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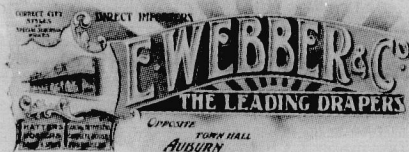
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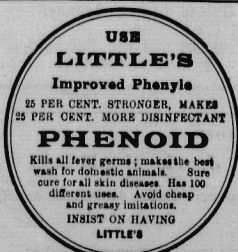
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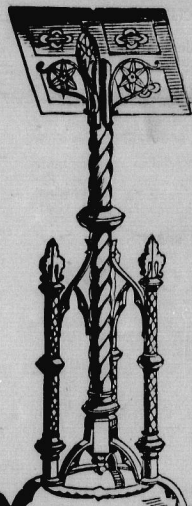
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# The Church Record

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## Current Topics.

The anniversary of the Declaration of War falls this year on a Sunday.

Quite naturally therefore, the suggestion is made that the day should be made a special "Day of Prayer" by Christian people generally. It is not yet sufficiently recognised by many people who observe these special occasions that prayer demands penitence, and true penitence demands searching self-examination. It would be a good thing if some earnest preparation be made this year for a right use of this opportunity of general intercession. The week before might well be utilised as a week of preparation, beginning with preachments on the Sunday before (July 28), emphasising the need of holding up "holy hands," and calling our people to a renewal of repentance and self-dedication to God. If we are sufficiently in earnest and recognise God's call to individual and nation, then, in view of the awful toll of sacrifice our brave men are paying, we should be found willing for the sacrifice and service that God is asking from us. The note of **Thanksgiving** will not be absent, for we have abundant cause for praise. Let us "count our blessings" in this regard, and prepare aright the sacrifice of praise.

We print on another page a sermon by an African Bishop, the Right Reverend Isaac Oluwole, D.D., who was consecrated to be Assistant Bishop of Western Equatorial Africa in 1893.

The sermon will have for our readers double interest: for the person of the preacher and the spirituality of the sermon provide a grateful encouragement to missionary enthusiasm, and the fine appreciation of his country's obligation to the British Empire sheds light upon the wonderful manifestation of loyalty on the part of the native races generally to the British Crown. The genius of the British rule in the direction of the freedom, and not the exploitation or oppression of the native races, is well emphasised by the Bishop when he says, "We are subjects of the British Empire, not by constraint, but willingly. We know what a great privilege it is to be such; we know what blessings we enjoy; and we pray and will continue to pray never to lose them." We remember listening to Bishop Oluwole, some years ago, preaching in England, and the impression remains of a physically and intellectually splendid representative of the African race.

In connection with the reports of the Annual Meetings of the Great Missionary Societies, held in May in London, we confess to a good deal of surprise and disappointment at the meagre space allotted by the "Church Times" to the Annual Meeting of the venerable

S.P.G., just over a column to the description of a service and a meeting. The Bishop of Exeter's sermon is dismissed in a few lines. The Archbishop of Canterbury and Bishop Montgomery's share, half a column. Mrs. Knight Bruce gets about one-fifth of a column, and "Other Speakers"—the Rev. H. B. Walton, of South Tokyo, and the Rev. J. Hibbert Ware, of Lahore, men conceivably brimful of information for the Church—get ten lines between them. And no mention is made of the occasion in the editorial notes! No other Society, of course, is deemed worthy of notice. For of all those holding meetings at that time, the S.P.G. is the only one the "Church Times" can tolerate. On the other hand, Canterbury Convocation gets eight solid columns, with a summary in an Editorial Note. The Bishop of Zanzibar's book on the Reserved Sacrament, gets the same space as the S.P.G. meeting. What is the meaning of it all? It is a very clear sign of the painful fact that, in the minds of a large section of the Church, the Missionary Enterprise is quite a "side line," and not, as it is in reality, "The Church's Primary Task."

In the course of his speech at the Annual Meeting, in London, of the Missions to Seamen, the Bishop of Kensington paid a well-merited compliment to the men of the Navy. His Lordship said:—

"I feel it impossible to describe the magnitude of our debt to these brave men. When people ask the question, 'What is the Navy doing?' it is sufficient to say that they are doing every day what enables anything that we do on shore to go on at all. What are they doing indeed! One of the greatest victories in this great German offensive—a victory which has had no headlines to announce it—is that large numbers of men were taken across the Channel in ten days, with all that they required, and this at the most critical moment, under the noses of the German Fleet, which dare not stir an inch. This has been going on for four years and enables every other victory over there to be won and every foot of ground to be held."

The Bishop then went on to ask for support for the Missions to Seamen work, not as a response to a charitable appeal, but as a **debt of honour** which we should consider it our highest privilege to pay.

At the same meeting Lieut. A. Taylor, R.N.R., bore an earnest personal testimony to the value of the Society's work. "The signs of your work," he said, "and the deeds you have accomplished, are to be met with in every port surrounding this globe, and I have seen most of them." There is no doubt that this work deserves a fuller recognition and support in our own land than is usually accorded it.

We have received a copy of a pamphlet published and authorised by the Bishops of the Church of England in Australia and Tasmania for the use of Parents, Guardians and Teachers, and we are requested to publish the

following statement:—

"The Archbishops and Bishops of the Church of England in Australia and Tasmania have just issued a pamphlet entitled 'Helps to Parents in explaining matters of Sex to the Young,' and have authorised its use for parents, guardians and teachers. It is an entirely new departure and is a bold attempt to grapple with the evils that result from the ignorance of children with regard to sexual matters and endeavour to substitute before it is too late clean and careful instruction for the too often tainted knowledge which children obtain from undesirable sources. The pamphlets consist of a paper for parents and three papers designed to form the substitute of a talk to, or be read verbatim to (1) children of either sex who are eight years of age, (2) boys of thirteen, (3) girls between twelve and thirteen. A list of pamphlets and books on the subject suitable for boys of sixteen and also for girls of sixteen is also added."

"The teaching given is very plain and definite, and meets a long-felt want for parents who do not know in what words to perform this most necessary duty to their children who often fall into wrong habits of thought and action simply from lack of proper warning and teaching."

