhaps, the weightiest that has been issued, both by reason of those responsible for its publication, and the objects in view. It will be no easy matter to "repatriate" the soldiers who return. Physically, mentally, and in many cases spiritually, a very large number will come back different men from what they were when they volunteered for the War.

The "triumph" of the Prime Minister of Australia continues. His temporary withdrawal from public functions has by no means dimmed the splendour of his eloquence, or impaired the vigour of his thought. "Billy" Hughes has astonished the world by his meteoric descent into the heart of the Empire, and bids fair to gain the Empire's heart. He has compelled men's admiration even where they differ fundamentally from his politics. His speech at the London Guildhall, on the occasion of his receiving the freedom of the city, showed him

at his best, and was completely worthy of the high position he occupies. His encomium of the Mother City of our Empire was very fine—"the cradle of our race; a city whose glorious traditions stretch back to the grey dawn of time; a city which was before Caesar; and legions came which had seen Celt, Saxon, and Norman emerge into one people which had defied the arbitrary power of kings. It was a city whose growth had kept pace with our race; which had watched the nation send out its sturdy broods to the farthest corners of the earth, and had seen them increase and multiply; whose power for centuries had extended throughout the world, and whose fame was known wherever men gathered together; a city which was now resolutely determined to continue the great struggle till victory crowns her arms; a city which stood and gathered Australia in her ample bosom in fitting token of the part she had played, and was still playing, in this war, and bade her stand by her side as her equal, and dowered her with all the rights of ancient citizenship."

But Mr. Hughes is not out for flattery. There emerges every now and then the fine utterance of a man who realises a constraining purpose in his life. The good of a race is the goal of his life purpose, and there occur in almost every speech of his some well-planned hint or open word of exhortation or warning in furtherance of his dominant purpose. In his Guildhall reply, he said:—

"If we are to keep the Empire for the heritage of the British people, we must create conditions under which the population of Britain and the Dominions can rapidly increase and multiply. We must create an environment which will breed a virile people to organise and develop our tremendous resources."

However, men may disagree with the methods by which the Prime Minister and his party are seeking to realise such an ideal, this ideal must be common to all true-hearted patriots. And it is an ideal which we should more thoughtfully and strenuously strive for. Too often conditions of life obtain in a community which are the creation of human, or, rather, inhuman, greed, and such conditions are allowed to continue by reason of that "let it slide" policy which is so common amongst us. More practical Christianity is needed even in this corner of the Empire, and a more determined and general effort on the part of the Christians to apply the principles of Jesus Christ to civic and social life.

It is most refreshing and striking, perhaps because of its rarity, to get a good straight talk from a layman of some eminence on the social sins that obtain in a Christian community. Mr. F. E. Pulsford, at the N.S.W. Congregational Conference last week, dealt very faithfully, pace Rev. W. L. Paterson, with the shortcomings of Christians in relation to the Society. He pleaded for more earnest study of social problems first, because they were not so easy of solution. The burden of his plaint was that Jesus Christ ought to be King in all of our spheres of activity, but that He was not. Mr. Pulsford said the need for Christians to study social problems arose because there were social sins in the guilt of which Christians were involved, and because the way of escape from the unholy entanglement was not self-evident.

The testimony of the whole Church to spiritual religion was largely vitiated, because Christians were living in social sin. That Christians, as a whole, made no serious effort to wash their hands of responsibility for social injustice was sufficient explanation why men, in this age of the social consciousness, did not go to Church, and it ought to be evident to everyone how our foreign mission work was hampered by the fact that socially and industrially the civilisation which sent out the missionaries was pagan, not Christian. Someone had suggested that, instead of sending missionaries to China, we should concentrate on converting the Chinese in Australia, and send them to evangelise their own land—a fine idea, but unfortunately these heathen lived so near to us they could see for themselves to how small an aspect of our lives we applied the Christianity of which we talked and, consequently, as results showed, they were not easy to convert.

Mr. Pulsford proceeded to inveigh against our industrial system, which, he protested, had borne such evil fruit as social stratification, class estrangement, and constant dislocation of industry. He said that the Social Problem was with us in full strength.

It was a simple statement of fact to say that the master motive of modern industry was not to supply the wants of men, but to exploit them—that was, to make profit out of them. Could this system do other than produce such fruits as class bitterness and industrial friction? Christians—and many who make no profession of religion—might and did endeavour to bring many ele-

ments of mitigation and kindness into their participation in a pagan system of industry; but the system remained pagan, for it was contrary to the Master's teaching, namely, that a man's first motive, and prime purpose, should be to serve his associates in what ever circle of human relationship was under consideration. It would seem as though the remedy should be social, even as the sin was; but in any case the remedy needed to be searched for—and the more difficult the search surely the more keenly we should follow it.

However much men may differ from some of the statements or complain of extravagance of utterance, it may fairly be claimed that Mr. Pulsford has good grounds for his main contentions. The fact of the difficulty of solving this problem does not excuse our disregarding it. Here we are face to face with one of the gravest stumbling blocks in the way of the advance of the Kingdom of Christ. The world practically challenges the Christian to take the gauntlet up or else confess to defeat. It is too often forgotten that the Lord demands from us not merely the devotion of heart and soul and strength, but as well of the mind. Surely here is a case for the mind's devotion to be

manifested, in seeking to apply the laws of Christ to this department of our social life.

The Universal Book.

God's Book is catholic, partly because it is not all cast in one and the same mould. Certain parts of the Bible appeal with unexpected force to different races, and to men in various stages of civilisation, who read the Scriptures with other eyes than ours. We may illustrate this point by a few actual examples.

When Dr. Kilgour was translating the Old Testament into Nepali, he found it an arduous, not to say a tedious task to render the long chapters of ritual regulations in Leviticus; he was surprised, however, to discover that his Nepalese assistant, who was not a Christian, considered these chapters to be among the most interesting and important in the whole Pentateuch.

So, again, the Chinese, who lay enormous stress on reverence for ancestors, are profoundly impressed by the first chapter of St. Matthew's Gospel, because it begins with the genealogy of our Lord, which, as a colporteur wrote last year, "goes back to our Chinese Hsia dynasty."

In Egypt, Moslems are attracted by the Book of Genesis, which they call "the history of the creation of the world." In China Genesis is also a favourite, because it is "the book which tells of the beginning of things."

In the South of Europe the Book of Proverbs is often purchased eagerly by

Freemasons, who look back to King Solomon as the legendary founder of their craft.

In heathen lands it is by no means uncommon for missionaries who are translating the Old Testament to make a version first of the Psalter, then perhaps of Genesis, and then to translate the Book of Jonah before attempting any other of the prophets. They realise that Jonah is the one thoroughly missionary book in the Old Testament, and they find that its message comes home to their converts with peculiar power. —From "The Book Above Every Book."

Christ in Flanders.

We had forgotten You, or very nearly—
You did not seem to touch us very nearly—
Of course we thought about You now and then,
Especially in any time of trouble—
We knew that You were good in time of trouble—
But we are very ordinary men.

And there were always other things to think of—
There's lots of things a man has got to think of—
His work, his home, his pleasure, and his wife—

And so we only thought of You on Sunday; Sometimes, perhaps, not even on a Sunday, Because there's always lots to fill one's life.

And all the while in street or lane or by-way—
In country lane, in city street, or by-way—
You walked among us, and we did not see—
Your feet were bleeding as You walked our pavements—

How did we miss Your footprints on our pavements?
Can there be other folk as blind as we?

Now, we remember, over here in Flanders—
(It isn't strange to think of You in Flanders),
This hideous warfare seems to make things clear;

We never thought about You much in England—
But now that we are far away from England—

We have no doubts, we know that You are here.
You helped to pass the jest along the trenches,
Where in cold blood we waited in the trenches—

You touched its ribaldry and made it fine.
You stood beside us in our pain and weakness—

We're glad to think You understand our weakness—
Somehow, it seems to help us not to whine.

We think about You kneeling in the garden—
Oh, God! the agony of that dread garden—
We know You prayed for us upon the Cross.
If anything could make us glad to bear it—
"I would be the knowledge that You willed to bear it—
Pain, death, the uttermost of human loss.

Though we forget You, You will not forget us—
We feel so sure that You will not forget us—
But stay with us until this dream is past,
And so we ask for courage, strength, and pardon—

Especially, I think, we ask for pardon—
And that You'll stand beside us to the last.
From the "Spectator" of September 8, 1915.

The Epistle (1 St. John v. 4-12) has in it an echo of the Easter Triumph. But the triumph is not primarily that of the Lord, but rather the victory of those who claim their share in the finished work of the crucified risen Christ. The central thought is in the last two verses:—"God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." Here is a clear cut issue between those who are spiritually living or spiritually dead. The question is whether they have the Son of God. And the means by which we can thus appropriate the merits of the Son of God is faith: "This is the victory that overcometh the world, even our faith. "And this wonderful blessing has its own evidence, for he that believeth on the Son of God hath the witness in himself." So the important question for each one of us is this: Does the Spirit bear witness with our spirit that we are the children of God? If so we are equipped for the battle of life, we can face temptation, sorrow, trial, for we know that we have "Christ in us, the hope of glory," and "greater is He that is in us than he that is in the world."

Thoughts on the Church Seasons.

First Sunday after Easter (April 30).

THE VICTORY OF FAITH.

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St. Philip and St. James' Day (May 1).

THE WAY, THE TRUTH, AND THE LIFE.

St. Philip was one of the twelve Apostles, his call being recorded in St. John i. 43. In the lists of the Apostles his name is always coupled with that of Bartholomew (or Nathanael) whom he brought to Jesus. Philip is said to have been crucified at Hierapolis, in Phrygia. The St. James commemorated on this day is James the less, called, in Gal. i. 19, "the Lord's brother," the author of the Epistle which bears his name. He was Bishop of Jerusalem, and was known as "the Just." He was thrown down from a pinnacle of the Temple and clubbed to death in A.D. 62. No satisfactory reason has been given for the association of the names of St. Philip and St. James on this festival.

The Epistle (St. James i. 1-12) is taken from the writings of one of the saints commemorated. It is an exhortation to patience under temptation. The Gospel (St. John xiv. 1-14) contains the discourse of our Lord, which was suggested by the remark of Philip, "Lord, show us the Father and it sufficeth us." It also contains the memorable words, "I am the Way, the Truth, and the Life." On these words the Collect is based. In it we pray that we, knowing Christ to be the Way, the Truth, and the Life, may follow the steps of St. Philip and St. James, and steadfastly walk in the way that leadeth unto eternal life.

Second Sunday after Easter (May 7).

CHRIST OUR EXAMPLE.

The Gospel sets before us Christ as the Good Shepherd, and the Epistle (1 St. Peter ii. 19-25) is obviously chosen because in the last verse the Lord is

alluded to as "the Shepherd and Bishop" of Souls. But the central thought of the passage is found in the sentence, "Christ also suffered for us, leaving an example that we should follow His steps." The details of the example thus set by our Lord are given in words which remind us of Isaiah liii "Who did no sin, neither was guile found in His mouth; Who, when He was reviled reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously; who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed." This wonderful example of patience under trial is to be followed by us, for if when we do well and suffer for it, we take it patiently, this is acceptable with God. A hard task surely, yet one which should be persevered in. We need for this the power for which we ask in the Collect, "grace that we may daily endeavour ourselves to follow the blessed steps of His most holy life."

The Sacraments.

[Reprinted (and abridged) from "The Churchman." Robert Scott, Roxburgh House, Paternoster Row, London, E.C.1.]

The whole of life is permeated by sacraments. We fail to see and feel the sacraments of daily life because we are not heavenly-minded. A smile of welcome, a handshake, is a sacrament; every meal, every cleansing of the body, is a sacrament; to the spiritual man, a kiss of greeting or the waving of the hand is the sacrament of love and friendship. We are surrounded by sacrament, enveloped in its folds.

Just as these sacraments of daily life are meant to lift us up to the highest and best ideals in relation to our fellow-creatures, so the Sacraments of the Gospel were designed by Christ to lift us up into the closest and most intimate relation with Himself and our Father. Our bodies need two things for their health and vigour—cleansing and food; and our Lord accepted this commonplace of daily experience, and gave it a deeper and fuller meaning by applying it to our spiritual needs.

The Sacraments of the Gospel.

The beauty of the Sacraments of the Gospel is that their essence is so apparent, so easily grasped. The simplest Christian, even a young child, can seize upon the great meaning of washing in Baptism and the feeding of the soul in the Holy Communion. It is when we overstep the great meaning and begin to ask questions of secondary importance, as to the how and the why, that the confusion begins. Nay, perhaps it is rather when we think that we have discovered the how and the why, and begin to dogmatise and to lay down the law, that schism and dissension, quarrelling and persecution, enter in to disgrace our profession and make the sacred mysteries of our religion the centre of strife.

In theory, it should be enough for us to carry out our Lord's commands in simple obedience, leaving the Divine Spirit to interpret them according to our needs and experiences. We cannot imagine St. Paul lecturing his converts on the nature and character of the Presence in the Eucharist, nor St. John chopping logic over some pet

theory of regeneration. It was enough for them to know that the sacred symbols were emblems of the Lord's Body broken and His Blood shed for man's salvation, that the spirit in that blessed feast was nourished with heavenly food; enough for them to know that that Washing meant that they were Christ's own pledged people, and must walk as such, without curious questioning. But men will always ask curious questions, and they usually suffer accordingly, from the infant who investigates the coal-scuttle upwards. So all of us have to plunge into this pitiful controversy and take sides.

The two Gospel Sacraments—Baptism and the Holy Communion—bear a close analogy to the two Jewish Sacraments—Circumcision and the Passover. "Circumcision made without hands" was a phrase which no Jew would misunderstand. Baptism would do for him as a Christian what Circumcision did for him as a Jew. It would admit him into the Christian Church, and make him eligible for all the covenant privileges which belong to a Christian. Neither would "the washing of regeneration" suggest to him any difficulty whatever.

Baptism.

And with us to-day such expressions would lose nearly all their difficulty if Baptism were administered as in Apostolic times. Then it cost much to be a Christian. No man would dare to confess himself such unless he meant it from his soul, and it would be a duty sacred and awful beyond words to see that his children, baptised in the water at his side, were trained to know the Lord from their childhood up, and to call Him Master and God with their lips as soon as they could frame the words.

Nearly all our difficulty about Baptismal Regeneration is due to our lapse from Apostolic method. Now anybody can walk into our Churches, people who have to ask the way to their Parish Church, people who never use God's Name in reverence, to have their children baptised. Godparents make awful undertakings glibly, or stumble over their answers in such a way as to show that they have no idea what they are undertaking to do. And we allow such people to join in a service which was drawn up for God-fearing people, who realised their responsibility as the guardians of children who are "an heritage and gift which cometh of the Lord."

It is small wonder, indeed, that we are in difficulty to explain in what sense such children can be called regenerate.

But over the child of godly parents we have no scruples in pronouncing the splendours of its inheritance. We have no occasion to resort to verbal shifts and evasions. We accept the words at their face value. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven," said our Lord. Can we, therefore doubt that a God-fearing father and mother, desiring above all things the redemption of their child, will have their prayer heard? It may be granted at the time of Baptism, it may be granted later, but as surely as God is in heaven it will be granted. As those believing parents have dedicated their child to Christ in obedience to His invitation, and in accordance to His appointed plan, so will He seal it as His own by the dower of His Holy Spirit. "This promise He, for His

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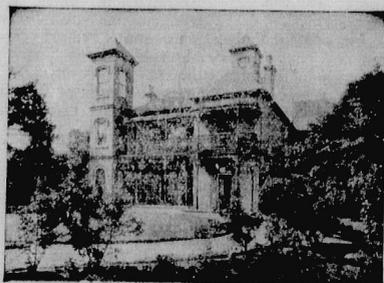
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part, will most surely keep and perform."

Holy Communion.

Holy Communion, like the Jewish Sacrament it succeeded, is the Sacrament of edification. To the pious Jew the lamb, whose blood he had shed and whose flesh he was eating, not only recalled the deliverance of his people from bondage, but foreshadowed a greater and future deliverance—a deliverance from spiritual bondage and the power of evil. When the Lamb of God was slain once for all for sin, there was no more looking forward to a saving act yet to be performed. But there was need for a Sacrament whose essential purpose would be to make the soul look back to the great deed once for all done. So the Holy Communion was given in order that we might remember Him whose Body was broken and whose Blood was shed for our deliverance. That is the essence of the Eucharist.

Now, upon this we must enlarge. No intelligent Christian holds that the Holy Communion is a mere commemorative rite (like, for instance, the laying of a wreath of flowers upon the grave of a dead friend). In this wonderful service the heart, the mind, the soul, are all concentrated upon the atoning Death of Christ. As we kneel in adoring love at the Communion Rails we are in spirit translated to Calvary, and it is around His Cross that we are grouped, with hearts bowed in penitence, with heads bent in reverential awe, with souls alive and waiting to receive His benediction. As we receive the emblems of His Body broken and His Blood shed, there is poured into our hearts from His loving hands the stream of His refreshing grace, and we receive "forgiveness of our sins and all other benefits of His Passion."

If the catchwords of controversy must be used, then we Evangelicals, believing this, do believe, and must believe with all our souls, in the most real of all Real Presences at such a time. It is not that our Lord is any more present with us than when we are at work or asleep. He cannot be more present than present, but we are more fully conscious of His nearness than at any other time; our spirits are alert, the vision is cleared, and He is

made known to us in the Breaking of Bread.

Reaction towards Medievalism.

Such a view of the Sacrament as we have described is for us obscured, if not destroyed, by the extreme reaction towards medieval teaching which has become so common in our Church. The view that, owing to the repetition of certain words by the priest, Christ enters the elements, and is conveyed to us in some material way, is a conception so foreign to our whole thought that the objections to it based upon philosophy and Scripture are subordinated to the objection arising out of our religious experience.

It is in much the same way that we regard non-communicating attendance. Such a practice cannot be of no spiritual value, for we assume that the worshipper is engaged in prayer, and so is receiving a blessing. But he is not joining in the act of communion, and, since all the other worshippers are there for that very purpose, we are really at a loss to know what specific blessing he expects to receive from watching other people do what he is bidden to do himself. But much more strongly do we feel that the whole Communion Service is evacuated of its meaning when it becomes a display before a large congregation at which only two or three partake and the rest look on. Whatever such a service may be, we know what it is not. It may be the "principal service," but it is not a Communion Service.

The Principal Service.

The "principal service" is another popular phrase upon which we must touch, in order to explain further our position. To us Evangelicals the Holy Communion is in a very real sense the principal service. It cannot be anything else, for it is the commemoration of the saving Death of our Redeemer, the time of most blessed and most intimate intercourse with Him, when life and power, virtue and grace, pour into our hearts in an overflowing stream. It is the central act of worship, summing up as it does, and focussing upon our souls, the essential facts of our Faith. But what is "principal" is not prominent in the sense that it is open to the gaze of all. The principal things in every man's life—his love for his wife and family, for instance—are not the things that he advertises; nor does he discuss them with all and sundry; they are too intimate and sacred.

Hence, it is just because we feel that the Holy Communion is the principal

act of public worship that we recoil from making it a public exhibition, and shrink from allowing non-Christians, indifferent and irreligious persons, to gaze at a service in which they have no part whatever. Just because of its specific appointment by our Lord, just because it lies at the heart of our religion, just because it is the memorial of the blessed fact upon which our salvation depends, just because of all these kindred arguments, we maintain that the godless and unbelieving have no place at the service whatever. We shield this principal thing from vulgar gaze, for to us it is desecration that the memorial of the sacrificial Death of the Redeemer of the world, the thought of which hushes our hearts into reverence, should be a public gazing-stock.

Moore Theological College, Sydney

We have received the "Report and Prospectus" of Moore College for 1916. From the Principal's Report for 1915 we take the following items:—

The year recently ended has brought peculiar difficulties, and at the same time has witnessed considerable achievements. The call of the War has been answered by several students, including some of the best. During the last term the staff was seriously short-handed owing to the absence of the Vice-Principal, and the illness and death of the Warden of the Hostel, while the rise in the cost of living has increased the working expenses of the College. Yet the numbers have been maintained, the Examination results have been excellent, and the College has received wider recognition and greater support.

Nine students were admitted to Deacon's Orders. Of the eleven students who sat for the Th.L. Examinations of the Australian College of Theology, held in September, 1915, not one failed who completed his papers. The connection with the University of Sydney has been extended; three students obtained their B.A. degree in December, 1915. The Missionary Roll of the College received additions during the year, one former student having gone to Ceylon, another to the Torres Straits, and a third was accepted (and has since sailed) for East Africa.

In spite of the War the new Hostel justified its existence. The death of the Warden was a great blow, but there are indications that the Hostel scheme will be more than ever necessary, especially after the War is ended. Suitable premises are difficult to obtain in the neighbourhood, and it is therefore important to acquire the property permanently for the use of the College. A sum of £2000 is really required to complete the scheme.

The entries of students at the College for 1916 already show an increase on those in 1915, and in other ways there is an encouraging prospect.

Moore College was opened at Liverpool in March, 1856, and remained there for 33 years. During this time 157 of its students were admitted into Holy Orders, two of them attaining to the episcopate.

During the quarter of a century that has elapsed since the College was moved to Sydney, about two hundred of its students have passed into the ministry, making a grand total approaching four hundred. Some of them have gone to the Mission Field, chiefly to China, India, and Africa, some have gone to England, but the great majority of them have been located in various parts of Australia, chiefly in New South Wales and Victoria.

This year the College completes six years of faithful service to the Church in Australia. A practical method of celebrating this "Diamond Jubilee" would be to purchase outright the Hostel premises. The total cost of purchase and equipment will reach £2000. Contributions for this object will be gladly received by the Principal.

Personal.

The degree of B.Sc. of the University of Sydney was conferred on the Rev. G. A. Chambers, M.A., Rector of Dulwich Hill, Sydney, on Saturday, April 8.

Canon Forster, B.A., Th.L., Sub-Dean of Bathurst Cathedral, has been appointed to succeed Canon Gamsey as Warden of St. John's College, Armidale. Canon Forster, before he went to Bathurst, was for six years in charge of St. Aidan's Theological College, Ballarat.

A serious accident befel the Rev. H. S. Begbie, Rector of St. Stephen's, Newtown, Sydney, last Friday. He was riding a bicycle when the machine struck a stone and he was thrown off. Mr. Begbie's right thigh was fractured, and he is now in the Prince Alfred Hospital. It will probably be about three months before he will be able to resume his work.

Archdeacon Percival is the senior Anglican Chaplain of the A.I.F. camp at Bendigo, and Captain Chaplain H. Topp has been appointed to assist him.

Rev. W. F. Orr has been appointed by the Archbishop of Melbourne to the charge of the parochial district of Wallan.

The Bishop of Riverina has appoint-

ed the Rev. G. A. Kitchen, Incumbent of St. Paul's, Frankston Victoria, to be Vicar of Hay, N.S.W.

Mrs. Langley, widow of the late Bishop of Bendigo, who is residing at Surrey Hills, Melbourne, attained the age of 74 on Sunday, April 9. She is remarkably well and was able to attend the service in the morning at her Parish Church.

Rev. A. H. Pattinson, who has been Acting-Warden of St. Paul's College, Sydney, for some months, will shortly leave for England.