We have carefully read the publication and quite agree with the statements in the above paragraph that "it is a bold attempt to grapple, etc.," and "the teaching given is very plain and definite," in fact so bold, plain and definite that we cannot help regarding it as simply **deplorable** to a degree. We can hardly write on the matter patiently, so abhorrent is the idea to us of imparting to little children of eight the facts of life as therein stated. Respect for those who are our fathers-in-God restrains our utterance, but we should not be true to the ideals of our life and the teaching of our experience if we allowed such a publication to pass unchallenged. It savours of the monastery or convent, and not of the rare and ripe experience of family life. Numbers and numbers of parents of earnest Christian life will be shocked beyond measure, and will be naturally and rightly indignant that this new menace to the sweetness and trust of early childhood has been published under such auspices. Is there not an ancient and valuable monition, "Let the bishop do nothing apart from his presbyters?" It would certainly have been well for Church and people if this matter had been under a wider and more careful discussion before the Church had been committed to such an enormity. We recognise the desire of the bishops of our Church to make some contribution of help towards the solution of a difficult matter, and we sympathise with them in that desire. But, in our opinion, before ever the present publication had been issued some opportunity should have been given to the clergy generally for the discussion of what is acknowledged to be "a new departure." Perhaps even now it is not too late to stay the publication of the pamphlet so as to allow opportunity for the expression of criticism.

But in these days we have to be prepared for all kinds of "eccentricities." For a long time there has been only a mild protest in religious circles against the ordinary and increas-



ingly common "sex problem" novel. To speak plainly, such novels are sometimes written with apparently high motive, and yet contain such unvarnished descriptions of sex episodes as make them utterly unfit for youthful readers, and sometimes even for those of older growth. We confess to an utter astonishment that a recent production in 'novel' form in the role of a polemic against Rome is receiving a right royal welcome in religious circles and is being well advertised in some religious depots and papers. "The Black Prophet" is, to our way of thinking, an abomination. To attempt to reveal in horrid nakedness the sensuality of the Roman priesthood in the form of a novel is a gross crime against the young life of a Christian community.

Is it not about time that the leaders of our Church in Sydney and elsewhere took some action to counteract the strange and false Domains teaching that is given vent to Sunday by Sunday in the Domains? Hundreds of growing lads and girls congregate round the stump orators and demagogues who ventilate their weird ideas and unhealthy nostrums in this open space, and incidentally these lads and girls in their most impressionable years imbibe all sorts of strange notions. It may be pleaded that these "Domain Speakers" must have a free hand, some vantage ground for ventilating their views—be they good or bad, but that is no reason why the Church should not be on the same ground Sunday by Sunday proclaiming the truth which has been entrusted to her by her Lord! Not only is there the urgent call to proclaim the simple Gospel, but specialist men should be told off to speak in the Domains on evidential and other equally important aspects of the truth. Wrong ideas of national life, false conceptions of liberty and personalism are promulgated there always to the detriment of young unformed minds, and ultimately most harmful to the Church. The only way to deal with the Domain problem is "to beard the lion in his den," to go down there to all and sundry and proclaim the truth. Who is going to undertake it?

The many citizens who are waiting with a justifiable impatience for the Federal Government to proclaim War-Time Prohibition, will be pleased to learn that a great public demonstration will take place in the Sydney Town Hall on Monday, July 22, at 7.45 p.m., when the demand for this patriotic reform will be re-affirmed. The meeting will be of unusual interest, and should rank as one of the greatest demonstrations for patriotic action yet held in Sydney. The Speaker of the House of Representatives, the Hon. W. Elliot Johnson, M.H.R., will preside. The speakers need no commendation. Lieut.-Col. McKenzie, M.C. (better known as Captain Mac.), who was for over three years with the A.I.F., will speak from a full knowledge, and a full heart of the drink evil. Rev. R. B. S. Hammond, the Alliance President, will make an appeal for immediate action by the Government, supporting the demand for Prohibition by invaluable facts gleaned from his visit to Canada and U.S.A. The other speakers are Major Marr, M.C., and Dr. Kane, who have both been on active service. Mr. Robert Harkness, recently pianist with the Chapman-Alexander Mission, will conduct a special Prohibition Song Service from 7.15 to 7.45, and teach the audience new songs. Music will be supplied to the audience. Mrs. Robert Harkness will sing. Those to whom

reserved seat tickets are being sent may secure others for their friends by making early application to the Alliance office. All are urged to come early.

## English Church Notes.

### Personalia.

The Duke of Connaught has become President of the Bible Society, a matter of deep satisfaction among the innumerable friends of that great institution.

Rev. A. R. F. Hyslop, rector of Stoke, Coventry, has been appointed vicar of Kingston-on-Thames.

Archdeacon Brooke Westcott, who died last February, left estate valued at £8052. With characteristic humility the testator made the following statement: "I desire to express my heartfelt thanks to Almighty God for having given me so noble a father and loving a mother, and having caused me to be brought up amidst influences and surroundings so entirely happy." It will be recalled that the Archdeacon's father was Bishop Westcott of Durham.

Bishop Thicknesse, Canon Residentiary of Peterborough Cathedral, entered his ninetieth year on May 14. Dr. Thicknesse was Bishop Suffragan of Leicester from 1888 to 1902, and has been Canon of Peterborough since 1875.

Old Etonians will hear with genuine regret of the impending retirement of Dr. Warner, who has been Provost of the famous school since 1890.

Major-General Sir Frederick Maurice, whose letter accusing Ministers of misstatements in the House of Commons caused such a sensation recently, is a grandson of Frederick Denison Maurice, the famous preacher and pioneer of the Christian Social Union.

Rev. Adam Fox, M.A., has been appointed Warden of Radley College. Mr. Fox is a young man, and has been at Lancing College since 1906.

The Prince of Wales has gone back to Italy again, and is serving on General Lord Cavan's Staff. It is said that His Royal Highness always rushes off to any part of the line where a scrap is brewing. He insists on being "in the fun." Prince John is very anxious to get out, and complains that his brother "gets all the fighting."

Rev. T. C. Chapman is retiring from the Secretaryship of the Church Pastoral Aid Society, having accepted the country rectory of Langley near Maidstone.

Another Bishop's son has distinguished himself at the Front. The Rev. E. C. Hoskyns, son of the Bishop of Southwell, has been awarded the Military Cross for conspicuous bravery.

### The Trend of Things.

Choral celebrations with large numbers of communicants are becoming common up and down the country. The Bishop of Salisbury appeals to his clergy not to force upon the people such services at hours when they would be resented. He says that Holy Communion must be the principal service at whatever hour it is offered, and suggests that if people desire Morning Prayer at 11 a.m. or later, their wishes should be respected. The Bishop points out that a sung Eucharist at 9 a.m. or 10 a.m. provides an opportunity for the highest form of worship for those who desire it. He sees nothing specially sacred in the hour of 11 a.m.