Rev. H. R. and Mrs. Holmes, C.M.A. missionaries in Santalia, India, arrived in Melbourne on furlough on April 18. They will probably remain in Australia for about six months before returning to India. Miss E. J. Digby, of Ellore, South India, is expected to reach Melbourne on furlough about May 18.

The Bishop of Adelaide has appointed the Rev. W. B. Docker, M.A., as Acting-Warden of St. Barnabas' College. Canon Wragge, the former Warden, at a Farewell Breakfast in Adelaide, said he was not leaving his work but his work had left him, as there were now only two students in the College. All the others had joined the A.I.F.

In a cable message from London, published in the Daily Press, it is announced that Bishop Peel, of Mombasa, East Africa, has died at the age of 62. He is best known to the public on account of the charges brought against him and Bishop Willis, of Uganda, by the Bishop of Zanzibar, in connection with the questions arising out of the Kikuyu Conference. Bishop Peel was a devoted missionary, and his loss will be deeply felt in East Africa.

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Correspondence.

Special Religious Instruction in Public Schools.

(The Editor, "Church Record.")

Sir,—The committee appointed by the Sydney Synod to deal with this important matter in 1879—the year before the withdrawal of State aid from Denominational Schools—has carried on its work with more or less success for over thirty-six years. Lack of adequate and pecuniary support has hampered the committee's usefulness; but substantial results have, nevertheless, been achieved.

We must all acknowledge that the training of our children in the first principles of our beloved Church is one of our chief duties as Churchmen. We have to admit the debt we owe to those of the parochial clergy, who are not unmindful of this obligation; but their parishes are for the most part large, and in some instances the Public Schools are too numerous to allow of definite religious teaching—even once a week—being possible without outside help. The committee, therefore, while thankfully acknowledging the help given by many other voluntary teachers, is especially desirous of adding to the number of Stipendiary Teachers already employed; and, with the concurrence of His Grace the Archbishop, ventures to suggest to every clergyman in the Diocese, that the importance of this work should be strongly brought before the various congregations of our Church people, and also before the annual vestry meetings.

Annual subscriptions are already received from some parishes, and from individual members of the Church; but considerably more help is required, even to meet our present liabilities.

H. WALLACE MORT, Hon. Secretary,
C/o University Club, Sydney.
F. R. STRANGE, Hon. Treasurer,
28 Market Street, Sydney.
April 14th, 1916.

Friday or Good Friday.

(The Editor, "Church Record.")

Sir,—As a sidelight on the question of opening the Sydney Royal Agricultural Society's Show on Good Friday, I ask attention to the fact that in the Society's official advertisements and catalogue, the day is called Friday only. The rightful name of Good Friday is not given.

Is it not a gross piece of impertinence for any small number of gentlemen to alter the old English and ancient name of a day, and one made legal here by Acts of Parliament? It appears that while eagerly using the day for their Show, that they attempt to shield the wrong-doing by trying to reduce its status to that of an ordinary Friday. It further looks particularly objectionable because by so doing they ignored the death of our Lord Jesus Christ commemorated at that time by Christian people in every land and clime. By abolishing its true name they appear also to try to brush aside that incomparably great event by which the debt of sin was atoned for upon the Cross.

The matter is not so trivial as it at first

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may look. By humbling the day to that of a common Friday in its printed matter, the Society, I think, sadly adds to the indefensible wrong of holding upon it its great Show.

F. B. BOYCE.

St. Paul's, Sydney, April 19, 1916.

Private Communion.

(The Editor, "Church Record.")

Sir,—According to Canon 71, "No minister shall preach or administer the Holy Communion in any private house except it be in time of necessity, when any being either so impotent as he cannot go to the Church or very dangerously sick, are desirous to be partakers of the Holy Sacrament upon pain of suspension for the first offence and excommunication for the second."

Does the above bar any Minister or Curate (in the Minister's absence) from preaching or administering the Holy Sacrament in private houses where they, the inhabitants, are between fifteen and twenty-five miles outside the nearest township or the nearest Anglican Church? In this regard it would be almost next to an impossibility for these poor people to drive into the nearest township or Anglican Church to partake of Holy Communion in one day. I am anxious to know.

ARIUS.

[The Canon referred to certainly does not prevent the clergy celebrating the Holy Communion in private houses many miles distant from a Church.—Editor.]

Friends of Armenia.

We thankfully acknowledge the following donations on behalf of the distressed Armenians—Mrs. Priest, £1, X.Y.Z. 10/. Further contributions may be sent to Miss Searle, 695 Malvern Road, Toorak, Victoria, or to The Editor, "Church Record," 64 Pitt Street, Sydney.

"SILENT JOHN."

Rev. Dallas Brooke, who has done much work among the men in blue, told a delightful story at the meeting of the Royal Naval Scripture Readers' Society in London recently.

On a certain ship to which he was attached as Chaplain there was a stoker of herculean proportions, who was one of the biggest men he had ever seen, and also the most silent! He scarcely ever uttered a word, and was known as "Silent John." This man was an ardent teetotaler, and always attended the temperance meetings which the speaker organised, but nothing would induce him to make a speech. At last the Chaplain said to him, "Look here, John, you really must make a speech one day. You leave me to do all the work, and it's really your turn."

"Well, sir, if you put it like that!" said poor John, doubtfully—and at last he consented.

The day came, and the word having gone round that Silent John was to speak, a record number of men assembled. The huge stoker arrived in a state of feverish agitation, mopping his perspiring brow. He gazed round on the audience, and by a mighty effort rose to his feet. There was a deathly silence. Then at last, with a gigantic effort, he exclaimed: "I have taken nothing for years—and well, I'm not weak!" and with a gasp he sat down.

It was, declared Mr. Brooke, one of the most telling temperance speeches he had ever heard.

ALCOHOL A POISON.

The fact is that alcohol is a deadly poison and that it is harmful to the body even when taken in the smallest doses, and whether imbibed in the form of ordinary beer or the choicest wine or brandy, the effects are the same—just in proportion to the amount of alcohol consumed. Professor Sir T. P. Anderson Stuart only recently described it as a drug, and stated "It is always as a drug that we should think of it." He further denounced it as "the most soul-destroying, body-destroying, nation-destroying substance ever known. It has a deleterious effect upon every part of the body and more particularly upon the brain."

Why we do not get Conversions.

An Octogenarian View.

By the Rev. Richard Glover, M.A., L.Th., Rector of Wotton, Dorking, in the "Record."

The clouds that gather round the setting sun

Do take a sober colouring from an eye
That hath kept watch o'er man's mortality.
—Wordsworth.

In the very admirable and courageous address of the Bishop of Chelmsford at the great Islington Meeting he made the sad remark that the clergy of our day, even the Evangelical clergy, do not get conversions, or at any rate very few compared with the numbers that used to be heard of in the days of Whitefield and Wesley and in those of the Evangelical revival. Can we assign any reason for this mournful state of things? No doubt there are many that contribute to it. But may an octogenarian of large experience and observation as a Vicar of large London and town parishes attempt to indicate two or three that may accrue for it?

Churchgoers are not all True Christians.

One is that general congregations are now too commonly addressed as though they were all Christians. Of course, all the baptised are nominally Christians and cannot "be as the heathen." Still discrimination in the use of appellatives is very needful in preaching to general congregations. There is now too little of that "application" of the sermons preached to different classes of hearers. Little distinction is made as to the bearing of the truth on the various characters or spiritual condition of the hearers, and so it comes to pass that thoroughly worldly and unconverted persons among them, being addressed as "My Christian brethren," complacently consider that their pastor thinks them such, and so all anxieties as to their souls are soothed and lulled. There is little attempt to show that even consoling and comforting subjects treated of do not apply to all the hearers, but only to the true believing people of God, and that, before anyone can lay claim to its promises and hopes, they "must be born again." Sermons should be fenced as the Scotch pastors "fence the tables." A striking example of the importance of this occurs in a sermon by the great preacher Mr. Spurgeon. I mention him because the good Bishop remarked in the course of his powerful paper that that very aimed at conversions, and always remembered "that hearts might be changed for ever as he preached." In the sermon I now allude to his text and subject related specially and peculiarly to the believers in his congregation. Its text was St. Luke i. 20, and the sermon was on the way in which God dealt with even eminently godly men when they fell into doubts and unbelief. But now mark how, at the end of even such a subject, he cleverly and faithfully turns his searchlight on unbelieving hearers!

"But let the unbeliever, the utter unbeliever, tremble. If a good man, a saved man, a noble and blameless man, was nevertheless struck dumb for unbelief, what will become of you who have no faith at all? He that believeth not is condemned already because he hath not believed on the Son of God."

Then, in a few telling words, he preaches even to him the offer of divine grace. That, I think, is what the Apostle means by "rightly dividing the Word of Truth." If preachers would preach like that, with prayer to the Holy Spirit to give power to their words, they would not lack conversions.

Preaching the Word.

Another reason why conversions were common in the places and times above referred to (as, e.g., in Kidderminster, under Richard Baxter) was that "they preached the Word"—i.e., really expounded Holy Scripture, unfolded the meanings and application of their texts. Compare most of the sermons then and there preached with those that are commonly preached nowadays. In our day they too commonly consist of the preacher's opinions on certain subjects and topics of the day, often very like platform addresses, but rarely of the opening-out of a portion of

God's Word and the earnest pressing of it on the conscience and the heart.

I had the immense advantage in my youth of being brought up under the very able and faithful ministries of the late Dean Francis Close at the Parish Church of Cheltenham, and of Dean Archibald Boyd then of Christ Church in the same town. I have heard them not simply preach textual sermons, after the manner I have described, but also expound whole books of the Bible consecutively in Sunday and week evening lectures. And what narrow and fitness they gave us in this their characteristic practice, not taking texts and leaving them, but digging into them, and bringing out of their "treasures things new and old" in such a way as to whet our appetites to partake of them! And their ministries were not lacking in conversions, as I for one can testify. I thank God that Francis Close's preaching brought me to the Saviour, and many others personally known to me. If the sower thus "sows the Word," he will never lack fruit.

Preaching Christ.

I have further observed and experienced that the preaching that produces conversions is that which shows the Word in the Word. "The testimony of Jesus is the spirit of prophecy." In other words, all Scripture is full of Christ, and he best preaches the Word who aims ever to show this—who shows that the great theme of the Bible is Salvation, and that this salvation is found in Him Whom "God hath set forth to be the propitiation for our sins."

Hence such a preacher must necessarily speak much of sin and of the need of a Saviour from sin, and that He saves by the Atonement and the Holy Spirit, and only through repentance and faith and a change of heart and life.

That is what Scripture means by "preaching Christ and Him crucified"—not the mere exhibiting and extolling the beauty of His character, and the superiority of His ethics, and the nobility of His self-sacrifice, and the loveliness of His example and the importance of copying it. That preaching will never produce conversions—at least, in the sense of renewing hearts and lives. But the preaching of Christ, as shown above, must have power. "I, if I be lifted up, will draw all men unto Me"—yes, all men—some by the attraction of love, and some by the force of compulsion—drawing them to Him on the judgment seat; for men must have to do with Him whether they will or no. So the preaching of Christ must have effects. He can never be preached in vain. To the one class of hearers we are a "savour of life unto life," and to the other of "death unto death."

Alarm to the Unconverted!

There will be few conversions where there is no sounding of an Alarm in God's holy mountain.

A great soul-winner wrote a book that was greatly blessed in producing them, entitled "Alleine's Alarm to the Unconverted." This alarm needs to be blown in our pulpits. We must hold out the danger signal. "Peace, perfect peace"—yes, but there is a most serious amount of imperfect peace—of a "peace, peace where there is no peace"—the peace of spiritual death. Numbers even of Churchgoers, yes, even of those who "make their Communion," are utter strangers to "repentance whereby we forsake sin, and faith whereby we steadfastly believe the promises of God," and they greatly need the "Awake, thou that sleepest." The ministry that does not often sound this alarm simply rocks the cradle of the many that slumber and sleep. So does that ministry that in preaching consolatory sermons respecting the war leaves the impression (as the Moslem preacher does) that the mere falling in battle is an atonement for sin and ensures the reward of a heavenly crown. It is a great mistake to suppose that to "preach the Gospel" is to speak only smooth things. To such people that is to "prophesy deceits." The Gospel does not consist of only "good tidings." The full Gospel contains also bad tidings—bad tidings for all who will not embrace the good tidings. "He that hath the Son hath life, and he that hath not the Son hath not life." And this latter branch of the Gospel message can never be

omitted in a full Gospel; and it needs impressing with fidelity and power so as to awaken the slumbering conscience till it cries out, "What shall I do to be saved?" People must be told that while Christ will "save to the uttermost all that come unto God by Him," yet "How shall they escape who neglect so great salvation?" Do our congregations realise this awful peril?

A godly farmer, happening to pass by the once notorious "Hall of Science" which was devoted to the spread of infidelity, saw a placard on it stating that a lecture would be given that evening at 8 o'clock on the startling title, "What shall I do to be lost?" It being only a few minutes to that time the farmer thought he would step in and hear what the lecturer would say on such an awful subject. Presently the man appeared and began, "Ladies and gentlemen, the subject on which I have to address you is, 'What shall I do to be lost?' From the back of the hall a voice was heard at once calling out, 'You may save yourself the trouble, mister; you be lost already!' That was indeed a bombshell, and likely to do some execution even in such an assembly. It was a very solemn rebuke from the Christian farmer's ready wit; but of how many even in our Sabbath assemblies is it true? They are lost already. For, unless they instruct for others, Ezekiel as to how before them in the Gospel, Scripture plainly tells them that they are actually in a lost condition now, for 'all have sinned and come short of the glory of God,' and 'he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God.' But how few of such hearers dream of this? Still, if, with prayer for the Holy Spirit's power to wing the Word, we act like the godly farmer, I doubt not we should hear of conversions.

The Power of the Holy Ghost.

After all, the above are only means to that end—very likely means, but only means. The power to make them effectual to such an end is "of God"—of God the Holy Ghost. No power to this end lies in our eloquence—none in our earnestness. Hence, when the Lord instructs the prophet Ezekiel as to how he is to proceed to cause the dry bones to live in his remarkable vision, he tells him not only to prophesy to the bones, or to cry earnestly unto them, "O ye dry bones, hear ye the Word of the Lord," but he is also to "prophesy unto the wind"—i.e., to preach with an upward eye to the Holy Spirit to come down with the only power that can give life. So pray for the Holy Spirit, thus "as he was commanded;" breath came down upon the dry bones, and they "stood upon their feet an exceeding great army." Acting on that divine lesson, I have made it a practice to pray the "Veni Creator" through before going to preach in my various pulpits, and I know I have been so made the humble instrument of proved conversions. But oh! if I had only done so with more of faith and earnestness I should have had many more. The Lord pardon His servant in this thing! and give grace to his younger brethren in the ministry to lay to heart Ezekiel's twofold lesson. They would then hear of conversions.

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Reviews and Magazines.

In **The Churchman** the Editorial Notes deal only with the National Mission of Repentance and Hope. A series of articles on "The War and the Other World," which promises to be interesting, is commenced by Dr. Plummer. Another series on "Richard Hooker and the Holy Communion," is begun by the Rev. S. H. Gem. Miss E. M. Knox contributes an article of much interest, entitled, "The Romance of the Catechism," showing that the Church Catechism "is the one surviving text book which links the schoolboy of to-day with the schoolboy of three and a half centuries ago." Dr. F. R. M. Hitchcock's paper on "The Resurrection of the Body," throws much light on that rather difficult subject, and Bishop Ryle's article on "As our Hope is," in which he deals with our Lord's teaching on immortality, is very helpful.

C.M.S. Magazine for March. Copies received from C.M. House, Salisbury Square, London, E.C.

The articles in the **C.M. Review** are, for the most part, of a somewhat technical character. Thus we have, "The Idea of God" in Uganda, by Bishop Willis; "Some Applied Philosophy," by the Rev. F. Baylis, and "A Fragment of Primitive Speech," by the Rev. J. B. McCullagh. More general interest will be taken in Miss Elwin's vivid account of "Chinese Girl Students in Tokyo," and in the article on "The Conscience Clause in Mombasa," by the Rev. S. A. Martin. Archdeacon Byrde pleads for the adequate evangelisation of the Province of Hunan in China. The syllabus of the new volume of the History of C.M.S., by Dr. Eugene Stock, is included in this number. The Editorial Notes deal with the National Mission, Kikuyu questions, and other up-to-date topics. **The Cleaner** is, as usual, full of interest. Perhaps the most striking article is that by Dr. Catherine Ironside, a medical missionary, on "Persia To-day." **The Gazette** contains the third of the series of "Interviews by Post," giving details of missionary effort in a parish of 25,000 people. **Mercy and Truth** has an interesting account of the opening of a new Leprosy Refuge at Hangchow. We have also received **Awake and The Round World**. The former is now a magazine for men.

A NOBLE CHAPLAIN.

Another instance of remarkable heroism and devotion to duty on the part of a clergyman is related by a correspondent in "The Times." Upon the outbreak of war with Turkey, the Rev. W. A. Wigram, D.D., acting Chaplain of the Crimean Memorial Church at Constantinople, volunteered to stay at his post. It may be remembered that shortly after the beginning of our attack upon the Gallipoli Peninsula, the Turks selected fifty Allied subjects in Constantinople, and took them to the battle area for the purpose of exposing them to our fire. This atrocity was prevented mainly by the intervention of the American Ambassador.

After the victims had been selected, Dr. Wigram came forward and volunteered to take the place of one of them. His proposal being assented to, he accompanied the party to the Straits, devoting himself to furthering their spiritual and material welfare, "in circumstances," says the narrator of the incident says, "which were not always pleasant, and might at any moment have become dangerous."

Dr. Wigram, who is the head of the Assyrian Mission, is a son of the late Canon Wigram of St. Albans, and is a nephew of the late Mr. Reginald Wigram, of Leeds. Before going to the East, he was Curate of St. Jude's, South Shields, and of St. Barnabas, Hendon, Sunderland. His relatives in England still hear from him, and he is quite well.

We are coming to see on this great day of God the difference between the fair-weather religion which cat stand no loss, no strain, and the triumph of Christian faith. "This is the victory that overcometh the world, even our faith."—Bishop of London.

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

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The Church Record.

APRIL 28, 1916.

THE IDEAL THEOLOGICAL COLLEGE.

How many laymen in Australia know anything of the training of their clergy? Very little, it would seem, judging from the scanty finances of almost every Theological College of the Church in Australia. There are plenty of complaints about the lack of education among the clergy, complaints that are too often merely habitual grumbles without real foundation. But even supposing the clergy do not attain to a high educational standard, whose fault is it? Very few laymen ever contribute anything towards the training of the clergy before ordination. Not a single Theological College of the Church in Australia has a decent endowment. There are no professorships of Divinity in the Church in Australia. Theology is not recognised in any University. It is really a wonder that the clergy are so well educated considering the scarcity of adequate opportunities.

Yet never was there a greater need for a high educational standard. And it must be paid for, and paid for by the laity, who expect and ask for the high standard. The Theological College is the key to the future of the Church in Australia. It is the one institution of the Church that does not suffer from endowment. The training of the clergy ought never to be dependent on a precarious income from fees, neither should it be half done by overworked men who have to be parochial clergymen as well as professors of divinity and diocesan men of all work. Teaching calls for specialised ability, and the energies of the teacher should not be dissipated by irrelevant calls on his time and talents.

Of course, the peculiar conditions of Church work in Australia give very little scope at present for the cultivation of real scholarship. In many respects the Church is still in the pioneer stage, trying to catch up with the expansion and constant shifting of population. There are the tremendous distances and wide areas of the "bush," and there are also in the great cities slum areas as difficult as any in the older countries of the world. The absence of ancient endowments and the burden of practical work leave very little time or energy for serious read-

ing. The climatic conditions which are so favourable for outdoor life are not really conducive to hard study and deep thinking. The ordinary parochial parson has to be a man of all work, a business manager in addition to his peculiar office as a minister of the Word and Sacraments. The pressure of the immediately practicable discourages systematic study, and too often the man who tries to do justice to both runs a great risk of doing neither through exhaustion.

What is known in England as the "public school" type is but thinly represented among the Australian clergy, while the man who has had a business training of some kind is largely predominant. In England over eighty per cent. of the clergy hold University degrees; in Australia barely twenty per cent., if as many. What this means is that while the Australian clergyman can hold his own as a practical man of affairs, he has not usually enjoyed the advantages of a really sound general education. This is the difficulty that has to be faced in Theological Colleges in Australia. The actual theological standard aimed at and often attained is, among the rank and file of the clergy, as high in Australia as anywhere else. But it lacks the foundation of a general education, and therefore is not really so effective. The Australian clergyman has less opportunity of forming habits of study before he is ordained, and he has to overcome greater difficulties after ordination than is the case with his English counterpart.

The way is now clear to see what the Theological College in Australia really has to accomplish. It has itself to do the work done by Public School, University, and Theological College in England. In other words, one institution in Australia has to fulfil the functions distributed among three institutions in England, and it has to do this triple work on about a hundredth part of the resources available. That is the practical side of the problem. Yet our laymen wonder why their clergy are not better educated. Why don't they pay up and give their clergy a better chance?

The work of a Theological College is threefold. First and foremost is the spiritual development of the students. Secondly, there is their intellectual equipment, not merely their instruction in theology, but the providing of a general education as the only adequate foundation thereof. The greatest problem is the formation of habits of study. The temptation is merely to cram for examinations by a process of spoon-feeding. The result of this is that once the college days are over serious reading is rarely taken up. The mind has not been trained for it. The time at College has been too short, the teaching staff has been grievously undermanned. In too many Colleges one man has to do almost all the teaching and to look after a parish as well. It is a wonder any teaching is done at all. The only possible way to compass the work is to reduce the matter to be absorbed to the absolute minimum, and to get up that minimum for an examination. Thus men are moulded after one pattern in opinions and practices, as routine must prevail. Not enough scope is given to draw out the best in each individual, so that he is more himself, while capable of working with others who differ from him. Thus also the real corporate spirit so essential

to harmony in the Church has little chance of cultivation.

A third phase of the work is the practical training of the clergy. The College has to be a school of manners, of reading and speaking, and of healthy physical development. This is a most important aspect of the work. As a rule the Australian clergyman gets far more preliminary experience in parochial work than his English counterpart, but he does not get the other elements in the same proportion.

Thus the ideal Theological College in Australia has to be a much bigger thing than its counterpart in England. It should be situated in a large city, preferably near a University, and with ample grounds for organising physical exercise. Its curriculum should be much broader than the scope of the ordination examinations, and include subjects that make for general culture and wider intellectual and aesthetic interests. Its staff should be so constituted as to find room for men who are specialists on certain subjects, including the theory and art of education. Its routine should not be so stiff that there is no scope for individuality. While a certain amount of routine is necessary, it is not advisable to map out every moment for every student, nor should there be so much "spoon-feeding." Lectures should direct rather than take the place of private reading, and all students should be encouraged to think for themselves and form their own habits of study. There is a great waste in the present undue multiplication of Theological Colleges in Australia. There should be one central College for each Province, and diocesan institutions should be content to serve the purpose of preparatory hostels.

These provincial Colleges should be heavily endowed in order that adequate teaching talent may be secured and the student's fees placed on a low scale, sufficient to cover cost of board and lodging. This is affected by the size of the College. For economical working and the development of a real corporate spirit twenty students should be regarded as the minimum.