### The Strength of Medical Missions.

Dr. Lankester, speaking at the annual meeting of the C.M.S. Medical Auxiliary, said:

"There are now seventy-two medical men and women on our roll, and of that number no less than 28 are serving either in the R.A.M.C. or in Red Cross hospitals, or are in one way or another helping in the great struggle in which the nations are engaged—that is more than one in three, and, of course, it does mean that our work abroad has been seriously interfered with." Dr. Lankester said that the total expenditure during the past year was about £36,000, and the receipts to no less than £48,500.

### Reservation.

Questions having from time to time arisen with regard to Episcopal directions given in some dioceses respecting the Reservation of the Consecrated Elements, the Archbishops of Canterbury and York have been requested by the Bishops to make public a Memorandum agreed to nemine contradicente at a meeting of the Diocesan Bishops of both Provinces on July 5 and 6, 1917. At that meeting 34 Bishops were present; one Bishop (the Bishop of Manchester) did not vote.

### I.

Under the present directions of the Book of Common Prayer we cannot admit any claim on the part of the parish priest or any

other minister of the Church to reserve the Blessed Sacrament, apart from the sanction of the Ordinary, for any purpose or in any manner.

### II.

We decline to go beyond the limitations with respect to Reservation to which the two Convocations in their Upper Houses have respectively agreed, and cannot recognise permanent Reservation as covered by the terms of either resolution.

### III.

If the Rubrics on the Reservation of the Sacrament for the Sick proposed by the Upper Houses of Convocation of Canterbury and York were duly authorised, they would lay down what would be permissible in all churches in all circumstances, without the special consent of the Ordinary or reference to him, save as is expressly provided in those Rubrics.

### IV.

If a Bishop believes that owing to special conditions it is desirable that a parish priest or other minister should be allowed by him to go beyond what would, if the Rubrics became law, be set forth as the permissible rule or custom in the Church, taken up by giving such sanction will be individual and exceptional, and will lie outside what the episcopate has assented to. Should a Bishop so exercise his administrative responsibility, any instruction that he gives either as to the place or manner of such Reservation should be in accordance with the principle that the Reserved Sacrament is to be used for the Communion of the Sick and for no other purpose whatsoever.

The "Church Times" makes the following comment on the bishops' action in publishing the above memorandum:

"The memorandum with regard to the Reservation of the Blessed Sacrament agreed to at a meeting of the diocesan bishops nearly a year ago has now been published. It seems to adopt the principle that Reservation is forbidden by the Prayer Book, but that the Ordinary has power to sanction it if he chooses. The position taken up by those priests who reserve the Blessed Sacrament in their churches is, in most cases, that Reservation is allowed by the custom and practice of the Universal Church, and that neither a diocesan bishop nor a provincial synod has power to forbid it. It is this ground that the battle will probably be fought, for battle there will be if it is attempted to enforce these directions in a narrow and unsympathetic spirit. The bishops claim the right to dispense from the Prayer Book rule, and this right rests on Catholic practice. It seems strange to claim Catholic rights in one direction and to forbid them in another. We hope that the publication of the memorandum does not mean that a new attack on Reservation is to be begun. This is not the time even to incur the suspicion of discouraging prayer."

### The Change in the Canon.

The Bishops of the Canterbury Convocation have deemed it necessary to pass the following resolution:

"This House calls the attention of the Church to the fact that the various alterations in the Prayer Book proposed by the two Houses of the Southern Province have as yet no authority, and that no permission for their adoption can be given where such permission would clearly conflict with the present Prayer Book use, subject always to the plea of necessity or abnormal conditions, which the Houses recognise may fairly be met."

It is a matter of current comment that some clergy have introduced the change without authority.

### A Great Witness.

Three thousand of London's citizens assembled at the Queen's Hall on May 7, to attend a two-hour service of United Thanksgiving and Intercession.

The Lord Mayor of London presided, and the Bishop of Willesden gave an address in which he said that we are always in God's presence, but we fail to realise it. We did not think. We took it all too much as a matter of course.

The Lord Mayor thought it better that the time should be spent in prayer, not speech.

Prayers were offered up by the Rev. Simpson Johnson (President Wesleyan Methodist Conference), the Rev. W. Y. Fullerton (Ex-President Baptist Union), the Rev. F. E. Murphy and the Rev. W. Fuller (Gooch). Five hymns were sung. The secretary of the World's Evangelical Alliance (Mr. H. M. Gooch), organiser of the meeting, read a letter from Mr. John Oxenham, the famous author, in which he said that "until Britain comes to her knees in all her qualities and truth we shall not win the war."

The following telegram was sent to Field-Marshal Sir Douglas Haig:

"Nearly three thousand citizens assembled for united thanksgiving and prayer at the Queen's Hall, London, desire to assure you

and all those associated with you in the great battles now being sustained remembrance in prayer before God, that He may grant you continued wisdom and strength to meet all assaults and devices of the enemy and ultimate victory to establish a just and righteous peace.

"CHARLES A. HANSON,  
Lord Mayor of London."

### Changes in the Communion Service.

A weighty memorial has been addressed to the Bishop of London by the Evangelical clergy of his diocese in protest against their bishop's recent action in Convocation. It is as follows:—

"We, the undersigned Priests in your lordship's diocese, desire very respectfully to approach you upon the subject of the recent decision of the Upper House of Convocation of Canterbury, accepting the recommendation of the Lower House to put back the Prayer of Consecration in our Liturgy into the form which it had in the First Prayer Book of Edward VI.—namely, by removing the Prayer of Humble Access 'from its present position,' and placing it with the Prayer of Oblation 'immediately before the Communion of Priest and People.'"

We recall the fact that when a similar recommendation came before the Upper House on April 28, 1915, it was rejected by a large majority, and that your lordship on that occasion voted (though 'with the greatest reluctance') against it. You then gave, as chief reasons for your vote, the opposition to the change which was shown by the whole Evangelical party in your diocese, and the obstacle to unity in the diocese which you felt would arise if the change was made.

"We can assure your lordship that nothing has occurred since 1915 to lessen our opposition. Indeed the progress of the movement to restore the first Prayer Book of Edward VI., as a step towards the complete restoration of the Mass, has strengthened our feeling of alarm at the Romeward trend of matters in the Church of England, particularly in our own diocese."

"We are fully aware of the reasons, liturgical and theological, which are urged in favour of the proposed alteration, and also of the argument which is pressed from the use of the Scottish Episcopal Church and of the Protestant Episcopal Church of America. We would submit, however, that when a precisely similar proposal was made to Convocation in 1661 it was deliberately rejected by the Revisers, and the Prayer of Oblation was retained in the position to which it was removed in 1552 and which it has occupied ever since that date."