Finally, the Provincial Colleges should be integrated into the organisation of the Australian College of Theology so as to co-ordinate the teaching and examining and awarding of diplomas in theology. This co-ordination is lamentably lacking at present—but its treatment calls for an article by itself.

Someone may say, this is ideal, but is it practicable? The answer is, the Presbyterians have done it, why cannot the Church of England do it? It can be done if the laymen will pay up.

A BISHOP IN MUFTI.

The Bishop of Chelmsford told an amusing story against himself at a recent gathering of Churchworkers. While he was on holiday at Llandudno last year the Bishop said, he discarded his episcopal and wore ordinary clerical clothes. One day he was sitting on a seat when a clergyman came along and sat down beside him. In the course of conversation he asked the Bishop where he was working. "In Essex," was the reply. "Oh, then you are in the new Diocese of Chelmsford; how do they like the Bishop?" replied the other clergyman. "I managed to keep a straight face," remarked Dr. Watts-Ditchfield, "and told him that some people liked the Bishop and some did not." On the following Sunday the Bishop preached in the Parish Church, and no sooner had he mounted the pulpit than he saw his new friend sitting just below him. The poor clergyman's discomfort was extreme, and," said the Bishop, "I literally heard his sigh." But I met him very shortly afterwards and we soon made it up!"

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Pastoral Letter.

The Archbishop of Sydney has issued a Pastoral Letter upon the subject of the General Mission, which was read in the Churches of the Diocese on Palm Sunday. In it the Archbishop says—

"I desire to commend to the faithful in Christ Jesus a spiritual enterprise which will be undertaken in this Diocese during the months of October and November next. It is to be called a Mission of Repentance and Hope, borrowing wisely, and as a sign of corporate unity, the title borne by a similar effort made in the Old Country about the same time. It is our holy ambition in this way to organise the spiritual resources of the Church as a help to the life of the nation."

"But we can never expect to be used as instruments for quickening the spiritual life of the nation unless we have vital religion ourselves. The Spirit of God goeth where He listeth but yet He never dwells with the self-sufficient, self-indulgent, careless, or wilful hearts. Such have been too many of us. For this reason we must look to ourselves first. It can be no surprise to us that God withholds victory from the nation, if the heart of the nation is far from Him. But what if we of the Church set no spiritual lead?"

"This Mission is an effort to bring men back to God. In itself it can do nothing; it is only an opportunity to stir men to seek God for themselves, but it is a great opportunity. We seek in it to teach men about God; to guide men to understand what it means to be away from God, and to judge their own selves; to lead them by our teaching and example, and, above all, by our prayers, back to the obedience of the God Who died for them."

One great power of this Mission will be the unanimity of its witness. We do not expect that every parish will hold what is technically called a parochial mission. But we trust that in every parish there will be teaching and prayer such as I have named, guided either by clergy from outside or by the parochial clergy themselves. Repentance and Hope we set as the aim in front of us, a return to better ways, and a confident belief that the more closely we walk with God, the more fully will He bless us."

Holy Week and Easter.

Holy Week was well observed in Sydney this year, and the congregations on Good Friday seem to have been everywhere very large. In most Churches frequent services were held on that day, morning, afternoon and evening. Easter Day also was marked by well-filled Churches, and there were many communicants. We trust that these outward signs were visible indications of the time of Spiritual Revival for which many are praying.

Anzac Day.

Anzac Day was also fitly commemorated. In most of the Churches a service was held (usually the Holy Communion), and united services were common. At the Cathedral there was a special service at 10.45 a.m., at which the Archbishop was the preacher. A great open-air service in the Domain followed at noon. The Archbishop of Sydney gave the address, and the heads of the Presbyterian and Methodist Churches took part in the service, which was most impressive.

St. James', Croydon.

A stained-glass window, representing the Ascension of our Lord, has been erected lately in the western end of St. James' Church Croydon, and was unveiled and dedicated to the glory of God by the Rector (Rev. Joseph Best) on a recent Sunday. The colours are beautifully blended, and the window is a valuable adornment to the building. No one can view it without feelings of reverence. The base of the central light

bears the following inscription:—"In loving memory of Henry Purton, died August 29, 1915; erected by his widow."

A new Infant School, which has been erected at a cost of £250, was formally dedicated to the glory of God by Archdeacon Boyce. The Archdeacon was assisted by the Rector and Curate, and the Rev. A. C. Mosley. Part of the money was contributed and collected by Mrs. Dickinson, the balance of £150 was collected by the Rector in the parish, one "well-wisher" having given £100. An Easter offering amounting to £21 has been handed to the Rector by the parish council.

Ladies' Home Mission Union.

The Annual Services and Meeting in connection with the Ladies' Home Mission Union were held on Thursday, April 13. The Holy Communion was celebrated in the Cathedral, at 10.45, and a Women's Service followed at 11.30, when the Archbishop was the preacher. A Thanksgiving Service was held at 3 p.m., at which an address was given by the Rev. Stacy Waddy, Headmaster of the King's School. This was followed by the Annual Meeting in the Chapter House, at which Mrs. Wright presided. The report stated that the work of the past year had been most successful, the sum of £808 having been provided for the Home Mission and Mission Zone Funds, and for work among the soldiers. It was intended to have this year's Sale of Work in the Sydney Town Hall. From the sale of Calendars no less a sum than £108 had been realised. It was hoped to bring out another Calendar next year.

C.M.A. Annual Meetings.

Much interest is being aroused in the forthcoming Annual Meetings of the Church Missionary Association. The Women's Department will hold their meeting in the Oxford Hall, Liverpool Street, on Friday, May 5, at 3 p.m. Mrs. J. C. Wright will preside, and Miss Pallister and the Rev. George Burns will be the speakers. Then will follow the 91st Anniversary of the C.M. Association on Tuesday, May 9. At the services in the Cathedral Rev. George Burns will be the preacher. The C.M.A. Business Meeting will take place in the Sydney Town Hall at 6.30 p.m., to be followed by the Public Meeting at 7.30. At the latter the Archbishop of Sydney will preside, and Archdeacon Batchelor (Japan), and Rev. George Burns (East Africa) will speak. It is not often that a Sydney audience has the opportunity of hearing two such devoted and successful missionaries. We hope the Town Hall will be full to overflowing.

St. Clement's, Marrickville.

Easter Day Services were well attended at St. Clement's, Marrickville. At night the Church was so crowded that forms had to be brought in. The Church was beautifully decorated with evergreens and white flowers. The number of communicants for the day was 507, and the Easter offertories amounted to £102. The preachers were, in the morning Rev. F. W. Tugwell, at the afternoon and evening services, Archdeacon Martin.

Mission at Dulwich Hill.

It has been the custom for the past few years to hold a Parochial Mission at Holy Trinity, Dulwich Hill, during Holy Week and Eastertide. This year the Missioners were the Revs. P. J. Bazeley and A. J. H. Priest. The congregations during the week were not very large, but those who came were deeply interested. On Good Friday there was a very good attendance at the Morning Service, and also in the afternoon, when meditations on the seven last words from the Cross were given. At night it was very wet but the congregation was good. On Easter Day the Church was well filled at all services, and crowded at night. There were 324 communicants at Holy Trinity, and the total number of communicants for the parish reached 440. The Mission concluded with a Thanksgiving Service on Wednesday evening.

St. Anne's, Ryde.

Foreign mission work is meeting with increased support in the parish of Ryde, as was evidenced by the report read at the re-

cent Annual Missionary Rally. Over £82 had been sent to the C.M.A. during the year, and a distinct forward move had been made in the acceptance of Miss Ruby McIntosh as "Our Own Missionary." Box holders had been trebled in number, and interest increased. The visit of the Rev. George Burns was a great inspiration to all, and the large congregation at the Sunday Service, and the crowded School Hall on the occasion of the public meeting, were tokens of the earnest prayer and enthusiastic efforts put forth by the many missionary-hearted workers in the parish.

Hurstville.

Ladies' Home Mission Union.

The Annual Meeting of the Hurstville Branch of the L.H.M.U. was held on Wednesday, April 19, at 3 p.m. It was a perfect day, and about 100 members were present. A large number of beautiful garments were brought in. Inspiring addresses were given by Mrs. Wright (president), Miss Joan Newton (General Secretary), and Rev. A. A. Yeates. The members were entertained at afternoon tea by the Secretary (Mrs. Dixon Hudson). Hurstville Branch has the honour of being the largest branch in the diocese; the membership stands at 200. It also has the record for selling the highest number of calendars, 350 having been sold.

GOULBURN.

Missionary Interest in the Diocese.

Writing in the "Southern Churchman" the Bishop says:—

"The good news that our diocesan offerings for the missionary work of the Church are already beyond last year's corresponding totals reminds me that I want you to look forward to an advance in our missionary work all round. It is one of the weak points in our diocesan life. Now it is my earnest desire that Synod week in September should include a great missionary meeting in Goulburn, and that our Synod business should include a plan of simple and yet comprehensive organisation which shall run along the lines of parochial and diocesan

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order, and also shall provide for the bringing of all mission fields of our Church before every parish. The Church cannot do its work at home well unless and until it sets its heart and hand to the work beyond the borders of the Diocese. The details of such a plan will require much thought and care, and I am not yet prepared even to sketch its rough outlines. Meanwhile I wish to say now that my heartiest approval is hereby given to appeals by sermons and lectures on behalf of all missions supported by the Australian Board of Missions, which is briefly the missionary organisation of the whole Australian Church, or by the Church Missionary Association, which represents one type of Churchmanship, but works for mission fields in which the A.B.M. has not yet been able to do much direct work."

VICTORIA.**MELBOURNE.**

From Our Own Correspondent.)

Holy Week and Easter.

Many services were held in the various city and suburban Churches during Holy Week. Good Friday was very wet, and the heavy rain greatly affected the attendance at the Church services. On Easter Day the congregations were, for the most part, very large, and the number of communicants was very great. At the Cathedral the Archbishop preached both morning and evening. In the morning, preaching on the text, "The just shall live by faith," and dwelling on the lessons of the Resurrection, the Archbishop quoted the following lines:—

"The cloud-capp'd towers, the gorgeous
palaces,
The solemn temples, the great globe itself;
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind."

The Archbishop added:—"On this 300th anniversary of Shakespeare's death it is fitting we should hear a sentence of his matchless language. What has Easter day to say to us about faith and hope? It comes each year with its unending proclamation of faith in another life."

Anzac Day.

On Anzac Day services were held in all the Churches. At St. Paul's Cathedral returned soldiers, including many who took part in the landing at Gallipoli, were present at 11 a.m., and were afterwards entertained at dinner in the Institute by the Archbishop and Mrs. Lowther Clarke and the committee.

New Hall at Cheltenham.

On Saturday afternoon, April 15, the Archbishop dedicated a spacious and well-built Hall at St. Matthew's, Cheltenham, for use as a Sunday Kindergarten. Rev. Roscoe Wilson assisted the Archbishop, and there was a large attendance of Church members and visitors. After the ceremony and speeches, an adjournment was made to the old School-room, where refreshments were provided. Since the Rev. F. E. C. Crotty, the present Vicar, took charge of the parish, not four years ago, much progress has been made in many ways. The interior of the Church has been much improved and a fine pipe organ has been provided and paid for.

Provincial Synod.

At a meeting of Victorian bishops held recently the question of convening the Provincial Synod was dealt with. The statutory meeting called for last year lapsed for

want of a quorum. In such an event the constitution gives discretionary power to the Archbishop as to when the next meeting should be called. It was decided that there was not sufficient business pending to warrant the Synod being convened this year.

Diamond Jubilee of Christ Church, South Yarra.