"There can be no doubt as to the meaning and significance of the change made in 1552. It was done to remove any suggestion of an oblation of the consecrated elements as a material, though not spiritual, sacrifice, and to emphasise the strictly spiritual sacrifice of praise and thanksgiving, and the oblation of the worshippers to the service of God, which the Prayer of Oblation so clearly sets forth. Evidence might be quoted that this was the effect of the change, and that it has been so regarded."

"To revert, therefore, to an order in this particular part of the Liturgy, which was changed of purpose in 1552, the changed order being retained in 1661, would be to go back upon the work of the Reformation—that movement to which our Church and nation owe so much—and to disturb the doctrinal balance of the Prayer Book which for 350 years has provided a common ground of devotion, and has united in Divine worship all English Churchmen, whatever their various shades of theological opinion."

"There are other reasons which might be urged against the proposed change upon which we will not now enter. We will only say that the action of Convocation, and especially of the Upper House, is causing us very real concern, and threatens to wreck the growing unity in our diocese which has been a cause of real thankfulness to many of us. It may, moreover, force us into an attitude of opposition to Prayer Book reform which we have not hitherto taken, though many of the proposals of the Revision Committee have been, and are, exceedingly distasteful to us as Evangelical Churchmen."

"We cannot keep back from your lordship the deep disappointment we feel at your change of attitude in 1918 from that which you took in 1915, and the consequent throwing over of a body of men who are not the least loyal and faithful of the clergy and laity in your diocese, on an important point to which you rightly recognised in 1915 that they were 'hotly opposed.'"

"We earnestly hope that it is not yet too late to avoid so retrograde a step as that which is proposed. We beg to subscribe ourselves, your lordship's obedient servants."

The Bishop has replied in a short letter, concerning which the English "Record" makes the following comment:—

"Anything weaker or more ineffective than the Bishop's letter, when weighed against the closely reasoned and carefully balanced statements of the Memorial, it would be difficult to imagine. It leaves one wondering whether, after all, he really appreciates the depth and sincerity of the resentment which the proposed change in the Communion Office has called forth."

### Evening Communion.

The following interesting letter is taken from the Correspondence Columns of the C.F. Newspaper:—

As one of a large class who never take part in these discussions because we cannot find the time, I should like to say a few words on the above subject.

All my life until a few years ago I have always lived within reachable distance of a church where evening Communion was celebrated. My life has always been a very busy one, and those clergy who cut out Evening Communion have no conception of the life of a wife and mother without help in her many duties in the home.

To get up early, go to church, reach home again, prepare breakfast for the family (which is late because of my attendance at church), and fill a host of other duties, whatever good I had received at that early service was quickly lost in the rush of things. Sunday night is the only time thousands of us are placed as I am can find any leisure. And so Sunday evening, with its beautiful service, prepared me for the more solemn service of Communion afterwards, and I came away with far different feelings to those of the morning when I had to rush home and tumble into work.

I cannot find such a church now, and so I do not attend. Who will God blame: me or those clergy who cut us off?

As to a fasting Communion, what is the difference between taking a meal, say, tea at five o'clock, partaking of Communion at eight o'clock the same evening, and taking a fasting Communion at 8 a.m. and immediately after to take breakfast. I may be ignorant, but I cannot see why it is so wicked to take a meal before Communion and yet not after. Christ came to found a simple religion that all might follow, but man again steps in with his laws and spoils all."

"Oh! that I might find a church where the beautiful Church of England service is followed in all earnestness and simplicity. There is too much outward show and ceremony. The prayers cease to be prayers when they are intoned in a voice that only strives for effect. How can we 'worship' in such churches? 'God is a Spirit, and they who worship Him must worship Him in spirit and in truth.' Lighted candles and a row of vases of various sizes, filled each with a few flowers, do not raise our thoughts to God. He is Great and Beautiful, and the soul does not need these so-called 'helps.' Why cannot the Gospel be followed in all its simple beauty?"

### A WIFE AND MOTHER

### INTROIBO.

(Translated from Greek by E. Parry.)

In thy full mercies multitude,  
Into Thy House I go.  
To worship in Thy temple true,  
With contrite heart and low.  
From hour to hour, from day to day,  
Dear Lord, direct me in my way.

My conscience cleanse that I may see  
My sins with vision clear,  
And feel that tho' my foes are round,  
Yet Thou art ever near.  
And in the sunshine of Thy face,  
Lord, let me know Thy fullest grace.

And ever be my comrade true  
Oh, Jesus, Lord of Love;  
And when pain's vale is all passed through  
Receive my soul above.  
One substance with the Father still,  
Be Thou my worship and my will.

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There are classical and modern sides, and all facilities for the preparation of boys for either a profession or mercantile career.

## An African Point of View.

A sermon preached by the Right Rev. Bishop Oluwole, at St. Paul's Church, Lagos, West Africa, on the Day of Prayer, January 6, 1918.

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known to God."—Phil. iv. 6 (R.V.).

This is what our King has bidden us do to-day by his Proration, appointing this first Sunday in the year to be set aside as a special day of prayer and thanksgiving in all the churches throughout His Majesty's Dominions. It is a unique occasion. I am not aware of anything like it in the whole history of the British Empire. I do not remember that there was ever a Royal call to prayer in all the churches of the Empire. But was there ever such a war as this, so world-wide, and with such serious issues at stake?

The war has been spoken of by the Bishop of London as a holy war. And if ever there was a war which can be called holy, this is. The fulfilment of a pledges word to protect the neutrality of a weak State, small nations and their right to live their own life, succouring a neighbouring friendly State that was in danger of being overwhelmed and crushed by a formidable, highly-organised and self-seeking force, striving to defeat an attempt by a ruthless people "to stem the tide of a free civilisation that has been patiently built up for centuries," a civilisation by which all the races upon the face of the earth hope to benefit—these are all holy duties, and they are the motives which prompted the British Empire to enter upon the war.

### More than Big Battalions.

Any war that is worth fighting especially in a holy cause like this, needs, as someone has rightly put it, "something more than big battalions, something more than great battleships, something more than vast material wealth for its really successful prosecution." Victory in the ordinarily accepted meaning of the word is not the only thing to be desired, but a holy victory. A victory which will be beneficial to the world. There will be world-wide problems after this war which can only be rightly solved in the spirit of holiness. It is therefore right and proper that our King, as Head of the Empire, should seek to mobilise the spiritual forces of all His Majesty's Dominions by thus inviting to prayer, supplication, and thanksgiving. Our latest, and we should add, greatest ally, the United States of America, has I find, already done what we are doing to-day. They have had their special day of national prayer, to "seek the Lord and His strength" for the holy war in which they have joined. But better late than never. We rejoice to think to-day of our fellow-Christians subjects in all parts of the world, of all races and denominations, with one accord falling on their knees before the King of kings in prayer and supplication and thanksgiving, impelled by one thought—the world-wide war. The thought quickens and fires the imagination; it is sublime and inspiring. "Lord, teach us to pray." Holy Spirit, help our infirmity, "for we know not how to pray as we ought . . . make intercession for us with groanings which cannot be uttered." "Lord, hear our prayer, and let our cry come unto Thee."

The Proclamation invites us to the duty of thanksgiving for Divine guidance. First and foremost we should thank God that He led the rulers of the Empire, after their strenuous but fruitless efforts to prevent the war, to decide to enter upon it. It was a decision made with a full sense of responsibility, but with a strong sense of duty. They believed that at critical hour that they saw the guiding hand of God, and decided to follow it at all costs. The ideals which moved them to that

There are a number of scholarships attached to the School. A Junior School, with resident master, matron, etc., has been established for the special care of boys from 8 to 12 years old.

All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.



decision appeal to us, the subject races in the Empire, who appreciate at their full value the principle underlying them, and regard it as the charter of our own rights.

#### Spirit of Unity.

We next thank God for the spirit of unity which has been manifest throughout the Empire during the war, and that all the varied nations which it embraces have loyally rallied round the standard of our King, without distinction of race or religion. We take this as an evidence of the success of the wise statesmanship which, as a rule, characterises British policy everywhere, especially in dealing with other races in the Dominions. I may repeat here what I said elsewhere over two years ago. I said it is to be hoped that one result of this war will be a consolidation and extension of everything good and wise and fair and just in that policy which has so wonderfully united all the races of the Empire.

#### Spirit of Sacrifice.

We thank God for the spirit of sacrifice manifested by all classes in various ways. We think, for instance, of the large number of young men of great promise and bright prospects who have, in devotion to the Empire, laid down their lives, or suffered serious bodily disabilities. We think of what is even more difficult—the sacrifice of parents who have willingly given up their sons, and of young wives who have likewise given up their husbands for what they felt was a good cause. We think of the hardships of the troops. We think of those who serve the Empire on the sea, and who, with but a step between them and death, have hitherto maintained for it the command of the sea. We think of those who serve in the air, a service almost more perilous than that on the sea. We think of the nurses, those ladies, for instance, in connection with the Red Cross organisation; many of them ladies of rank and station bred to genteel life, who, at the call of duty, and moved by humanity, some of them at least constrained by the love of Christ, volunteered to go to the front to tend the sick and wounded, having counted the cost, and prepared to share in the inevitable hardships and dangers.

#### God-given Successes.

The Proclamation calls upon us to be "grateful for the Divine guidance which has led us so far towards our goal." It is a call to thankfulness for past successes in the conflict. They were all God-given successes. The feeling of thankfulness in this regard is enhanced by the remembrance of how utterly unprepared the Empire was for so gigantic a struggle, and how, on the other hand, the enemy had been steadily preparing for this great blow for forty years, and so was fully ready. And we have known what narrow escapes the Allies had in the early months of the war. The retreat from Mons and the battles of Ypres were signal instances of God's mercies. "If the Lord Himself had not been on our side, now may Israel say: if the Lord Himself had not been on our side, then, when men rose up against us; they had swallowed us up alive; when they were so wrathfully displeased at us."

#### Africa's Debt to England.

Once more, in common with most other Dominions of our King, British West Africa has great cause for thankfulness, in that it has been preserved from the misfortune of invasion, and so has been saved from the horrors of this dreadful war. It owes this, under God, to that command of the sea which in His good providence, England still holds, and which, let us pray, she may still hold, it being essential to the interests of her world-wide Empire.

The Proclamation also calls to prayer. "By prayer and supplication" is the exhortation of our text. We find these two words, "prayer and supplication," together in many parts of the Bible, Old and New Testaments. We find them together in our second lesson this afternoon. When we find them together we may thus distinguish their meanings. The idea connected with the word "prayer" is our whole worshipping approach to God; a life of perpetual, habitual converse with God; whilst the idea signified by the word "supplication" is definite petitions. Our text calls us to both. And, approaching the Throne of Grace to-day—but, I trust, not only to-day, not only here and now, but in our homes, to-day and to-morrow, on and on with importunity until the Lord grant our petition, and send us an answer of peace—approaching the Throne of Grace in the spirit of prayer and communion with God, let us also do so in the spirit of supplication, believing that whatsoever we ask in the Name of His Son, He will give it to us. Let our petitions be definite and particular. Let us earnestly make our requests known unto Him as if He never knew them before. Let us have the spirit of expectation, expecting great things from God, "Lord, increase our faith."

#### Pray for Victory.

Our great need is victory. Let us pray for

victory, speedy and complete. God is the Lord of Hosts, and He is the only Giver of victory. Let us ask Him to give it us. The King in His Proclamation acknowledges that "this victory will be gained only if we steadfastly remember the responsibilities which rest upon us, and, in a spirit of reverent obedience, ask the blessing of God upon our endeavours." Then let us tell God that our expectation is from Him, and Him alone. "Because there is none other than fighteth for us, but only thou, O God." "Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God." "Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God."

We make this request for victory, not from lust of conquest, but for the good of the world, for the cause of righteousness and peace therein. We have been told again and again that there can be no true and lasting peace as long as the militarism of Germany is in being; that, without the destruction of Germany's military power, the world will continue to be under her menace. That peace by mere negotiations cannot be guaranteed for any length of time, and that the next war will be worse than this.

There are good reasons to believe it all. Germany has certainly forfeited the confidence of the world, and deservedly so, by her utter disregard of every international law in this war. Indeed, I believe we are all convinced that victory in this war is essential to the cause of true peace and righteousness in the world. I am fully convinced that it is essential to our safety in Africa. I beg leave to read an extract from an article written by a German professor and historian, published in the copy of the "Times" of July 25 last. It is as follows:—

"Assuming that we had reduced England to such an extent that . . . she renounced the continuation of the war, and was ready to recognise our direct or indirect domination in Belgium, we should still have to say—not Belgium, but Africa; not the coal area of Charleroi, but Nigeria; not Antwerp, but Lagos, Zanzibar and Uganda."