Christ Church, South Yarra, has been celebrating its Diamond Jubilee this week. The first Incumbent (Rev. William Newton Guinness) arrived in South Yarra in December, 1855, and collected funds to build a Church on the site at the corner of Gardener's Creek Road and Punt Road, which had been allotted to the Church by Crown grant in 1854. On April 26, 1856, the foundation stone of Christ Church was laid, and in April, 1857, the first portion of the Church, erected at a cost of £2850, was opened for Divine service. In 1859 the Vicarage was built at a cost of £4000, and a school house was commenced. The district grew rapidly, and increased accommodation was urgently needed. This was provided by the addition of transepts and chancel at a cost of £6927, and the newly enlarged Church was first used for public worship on December 8, 1859. Sixteen years later the Church was consecrated by the Bishop of Ballarat (Dr. Thornton). In September, 1880, Rev. W. N. Guinness resigned, and was succeeded by Rev. H. F. Tucker. In the first year of his ministry extensive alterations were carried out in the Church building. On 29th October, 1885, the foundation stone of the present tower and steeple were laid by Sir H. B. Loch. Mr. T. B. Payne donated £2000 for the erection of a spire as a memorial to his daughter. The rebuilding of the tower cost another £2000. Further extensions of the Church building which took place during Canon Tucker's incumbency were the addition of the South aisle in 1886, and of the North aisle in 1889, which completed the Church as it stands to-day. The Church has cost over £20,000, inclusive of expenditure on appointments.

A special Diamond Jubilee Service was held on Wednesday last, at which the Archbishop was the preacher. The Jubilee will be further commemorated on Sunday, when the sermons will be preached by Bishop Green.

Moorhouse Lectures.

Tuesday, September 19, is the date fixed for the first of the Moorhouse Lectures for 1916, to be delivered in St. Paul's Cathedral by the Rev. G. E. Aikin, the Principal of Ridley College. There will be seven lectures, the subject being "The Kingdom of God and the Nations of Men."

BENDIGO.

(From Our Own Correspondent.)

Kyneton Bible and Mission Study School.

This School, which was held from April 8 to 14, had a three-fold objective—the promoting of spiritual life, the personal dedication of the students to Christ, and the training of leaders in Mission Study work. It is quite clear that these objectives were realised. The spiritual outlook of the School was uniformly high. This was due largely to the excellent work of the Rev. F. Paton and the Rev. J. W. Burton. Rev. J. T. Lawson gave a most valuable series of educational talks on the Mission Study principles, whilst the Rev. A. R. Ebbs dealt with the New Era in various Mission Fields. Kyneton, 1916, will be long remembered as a week of blessing in many lives. The School is interdenominational and is one of the most stimulating evidences of the great

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unity of aim and purpose of all those engaged in the missionary enterprise. The membership roll was 65, of whom 12 were members of our own Church.

GIPPSLAND.**Ordination.**

The Bishop held an Ordination last Tuesday (St. Mark's Day) in St. James' Church, Traralgon. Rev. J. S. Beasley was admitted to the priesthood, and Messrs. Danne and Blackwell to the diaconate.

QUEENSLAND.**BRISBANE.**

From Our Own Correspondent.)

Good Friday Services.

A lantern service under the auspices of the C.E.M.S. was held on Good Friday evening in the Tivoli Theatre, which was filled to overflowing. Archbishop Donaldson gave deeply spiritual addresses. During the service appropriate hymns were sung. The gathering was preceded by the usual procession through the streets.

Easter Day.

The number of communicants at this Festival was larger than at any previous Easter. At the Cathedral some hundreds more than in former years communicated, especially at the earlier services. The Archbishop preached at Evensong, and Canon Batty at the 11 o'clock Choral Communion.

Anzac Day.

There is a general feeling that it is an excellent thing that Anzac Day will commence with religious observances. The Archbishop will take the parade for the Church of England troops at Bell's Pad-dock Camp at the early service, and will celebrate and preach at the solemn "In Memoriam" service in the Cathedral at 11 a.m. He will also be one of the speakers at the meeting in the Exhibition Hall at night.

ROCKHAMPTON.**Diocesan Synod.**

The Synod has been provisionally fixed for Wednesday, June 14. The date has been arranged to fit in with the visit of the Pioneer Missioners from England, who are expected to reach Rockhampton on Saturday, June 17. The Clergy Retreat, which will be conducted by one of them, will begin on the Monday following Synod week.

Free Seats in the Cathedral.

The clergy and wardens of St. Paul's Cathedral are endeavouring to abolish pew rents, which, in their opinion, deter many from attending Divine Service, and are also repugnant to the Christian principle of free public worship. A letter has been sent to all the seat holders on the subject, but final action has not yet been taken.

SOUTH AUSTRALIA.**ADELAIDE.**

(From Our Own Correspondent.)

Good Friday.

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tendances this year at the services on Good Friday.

Provisional Council.

The Provisional Council will meet in Adelaide on May 3. The Council has no legislative powers but may make recommendations to the Diocesan Synods.

C.M.A.

The Annual Meeting of C.M.A. is fixed for Tuesday, May 2, at Holy Trinity Church and Hall, Tea 6 p.m., Annual Sermon 7 p.m., Public Meeting 8 p.m.

Sociology.

The Synod Committee on Social Questions has arranged a series of Conferences for the Monday evenings in May. The subjects to be dealt with are:—"Thrift," "Social Reconstruction after the War," "The Church and Amusements."

Departure of Canon Wragge.

Commenting upon the departure of Canon and Mrs. Wragge for England, the "Adelaide Church Guardian" says:—

"Reverence, sobriety, thoroughness, spirituality—in these four words our Bishop well summed up the qualities for which Canon Wragge will be always remembered in this Diocese. As Warden of St. Barnabas' College, as conductor of Retreats for the clergy, as leader of intercessions, as editor of this paper, as life and soul of the Social Service Committee, as preacher and parish priest, he has left an undoubted mark upon the Diocese and set a tradition which will be far-reaching. Other Dioceses outside our own looked upon him as a prophet with a wonderful future yet before him. Even one of the Dignitaries of this Diocese whimsically confesses to have been lifted a little out of his own rut by his influence! And indeed that might be said to be one of the moving ideas always at the back of the Warden's mind: 'Whatever happens let's have no ruts, no grooves. Grooves are deadly. Ready-made ruts of theology spell narrowness, stagnation, death. Keep your thoughts moving, keep your affections alive, never be ashamed to confess when you are in the wrong, be honest with yourself and with God and your influence is bound to tell.' His influence at any rate has told here, and we are sure will still tell in whatsoever sphere in the old country it shall please God to call him. Nor can we close this paragraph without mention of Mrs. Wragge, who associated herself with her husband in so much of his work and whose cheeriness, kindness and true womanliness have endeared her to all who knew her. Our best wishes, our thoughts, our prayers will follow them both."

NEW ZEALAND.**NELSON.****Diocesan Notes.**

Rev. W. H. Stych has resigned the Parochial District of Collingwood in order to enter upon his duties as Curate at Merivale, in the Diocese of Christchurch.

A recent communication from England conveyed to the Bishop the sad news of the death of the Rev. R. Parker, who was taken ill just before the boat which was to have brought him to New Zealand, sailed. Mr. Parker was to have accompanied the Rev. A. and Mrs. Berryman, who are now settled at Motupiko.

The "Samuel Marsden" Van.

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from the accounts which have come to hand it is proving most effectual as a means for carrying the Gospel to those who are far removed from centres of Parochial life. Mr. J. W. Blove, who is in charge of the van, has already shown himself peculiarly fitted for this aggressive Church work. The Bishop has asked the Rev. J. R. Dart, the Vicar of Wakefield, to undertake the supervision, and as far as possible the direction of the van work.

The Church in the Home Lands

THE NATIONAL MISSION.

The Bishop of London, Chairman of the Council of the National Mission of Repentance and Hope, has issued a statement of "It's Growth, its Message, the Grounds of its Hope, and its Methods." His words apply quite as much to us in Australia as to Churchpeople in England. We give the following extracts:—

Its Objects.

The object of this national call to repentance and hope, popularly called the National Mission, is, to put it in scriptural language, to make effective the prophecy uttered long ago by Jeremiah, and repeated by the writer of the Epistle to the Hebrews, that the days were to come, when "all should know the Lord, from the least to the greatest."

The Church exists to effect this, and for no other purpose, and to be content with anything less than this is to be faithless to its trust and to disown its vocation.

It was to be expected, then, that the Church would have some special message to the nation at this crisis in the history of the world.

To give this message it should have been preparing itself during these eighteen months of war, and its further to gird itself during the spring and summer.

If it can attain its object, that "all shall know the Lord, from the least to the greatest," it is clear that in the light of that knowledge our greatest national problems will be solved; the inequalities in our social system, the want of brotherhood between man and man, the tyranny of drink and lust, the misunderstandings between men and women, can only give way, and give way for ever, before a knowledge of the Lord which shall cover all classes in a nation, and at last all nations in a world, until even war shall be no more. They shall not hurt nor destroy in all My holy mountain, for the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

Its Message.

In order to attain its object, the message of the call is to be one of repentance and hope. The war, like a great flashlight, has revealed in national Church, and in each individual life many glaring sins and weaknesses, but has also kindled in our hearts many hopes.

It has revealed in what real danger the nation stood of forgetting the majesty of God; it has revealed how greatly the Church has failed to bring home to the great masses of the manhood of the nation, gathered in our camps and battalions, the religion outlined in our Prayer Book; and it has revealed what a "fair weather" faith many of us possessed when it crumbles away at the first serious touch of pain, anxiety, and distress.

The call must clearly be first to repentance, but, if it is true that "God resisteth the proud and giveth grace to the humble," the very humility with which we shall approach Him constitutes the first of our hopes.

We believe that God can do anything with a humble nation, a humble Church, and a humble soul. God, after all, is the "God of hope," and the Gospel from the very beginning has always meant "a message of good news."

The Grounds of its Hope.

What, then, are the grounds of hope on which the call is based?

1. It is based first upon the power of the Holy Ghost which descended upon the Church at the beginning, and whose life and power is still within it, waiting to be revived.

St. Paul told Timothy to "stir up" into flame the gift of God which was in him by the laying-on of hands; he appealed to a power which Timothy had received, and which he had never lost.

Our belief is that the ordained priests of the Church will, during the next six months, "stir up into flame" the gift of God, which, though it may have been allowed to grow dormant, is still in them, and will never allow it to die down again, and in this we are encouraged by the fact that in the Dioceses where such a missionary effort has already begun a new power has developed in ministries long thought dead, and Mission gifts have been unearthed to the happy surprise of those who had too soon despaired of themselves.

2. But it is not only the clergy who have received this baptism of fire; our second ground of hope lies in the laity, both men and women of the Church. Never yet have either men or women in our Church exercised their lay priesthood to the full, and yet they too have received in a true sense the power and privileges of priests. "Ye are a chosen generation, a royal priesthood, a peculiar people." This was said to the whole Church. There is, in fact, only one High Priest, Jesus Christ Himself; but the Church is the "Body of Christ," and therefore the Body of a priest, and every lay priest baptised into this priestly Body, and ordained at his Confirmation to minister in it, must with an outspokenness and boldness of witness which we have never yet seen in our Church offer up his sacrifice of prayer and praise, run in between the living and the dead, and daily consecrate his service to spread the knowledge of the Lord.

When men despair of accomplishing anything in this Mission effort they forget what will be the almost miraculous effect of even two millions of confirmed communicant laymen and laywomen putting forth the powers of their priesthood at last.

3. But our further hope lies in the latent and unconscious Christianity in the nation itself. "Nothing is of any use but prayer and trust in God; we all feel it out here; war is a great purge," so wrote an Oxford undergraduate from the trenches to me the other day; and this is only a sample of numbers of such letters.

If only anything like the call to reality which has been heard at the Front can be made vocal at home, there is a latent Christianity in the Anglo-Saxon race which will answer to the call; it is not mere sentimentality, but something deeper, which makes a group of soldiers on a Sunday night ready to sing hymns; nor do the crowded Churches on a Watchnight or a Harvest Festival represent pure superstition. This Mission, then, is to be like the coming of the spring; it is to be a drawing-out of sweet influences and powers, inherent but dormant in the Church and nation. Its effect is not to be produced primarily by the beating of big drums, or the oratory of Mission preachers; each Diocese is to revive itself in its own way, believing that under the breath of the life-giving Spirit even "a desert may rejoice and blossom as the rose."