Further on in the same article the professor writes:—

"If our victory is great enough, we can hope to unite under our hand the whole of Central Africa with our old Colony of South-West Africa: Senegambia, Sierra Leone, the Gold Coast, Dahomey, well-populated Nigeria with the port of Lagos, etc., etc." "All these territories," the writer continues, "are rich in natural treasures, rich in possibilities of settlement and trade, and rich in men who can work and also be used in war. To demand them is not unjust, and does not offend against the principle of equilibrium."

My dear friends, as German professors are practically Government officials and exponents of the policy and aims of their Government, we may take the article of which I have read you this extract as a part of the war aims of Germany, and an indication of what "German peace" would mean for us in Africa. Let us realise the serious issues which are at stake.

#### A Horror of Germany.

We of British West Africa, as I am sure I may say of other British African possessions, do not only pray never to fall into the hands of Germany, as I have heard often prayed in our weekly prayer meetings for the war, but also that the result of the war be such that England and her Allies will dictate terms of peace, and that Germany's African Colonies all of which are now lost to her—may never be restored. German atrocities have become proverbial, and we should not like to share in them, nor would the inhabitants of the Cameroons, nor the Hereros of South-West Africa, who had had some experience of them, wish to have any more.

But the main thing is this—and in saying

it I have no doubt whatever but that I am voicing the feelings of all the African subjects of His Majesty—we are members of the British Empire, not by constraint, but willingly. We know what a great privilege it is to be subjects of the British Empire; we enjoy it; and we pray and will continue to pray never to lose them.

We are directed in the Proclamation to pray for "clear-sightedness and strength necessary for the victory of our cause," "to seek to be enlightened in our understanding, and our fortitude in our courage in facing the sacrifices we may have yet to make before our work is done." This is all a direction to pray for those who take counsel for the war in the council room, for the commanders on sea and land and in the air. How great their responsibilities! What need they have of wisdom and strength and courage! Also for our soldiers and sailors. It is a direction for prayer likewise for all classes in the Empire that they may possess their souls, and patiently and loyally endure all that they may be called upon to endure, and to be ready to make whatever further sacrifices it may be necessary for them to make in the interests of the Empire and the world.

#### Most Difficult Stage.

The Proclamation further tells us that the war is "entering upon its last and most difficult stage." "Most difficult stage." We perhaps do not know all that this means. But there are difficulties of which we are all aware, and which we can appreciate. Russia, an ally mighty and much relied upon, has completely failed. Not only can she be no longer looked to for help, but her Government (if there is anything now in Russia that can be called so) is endeavouring to make a separate peace, contrary to a solemn agreement among all the Allies. Another great ally, the noble-spirited Italy, has suffered a terrible reverse almost amounting to a disaster—a reverse as unexpected as it has been terrible. The ruthless submarine warfare, which is intended to strike at the vitals of the Empire, is still uncontrolled. But, my dear Christian friends, these and all such matters, every one of them, which should not be a cause for anxiety but for prayer and supplication. "Have faith in God." "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

#### National Humiliation.

Just one word more which must be said. A day of National Prayer should also be a day of National Humiliation. We know that the world humiliation is disliked in some quarters, as if it means that the British Empire is charged with the responsibility of this war and pleads guilty to it. It does not mean any such thing. The whole world knows that England did not cause this war, and God knows it too. But has the Empire no other cause for humiliation? Has it no national sins, no national shortcomings which provoke God and which call for confession and repentance? Has it no need to humble itself for disobedience to God's holy will and commandments? The national sins which we have asked this afternoon in prayer to be delivered from—are they all mere phantasms? What is the general attitude at home and abroad to the Lord's Day? Is it a day on which you turn your foot from doing your pleasure? A day in which you delight as the holy of the Lord, honourable? What about chastity and temperance? Is God's will about them regarded as it ought to be? "For this is the will of God, even your sanctification." What of the claims of God? Are they generally recognised and respected? "Ye are not your own, ye were bought with a price." As those possessing the prestige belonging to Christendom, as those privileged to be members of the Christian Church, how is it with you when you find

yourselves in less favoured lands and among benighted people? Are you what your Lord and Saviour intends you to be? "The salt of the earth?" "The light of the world?"

Let us this day really confess our sins to our "Almighty and most merciful Father," let us truly repent of them and forsake them. If we do, for Christ's sake "He will abundantly pardon," if we do, for Christ's sake our prayer and supplication and thanksgiving will ascend into His presence, and He will maintain our cause.

### Personal.

Rev. Egerton North Ash has notified the Bishop of Tasmania that he must withdraw his acceptance of the cure of All Saints', Hobart, because he has pledged himself to be available for duty as a military chaplain.

No happier appointment to the vacant Canonry of St. Andrew's Cathedral, Sydney, could have been made by the Primate than that of the late Bishop of Gippsland, Dr. Pain. For the larger portion of his life Bishop Pain gave unstintingly the most devoted service to the Sydney diocese, and his return to Sydney after his Gippsland episcopate has been a strength to the Church life, and especially to the missionary cause. His appointment as Canon is a well-deserved and useful recognition of the great service he has rendered to the Church, and at the same time the Cathedral Chapter will have the benefit of his wise and tactful counsel.

Rev. K. S. C. Single and Miss Annis Kirkland, daughter of the late Rev. John Kirkland, were married at All Saints', Singleton, N.S.W., on June 13, the Lord Bishop of the Diocese officiating. Mr. Single takes up his residence at Denman next month.

The Bishop-in-Council of N. Queensland has raised the status of the parochial district of St. John, South Townsville, to that of a parish, and has appointed Rev. John Edwin Dale as Rector.

The sad news has come to hand that Capt. Carol D'Arcy-Irvine, second son of Mr. Arthur D'Arcy-Irvine, and nephew of Ven. Archdeacon D'Arcy-Irvine, Vicar-General of the Sydney diocese, was killed in action on June 20.

Mrs. W. Carter, well remembered in Coburg, where her husband, the late Rev. W. Carter, was in charge of Holy Trinity Church of England, many years ago, died recently, 98 years of age. Cr. H. H. Smith (Melbourne City Council) and the Rev. G. H. Smith, of Sale, are relatives of the late Mrs. Carter, who died exactly 29 years after her husband's death.

A notable wedding was celebrated in St. John's, Toorak (Vic.), on 1st June, when Miss Alys Bridges, a daughter of the late Admiral (who was a prominent churchman in Ballarat diocese), was married to Mr. G. Luttrell, personal secretary to the Governor-General.

By an editorial aberration, in our last issue, we referred to the Bishop of Willochra's "son" as having been reported "alive and well." Of course it should have been Dr. White's "nephew," and we deeply regret the error.

Rev. W. H. H. Yarrington has, during the past fifteen months, been acting as locum tenens at St. Paul's, Chatswood, St. Philip's, Church Hill, and St. Barnabas', George St. West, Sydney, and has received very kind testimonies of thanks from churchwardens and others.

The enlistments in Sydney include D. Radford, a son of the Bishop of Goulburn. He is a medical student in the Sydney University.

Rev. C. L. Riley, eldest son of the Archbishop of Perth, rector of St. Hilda's, West Perth, left for Sydney on June 14 to join a troopship there, as he has been gazetted for active service abroad.

The Bishop of Armidale has granted permission to the Rev. G. A. Sanders to leave Wee Waa on August 7, when he will proceed to Moruya. His successor has not yet been appointed to Wee Waa.

Mr. Bernard Francis, of Port McDonnell, S.A., has been appointed by the A.B.M. to the position of storekeeper of the mission to the aborigines at Yarrabah.

Rev. F. Riley, M.A., has been appointed to the parish of Walcha, N.S.W. Mr. Riley came out to Tasmania with Bishop Mercer in 1905, and was for some time rector of Queens-ton. He was selected as the first chaplain of H.M.A.S. Australia, and was on active service during the first two years of the war.

We regret to learn that Rev. Copland King is still in the Coast Hospital at Sydney and is not making much progress towards recovery.

Mrs. Luscombe, wife of Rev. G. A. Luscombe, of the Torres Straits Mission, with her baby, is on furlough; Mr. Luscombe will probably leave for his furlough before the end of the year. One reason why Mrs. Luscombe was anxious to return to her parents' home early in the year is that her brother, after being badly wounded in France, was sent to Australia for six months' furlough, and Mrs. Luscombe was anxious to see him before he returned to England.

Miss Luscombe, a sister of the superintendent of S. Paul's, Moa, has been accepted by the A.B.M. as member of the staff of the Torres Straits Mission. Miss Luscombe, who is a trained and experienced teacher, will take charge of the school at St. Paul's, Moa. She is expected to arrive in Thursday Island early in July. Miss Luscombe is a daughter of the Ven. Archdeacon Luscombe, of Dun-gon, N.S.W.

Mr. R. D. Joynt, a member of the Roper River Mission staff, is in Sydney on furlough. Mr. Joynt was a student at one of the Theological Colleges some years ago, but realising the importance of the call to the work amongst the aboriginals in the Northern Territory, he volunteered for that work before he could be ordained. He has done many years of faithful service, and has never given up the hope that the time will come when he can be ordained, and if it is possible for arrangements to be made, he will be ordained deacon while on furlough. The secretary of the Church Missionary Society in Melbourne has written to the Bishop of Carpentaria about this matter, and the Bishop has asked the Rev. H. T. Langley, of Melbourne, to act as his examining chaplain for this occasion, and subject to his report, the arrangements are in the hands of the committee of the Church Missionary Society in Melbourne and of the Bishop of Gippsland. Mr. Joynt is going into residence at Ridley College, Melbourne, in August.

In the Bishop of Newcastle's diary for June there is an interesting reference to the death in France of his son Noel, reported in a previous issue. It runs:—"It was a very trying day, as the first thing I had to do was to read three letters from officers under whom Noel had had to do service, and they were very kindly, and with regard to Noel, all that could be desired in the way of compliment. But they told a grim story. Noel was with a brother officer starting out to see that the men had a hot breakfast, when he was shot by a machine gun bullet, and died in a few minutes. The officer who had his personal belongings was wounded, and he who afterwards took charge of them was killed. Noel's body was brought in to the Company's Headquarters and prepared for burial, but the position had to be evacuated that night at a moment's notice."

Rev. Joseph May, vicar of Waratah, Tasmania, has died of bronchitis.

### Hymn for Australian Missions.

Tune, A. & M., No. 216.

Lord, in Thy heart a special place  
For children Thine dost hold,  
The wondrous blessings of Thy grace  
Thou gavest them of old;  
So, Lord, we pray that Thou wilt now  
Thy blessings pour on these  
For whom before Thy throne we bow,  
Children of Austral seas.

Lo! here child-races, dark in face,  
And knowing naught of Thee,  
Await the treasures of Thy grace,  
And light, that they may see:  
Far in Australia's central wastes,  
And in her tropic lands,  
And where the Indian Ocean hastes  
Its tides on lonely sands.

And in the coral-bordered isles  
Of wind-swept Torres Strait—  
Where Papua's torrid beauty smiles  
From peak and river-gate—  
There, too, are children dear to Thee  
Who have not known Thy Name;  
O hear our prayer, and set them free  
From bonds of sin and shame.

And Thou O Lord, from Heaven dost view  
Far Melanesia's isles—  
Set in their seas of sapphire blue—  
Where Satan yet defiles—  
Have mercy on Thy children there  
Still strangers to Thy love;  
O give them knowledge of Thy care,  
And hope of Heaven above.

O Shepherd of all straying sheep,  
Thou Saviour of mankind,  
Wake Thou the souls that are asleep,  
Open the eyes so blind!  
Revive Thy Church, and make us bold.  
To give, to work, to pray,  
That these Thy sheep may find Thy fold  
In this Thy mercy's dav. Amen.

M. R.

### Home Comforts in the Trenches. HOW PROCURABLE?

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# KIWI

## THE QUALITY BOOT POLISH.



## Our Melbourne Letter.

(From our own Correspondent.)

When the Archbishop condemned gambling from the Cathedral pulpit he found no one to contradict his remarks on the ethics of raffles and lotteries for patriotic funds. This does not mean, alas! that all churchmen in Melbourne are in agreement with his Grace. They refuse to think the matter out and go on acting as though the end justified the means. Well, we may take comfort from this at least that churchmen are ashamed to defend their lax moral practices. They simply think it doesn't matter so long as the money is obtained. His Grace has made it plain that it does matter, that we want clean money and methods that call forth the best, and do not minister to the worst, in the national character. But when the preacher characterised the doctrine that the end justifies the means as "jesuitical," he was met with the challenge, "Prove it!" The heads of the Jesuit College in Melbourne are very virtuous persons. Father Boylan vented his indignation in the press, and the Archbishop was called on to withdraw and apologise. Archbishop Mannix trailed his coat-tails into the arena and dared his Anglican brother to say that some one Jesuit by name taught this horrid heresy. Libel actions were promised, but no doubt the R.C. lawyers were promised some fat pickings if the Anglican slanderer of the new Roman puritan party were game enough to be personal. Instead Archbishop Clarke wrote a reasoned reply and gave his authorities. Some of the Jesuit maxims seemed strong enough for anything. But Father Boylan dragged in the German high court, and opened a wide field of controversy. Wise editor, you put a stopper on the whole business. But what a pity no one suggested turning from Latin tomes to the history that everyone knows. The Jesuit Fathers, who spied and lied and plotted and planned for the downfall of Elizabethan England and the Anglican Church, were not squeamish on the question of ethics. The good end of restoring England to the Pope made all things lawful, even the blowing up of the British House of Commons and all its brood of Protestants. We rejoice that the Black Pope has proved his followers are white. But will we trust them? In good Australian, "I don't think!"