NEW SUPPLEMENT TO HYMNS A. & M.

A new supplement is to be issued to the most commonly used edition of Hymns, Ancient and Modern. The new edition, issued in 1904, had not succeeded in displacing the old book, and therefore the new supplement is likely to be welcomed. It contains 141 hymns, some of which are new, while others are older hymns not included in the former collection.

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The Place of the Child.

This is the dawn of the children's day. We use the term "dawn" advisedly, for full-orbed day is not yet for the child. Still, never as now, was so much time, thought, expense, trouble, expended on child-life. The mandate has gone forth that each child shall have his chance. But the interpretation of that chance depends upon the interpreter. Interpreter and interpretation are one.

The State is concerned for the physical, mental, material, and moral well-being of the child, where this does not clash with vested interests, as in the matter of the open bar.

Of all efforts to secure to the child his inalienable rights, it might well be said, "These things ought ye to have done," but here comes in the crux of the matter, "And not to leave the other undone." What is that other? Surely any interpretation of giving the child his chance that leaves God out of count. From our standpoint, the Christian standpoint, that State is found wanting which omits the Bible as the foundation of all education, discarding it not only as useless, but as an actual menace to the child. What such a State depreciates we prize above all else—the Gospel that alone makes "wise unto salvation." In its attitude toward child-life the State is not alone paternal, not alone humanitarian. The State has an eye to business. It has come to recognise in the child its chief asset. It gives its wisest statesmanship to consider how to fit him to be a pillar of the State; how to conserve and to augment its interests; how to fit the embryo citizen for his task. Shall we, "the children of light," be less wise where higher citizenship is at stake than "the children of this world?" We have touched upon the difference that exists between ourselves as Christians, as those to whom the solemn charge has been committed, "Take this child and nurse it for Me," and the most benign, best-ordered earthly State that fails to recognise this prior, higher claim. Our objective is different. We are working, or seeking to work, from the standpoint of eternity. If true to our trust, our stand is for God, then humanity. The State belongs to the order of things that now is, and caters for the things of time. It has no ear for the command, "Seek ye first the kingdom of God and His righteousness, and all the things (material) shall be added unto you."

Christianity gives the child his place as does no other religion. "Feed my lambs" takes precedence of "feed my sheep." It is the Divine order. In the religions of the East there is neither place nor message for the child. The heart of childhood is crushed out of it in heathen lands. No tribute to child-life marks out its last resting-place. The "Baby Tower" in China receives its piled-up heap of unnumbered small humanity. How different this when Christianity, if even but an influence, is in evidence.

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The fact that our Redeemer entered this world a Babe, and went through all the phases of development like any ordinary child, has always fascinated us from our earliest years. And is there not something in all babes that reminds us of the Babe of Bethlehem? The poet has truly said, "Heaven lies about us in our infancy."

Then how tender and intense the love and sympathy of Him, the children's Saviour! He watched them as they imitated their elders in their play, and drew a lesson; He "called a little child unto Him, and set Him in the midst," to demonstrate how entrance alone could be secured into the kingdom of heaven, and when He would enforce the lesson of humility, it was again a little child He made His object lesson. When the disciples would have driven the children away as too small and insignificant for the Master's notice—too young for inclusion in His great soul-loving campaign—He only drew them the nearer to Him with the burning words of love's entreaty, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

Having regard to this command, say, reader, what should be your attitude and mine toward child-life? In what way are you and I trying to give effect to the command, not alone its letter, but its spirit?

Gertrude Cockerell.

A Reminiscence.

Many years ago a stout, florid man of between 40 and 50, rolled his way up to the parson's gate, and, leaning on it, commenced as follows:—"Hi, parson, are you Mr. White?" The parson meekly admitted the fact. "Well, I want to see you about a very important matter. You see, I am a jobmaster by profession, but all the people I had to do with were such rogues that I've had to go through the court; but that is not what I came about. The fact is, sir, that I have been thinking that I ought to be confirmed, and I've come to you to arrange about it." The parson mildly questioned whether the Bankruptcy Court was the best of preparations. "Not at all, your honour; I'm a true Christian. Why, I went to Church when Bishop Stanton was up here last, and I gave a subscription to the Sunday School picnic last year, or else it was the Jockey Club; I know it was one or the other." "But are you a member of the Church of England?" queried the parson. "I don't seem to remember you." "Yes, sure, your reverence; didn't I black Pat Molloy's eye when he said that he had heard that the Church of England was a branch of the Catholic Church?" "But do I not perceive a certain aroma somewhat suggestive of recent acquaintance with spirituous liquors?" "Me drinking, your Lordship! No, not the least little drop have I tasted for the last hour or more, and then 'twas but to oblige a friend who felt lonely-like by himself." "Well, I am afraid you will have to be a little less ambitious, and begin knocking off drink and coming to Church a little oftener than once a year." "Well, your Eminence, I thank you very much for your good advice, and maybe you'll speak to the Bishop about the Confirmation." "Well, well, we'll see about that when you have begun to show some signs of being in earnest in your request." "Indeed, and that I am. Could your Holiness see your way to lend me half a crown?"—"The Willochran."

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The Horse in War Time.

Besides the gallant men who have rallied to the call of King and Country, there is another army, several thousand strong, whose effective service at home and abroad we are liable to overlook. I refer to the part played by the horses. At the commencement of the war large numbers of horses were purchased for the Army and placed in the stables and shelters preparatory to being shipped overseas.

The horse has no kinder master than Tommy Atkins, who has a tender regard for his dumb friend and companion; hence it is no exaggeration to say that the work of the Army Veterinary Corps is beyond praise. The task of this branch of the Army is no sinecure, especially in war time. Of the sick and wounded horses treated by the members of the A.V.C. it is estimated that over 50 per cent. have been rendered sound again.

Prior to the South African war there was no proper organisation for the care of horses on active service. This disability was remedied by the establishment of the A.V.C. in 1903. The commissioned officers are qualified veterinary surgeons, who have taken a four years' course at a veterinary college, and the non-commissioned officers and rankers are drawn chiefly from cavalry regiments. On joining the Corps they are put on three months' probation, during which they are instructed in stable management, the care of sick and wounded horses, and the proper selection of foodstuffs. At the end of the probationary period the men proceed to the veterinary hospitals for two years.

At the front the arrangements for the care of horses are excellent. A veterinary officer is attached to every mounted unit and is responsible for the treatment of sick animals and the well-being of all the horses. His assistants are skilled men, provided with veterinary outfits. What is called a "mobile veterinary section" is attached to each division and cavalry brigade, and consists of an officer and twenty-two men of the A.V.C. They are to the animals what the field ambulance is to the men, their work being to collect the sick and maimed horses, give them "first aid," and then despatch them by rail, motor lorry, or horse ambulance cart to the nearest veterinary hospital. Each army veterinary hospital, specially built for the purpose, can accommodate 1000 animals, which receive the best possible treatment. Where an operation is necessary, chloroform is administered. A Convalescent Horse Depot, with 250 shelters, has been established "somewhere in France," where the patients have an extensive grass run and extra food before being returned to the army remounts department as fit for service. The cost of this humane enterprise on the battlefield is considerable. The ordinary army expenditure has been ably supplemented by funds provided through the Royal Society for the Prevention of Cruelty to Animals, an organisation which is working in conjunction with the A.V.C., with the full approval of the War Office authorities. It has built hospitals and shelters, supplied motor lorries, horse ambulances, chaff-cutters and corn crushers, besides thousands of waterproof horse rugs, halters, and bandages. Under the auspices of the Society lectures on the care and management of horses have been given by technical lecturers to over 24,000 officers, non-commissioned officers and men; and about

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90,000 copies of a book on "First Aid for Horses" distributed among army units. Geo. A. Angus, in "Our Boys' Magazine."

A Speech-Day Confession.

When Field-Marshal Sir Evelyn Wood, V.C., at the invitation of Canon Bell, visited Marlborough College on breaking-up day, the Head recalled the fact that the distinguished soldier was an "old boy."

As he was giving the prizes, the Canon said:

"Sir Evelyn, did you learn much Latin here?"

"Not much, I'm afraid."

"Perhaps Greek?"

"I think less."

"Then, may I ask what you did learn?"

"Oh, I'll tell you presently, as you say I have got to speak to the school."

This was the speech, as recorded by Sir Evelyn in his reminiscences:—

"You are probably envious of those boys who have taken prizes. In your place, I should have been, for I never took a prize during the five years I was at school, but I learned something—and within twenty feet of where I am now standing—in May, 1851. The Rev. J. Biden was an ardent fisherman, and one afternoon when our task was arithmetic, somewhat scamped in work in those days, we knew that 'Jacky' was anxious to get out to the banks of the Kennet. He gave me four addition sums out of 'Colenso's Arithmetic,' which he apparently copied out of the book. After allowing an interval of a quarter of an hour to elapse, I, taking the answers from the book, wrote them down and went up, expecting to see a big 'R' across the slate, and an intimation that I might go. To my horror he looked over the sums, saying:—

"But you have fudged this." "No, sir."

"But you have." "No sir."

"Now, if 'Jacky' had ordered me to 'stand round,' I might have continued to tell lies till to-day. He said, however, 'I thought you were a brave little boy, and only cowards tell lies.'

"I say to you boys, whether you believe me or not, I have never told a lie since, and that lesson was worth more than all the learning acquired by all the prize-takers who have just now been up to this table."

This manly confession from one who rose from midshipman in the Navy to Field-Marshal in the Army created a profound impression among the Marlborough boys of those days (nearly thirty years ago), and doubtless marked a great decision with many, who today thank God for strength and courage vouchsafed to live a noble and overcoming life.—G. A. Angus, in "Our Boys' Magazine."

For Me.

(Gal. ii. 20.)

For me He left His home on high,
For me He came on earth to die,
For me He bled on Calvary,
He gave Himself for me.

For me He meets the hourly needs,
For me He strongly loves and feeds,
For me the sprinkled Blood He pleads,
He rent the veil for me.

For me He plans the daily load,
For me He straightens out the road,
For me He blunts the sharpened goad,
He bears the yoke for me.

For me the treasures of His grace,
For me the strength to run the race,
For me the sunshine of His face,
He pours them out for me.

For me He's gone; but not alone
For me He sits upon the Throne,
For me, and all that are His Own,
He keeps a place for me.

For me the Robe, the Harp, the Song;
For me, amid the Blood-washed throng;
For me, the ages grand along,
The Lamb of God for me.

E. M. Benson, in "The Record."

The Missionary Enterprise.

Missionaries on War Service.

Of the Church Missionary Society's missionaries, forty-two are now engaged on war service—fourteen as chaplains, eighteen as doctors, four as nurses, one in the combatant ranks, and five in Red Cross work. In addition 14 candidates for missionary work are serving either with the R.A.M.C. or as nurses. Thirty members of the staff at the Church Missionary House are serving in the Army—two as chaplains, two as doctors, and the remainder in the combatant ranks; and eighteen other members are liable to be called up for service, having been attested under Lord Derby's scheme. Amongst those who have lately come home to join the R.A.M.C. are two medical missionaries from China—the Rev. Dr. Marcus Mackenzie, of Funing, in the Fukien Province; and Dr. Plummer, of Pakhoi, in Kwangtung.

The Uganda Cathedral.

The foundation stone of a new Cathedral in the capital of Uganda, in Central Africa, was laid by King David Chwa on November 8. The Governor of Uganda, Sir F. Jackson, took part unofficially, and there was a large gathering of people. Bishop Willis conducted the service. This Cathedral will be the fifth which the Baganda Christians have built on Namirembe ("the hill of peace"). The first was erected in 1890; the second, a great building of forest poles to accommodate 5000 people, built in 1892, was blown down by a great gale of wind in 1894; the third was at once commenced, and was finished the following year—an enormous structure with walls of reed. In 1901 that showed signs of decay and was pulled down; and the fourth, a substantial building of brick, was commenced in 1902 and consecrated in 1904. Unfortunately this was struck by lightning in 1910 and burnt to the ground. Hence the necessity for this new building, which it is estimated will cost £30,000.

On the Border of German East Africa.

The Bishop of Uganda has been visiting the frontier posts in his diocese bordering on German East Africa. He was conducted by the Rev. G. R. Blackledge (chaplain to the Frontier Forces). The Rev. J. Britton, who also accompanied the Bishop, writes in the "C.M.S. Gazette" for February: "It was not only the Europeans who had the benefit of special services; we had most striking gatherings of the natives. These services were of course on a large scale, and were attended by great numbers of raw natives from all parts of the Protectorate. The services were therefore of the evangelistic character of early missionary work. Large numbers are now learning to read the Gospel for themselves. There is a great work going on at the Front among these raw heathen."

The Bible in a Native State.

Rev. Norman Tubbs, of the C.M.S., recently visited a native State in India, and in going through the state high school he noted that in one class the subject of the lesson was the Parable of the Prodigal Son. This seemed remarkable, because the State and the high school were both non-Christian. But when Mr. Tubbs expressed his surprise, the head master replied, "We teach the Bible throughout the school. There is nothing like it for moral teaching."

Indian View of the War.

Rev. Norman Tubbs, Principal of St. John's School, Agra, in the United Provinces, writes in the "C.M.S. Gazette" for February: "One thing is clear to me: the war has not hindered our Christian message one iota. It is Christians at home who are perplexed (and I do not wonder!) at the distressing spectacle of Christian nations fighting one another. The fact is, Indians would have been horrified if we had not gone to war. They would have doubted

our sincerity and Christian principles. A small boy in our hostel put it in a nutshell. Some of the boys were discussing why we had gone to war. 'It is like this,' he said; 'suppose you saw a big boy bullying a little one, you would immediately try to stop him. Germany is bullying Belgium, and of course England steps in to stop it.'

Meerut Centenary.

Meerut, in the province of Agra, famous as the scene of the outbreak of the Indian Mutiny in 1857, one of the oldest of the Church Missionary Society's stations in India, has just celebrated its centenary. In the district there are twenty out-stations. In recent years a movement towards Christianity has commenced, and within the last three years some 500 converts have been baptised, and a large number of villagers are now under instruction for baptism. The Rev. A. J. Harvey, secretary for C.M.S. work in the United Provinces, writes: "The meetings of the Meerut Centenary were most inspiring. The 'mass movement' gathering will never be forgotten. The grand church in the Meerut cantonments, holding over 1000 people, was filled on the ground floor with 700 or more village converts. The service was in Urdu, with parts in English interspersed. There were lots of Territorials present."

Clerical Inventor of the Submarine

Submarines have proved such formidable weapons of warfare that it is interesting to be reminded that the first British submarine was invented in 1877 by a clergyman—the Rev. G. W. Garrett—then Curate to his father, the Rev. Dr. Garrett, Rector of Christ Church, Moss Side, Manchester. The

"Liverpool Courier" gives an interesting account of Mr. Garrett's submarine—the "Resurgam." Forty feet long by nine feet beam and of 30 tons displacement, it was launched from the 60-ton crane into the Great Float at Birkenhead in 1878. After many trials in the Alfred Dock, on December 10, 1879, it made a trial trip out to sea. Mr. Garrett himself being on board and writing the following about it:—

Our crew consisted of myself, Captain Jackson, master mariner, and Mr. George Price as engineer, and we left the Alfred Dock, Birkenhead, on Wednesday night, December 10, about nine o'clock. The night was very dark and a little misty, which made it necessary for us to proceed cautiously down the river until clear of the shipping. However, we reached the Rock Lighthouse without accident of any sort, and entered the Rock Channel about 10 o'clock. We had now been at sea about thirty-six hours, a great part of which we were under water, and we felt desirous of making some port, as sleeping on board was not attended with as much comfort as we wished. At this time we found the North-west Lightship close at hand, bearing about north, so we determined to put into the river Voray, as there is good anchorage there, and she will dry every tide, which is very convenient, as we are going to make a series of further experiments. The boat answered splendidly in the seaway. The seas pass easily over her, and cause hardly any motion, nor do they interfere in any important degree with her way or steering.

Her Mysterious Fate.

Such is the historic account, the waters of Liverpool Bay claiming the honour of hiding from view the first British submarine. They then used Rhyll as a base, going out to sea from there at different times. Her fate,

however, was a completely mysterious one. The crew went ashore one evening at Rhyll, for bed and breakfast, and when they came back the "Resurgam" had either been sunk by collision or had drifted out to sea. At any rate, she was never seen or heard of again. She was on her way to Portsmouth to be tried formally by the Admiralty.—"C.F. Newspaper."

THE SPIRITUAL SIDE OF THE WAR.

"We have got the men, we have got the guns, we have got the money, what we now want is a nation on its knees."—Lord Roberts.

"Our soldiers have been able to see God through the cloud of smoke raised by shot and shell, and the presence of the Divine has not been obscured by the horrors of war."—Bishop of Birmingham.

"Who will say the Gospel is effete or that the Word of God has lost one whit of its ancient power? Daily I receive letters from the Front, from the Dardanelles, and from the home camps which tell me of our soldier lads seeking and finding Christ, and of the unspeakable peace and happiness they possess in Him in the midst of daily peril."—Frank Cockrem.

"Faced with the grim realities of war—war which they say is hell—what has sustained and kept them has been that which they learned in the Sunday School. The lads there are as serious and deeply religious as any army of men could be. The most impressive sights I have seen have been the assemblages of the soldiers of their own free will at Evening Prayer."—Principal Ritchie.

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Head Office, State Savings Bank, Melbourne.

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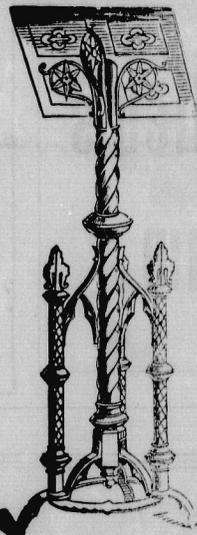
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Current Topics.

It was only to be expected that some irreconcilables would respond to German blandishments, and use the hour of the Empire's trouble for their own selfish and petty ends. But these rebels do not represent by any means the heart of the Irish people. The pity of it is that the likelihood of such a movement was not anticipated and rendered impossible. Not only would much bloodshed have been avoided, but Germany would have been unable to get any capital out of it for relieving the pressure of a growing opinion against the War, or of the War's futility amongst her own people. We have in the rebellion only another indication of the resourcefulness of one who has been well styled "the craftiest tempter since the days of Eden."

For not only in Ireland, but in almost every part of the British Empire, have his emissaries been at work seeking to foment division. When we consider the unscrupulousness of German methods, and the secret preparation so long continued, it is indeed remarkable that they have had such infinitesimal result. The South African difficulties were very quickly overcome. The Moslem menace, which the entry of Turkey into the War was thought to accentuate, has vanished, and revealed an almost inconceivable loyalty to the British Throne; and India (where the Germans, according to a statement of the Secretary of State in India, have made every endeavour to create trouble) stands absolutely firm in her devotion to the Empire. The Viceroy has reported that the situation could be hardly more favourable. The wealth of India's resources in men and money is practically at the disposal of the King-Emperor, a spontaneous offering from India's sons. Surely an encouraging token of "the good hand of our God" upon us.

The tone and contents of the reply of Germany to the American Note are, as usual, plausible and false. It is to be hoped that America will adopt a righteous attitude. Too

long has she been "rail-sitting," while the most inhuman crimes have been perpetrated. It is, to say the least of it, disappointing that a nation so largely sprung from our own loins should even affect to listen to gross libels on the nation that gave her birth. Belgium will always stand out as proof most positive that from the very beginning Germany had decided

to conduct the war in utter defiance of the most sacred principles of God and humanity. The wanton crimes of that nation against humanity can hardly have been forgotten so soon by America as to warrant her listening to this lying indictment of Great Britain. Fancy Germany asking America to "insist that Britain shall observe the laws of humanity." To a nation of men the very suggestion should be regarded as an insult. We do not wonder that some of the leading American newspapers are indignant and describe the Reply as "arrogant, insolent, and insulting." We also wonder how any country can submit to such an ultimatum and yet preserve its self-respect.

We welcome the attention given at the Conference of the N.S.W. P.L.L. to certain social evils in the community. The more public attention is directed to the existence of plague spots in our social life the better for us. The various diseases constituting the Red Plague are receiving a fair amount of attention, and we hope that some satisfactory method will be formulated in order to deal with them. We wish that the P.L.L. resolution had gone more generally and deeply into the venereal diseases question. The soldiers at Milson's Island are really only a small part of the menace to our social health.

The other matter which formed the subject of a resolution at the Conference brings to the front one of the gravest of social crimes. Child-murder, to call a spade a spade,

is frightfully common in these days, and in classes of society in which one might expect a healthier tone to prevail. It is one of the forms of race-suicide which is at once detrimental in the largest degree to physical, moral, and spiritual welfare. The murder of the unborn child is really just as terrible a crime as the casting aside of the child that has come to the birth. The P.L.L. action is good in the way of deterrent by making compulsory the notification of all cases of illegal operations. But what is needed is a strong and clear public opinion on the question. The thing which is now too much a matter of jest or a shrug of the shoulders on the part of our womanhood in all classes of society, must be viewed in its true light as an awful crime in the sight of man and of the God who has said, "Thou shalt not kill."

On another page of this issue of the "Church Record" will be found par-

Extra
Revenue
Campaign.

particulars of an "Extra Revenue Campaign" which is being conducted on behalf of the Victorian Church Missionary Association during the months of May and June. The object of the Campaign is to raise £2500 before June 30, 1916, to meet all obligations and to prevent the withdrawal of missionaries from the field in this day of great opportunities. The income of the Association for 1915 was £7641 (being a decrease of £1133 as compared with the previous year). This deficiency, added to the deficit of the previous year, leaves a total indebtedness of £2325. The position has arisen because 51 missionaries are maintained by the Association in various fields (in Australia as well as in Africa and Asia), and sufficient funds have not been provided to support them. The home expenditure has been kept at the lowest possible level, and cannot be further reduced. To avoid recalling missionaries from the front the present appeal is made. We commend it to the hearty support of our readers. The active work of the Campaign will be confined to the Southern States of Australia, but we feel sure that there are also Churchpeople in New South Wales and Queensland who would like to assist in this time of need. We trust that many self-denial gifts will be forthcoming, so that at the end of June we may all be able to rejoice together when this burden is lifted, and the way is again open for the Victorian C.M.A. to send further recruits to the Mission Field.

In his address to his Diocesan Synod last September, the Archbishop of Sydney (referring to the Kikuyu question) said that it was difficult to prove that Confirmation

is Confirmation indispensable? "was laid down by Christ as amongst the things necessary for His Church," and added: "It is, in my judgment, a rule that the Church of England has laid down as a disciplinary regulation for her members." For these utterances the Archbishop has been severely taken to task in a section of the Church Press, on the ground that he is willing to sacrifice the doctrines and formularies of his own Church rather than appear to condemn other Christian bodies.

An unprejudiced student of Holy Scripture could hardly come to any other conclusion than that of the Archbishop. Much as we value Confirmation, which we regard as an Apostolic Ordinance, it is certainly not "laid down by Christ as amongst the things necessary for His Church." It is interesting, in this connection, to note