The Archbishop has shown of late that there are times when the Church should act up to its Protestant traditions. We have too long allowed Rome to advertise herself as harmless and to perfect her machinery for capturing the children and the public service. The recent conferences have shown that the clergy are behind his Grace in his desire to establish Church schools to meet the menace of the cheap convent school. A policy is being promulgated for the Church. Mean-time efforts are to be made to secure the New South Wales system of religious instruction in State Schools, and to perfect the religious teaching in existing Church schools. Education is the key to the whole problem. It is time Melbourne and Sydney dioceses went in for a big campaign for the establishment of a large number of Church schools, both for girls and boys.

We welcome the revised and enlarged "Messenger." Wangaratta figures in the last issue. Ballarat may follow, and then the C.E. Messenger will have a constituency and an influence. Not long ago the policy was to gird at protestants and evangelicals. Now the editor is taking a very definite

line of protest against the disloyal teaching circulated in the "Bush Brother." The "Age" shed tears over the "Messenger's" want of charity in criticising good men. But in its last issue the "Messenger" is unconvinced and unrepentant, and says there are limits to Anglican doctrine, and that mariolatry is outside these limits. We hope the "Messenger" will pursue the subject further and deal with the scandalous ritual and teaching at St. John's, Melbourne. Perhaps then something may be done to restore confidence in the administration of the diocese.

## Correspondence.

"Give of that Little!"

(The Editor, "Church Record.")

Sir,—Whatever may be the shortcomings of the Commonwealth Post Office, it contrives with praiseworthy precision and frequency to deliver letters which plead for succour on behalf of one or another of a multitude of irreproachable and hungry objects. Even the mail-bag thieves may be supposed to respect a type of correspondence which brightens their prospect of lucrative hauls to come.

This line of reflection is prompted by my latest example of these esurient letters. It begins "Dear Canon," and goes on to invite me (erroneously) as one of the "clergymen of the city and better-to-do parishes" to contribute "one per cent. of my stipend" to enable the Home Mission Society to give more liberal grants to our less favoured brethren. But alas! one per cent. of my diocesan emoluments would yield only some five shillings. The Archbishop's Committee in England has lately reported that "the disparity between the large incomes of some bishops and other incumbents, compared with the miserable incomes attached to small posts, is a real scandal." It is conceivable that the weakness of our common humanity may beguile even the best paid ecclesiastics into thinking that their remuneration errs on the side of inadequacy. But at any rate the Canons of Sydney, whose official stipends range luxuriantly from zero to about £25 a year, may fairly claim to be seated in the nethermost ranks of "our less favoured brethren." To call upon the former to compass the financial salvation of the latter seems much of a piece with the economic genius of those secluded islanders who were wont to eke out a precarious livelihood by taking in each other's washing.

However, lest anyone should accuse me of treating with levity a serious subject, I propose to do penance beforehand on the scale of Zacharias by sending to the enterprising secretary of the Home Mission Society four per cent. of my canonical stipend instead of one. Sad to say, the grand total will come to no more than a pound. But why were not the interests of "our less favoured brethren" more tenderly cherished a couple of years ago, when their share of the Moore Bank resumption money was on its way down from Jerusalem to Jericho?

W. HEY SHARP.

### The Bishops and Sex Teaching.

(The Editor, "Church Record.")

Dear Sir,—I have seen the booklet issued recently by authority of the Archbishop, and bishops of Tasmania and Australia entitled, "Helps to Parents in explaining matters of Sex to Young," and am convinced that the cure prescribed is worse than the disease—in that, if used by parents and guardians of children, as suggested, there would be no such thing as the sweet innocence of childhood left. The evil that is so much deplored by the writer of this pamphlet is surely the result of too much knowledge—according to its argument one would expect the "housing problem" of large cities to be conducive to purity of life rather than the reverse. The facts of life which are related would merely serve to create in a child's mind a constant inquisitiveness which would render its presence repugnant. Having given so much information the writer thinks the child's mind can be automatically shut up, and that an injunction "not to talk about it" is a sufficient barrier to undesirable conversation either with the one who has vouchsafed the information or others who have duly received like surprising and still mysterious instruction.

It would be interesting to know how many of the bishops concerned in the producing of this pamphlet are married men and know anything of child life in its closest touches, and if this instruction was con-

sidered necessary and duly imparted to the children of the archbishops and bishops at the ages suggested in the pamphlet, viz., 8 to 18! Surely in more ways than one we are following Rome's tactics.

AN INDIGNANT MOTHER.

### The World to Come.

(The Editor, "Church Record.")

Sir,—St. Matthew's Gospel x. 32, records Christ's declaration as to unforgiveness for the profaner, which we translate as "neither in this world, neither in the world to come." As I have never heard any pulpit utterance making this question clear, nor read any publication thereon, I would like to ask to what state of existence does "world" in the last part refer?

Do authorities consider we are to understand "Paradise" to be this state, and if so, does it mean that the human spirit continues its active life after death, and still exists in a condition in which it may be forgiven or not be forgiven? Manifestly, we cannot believe that "Heaven" is referred to as the profaner would never hope to enter there.

ENQUIRER.

## Notes on Books.

The Australasian Intercollegian for June contains an article by the world-renowned student leader, John Mott, reprinted from "The Missionary Review of the World," entitled "A View of the Situation in Russia," a subject full of interest in judging that Mr. Mott pleads for patience in judging that country. "I resent," he says, "many of the strictures placed upon Russia in these days in our periodicals, both secular and religious, and many of the superficial, hasty, ill-considered judgments and criticisms concerning that vast and complex people of that wonderful nation. This is not the way to treat an ally. The time of times to stand by an ally is in the darkest hours of that ally. That is what allies are for. Were this done with consistency and persistency we would not see some things that some fear we may see. But, furthermore, it is not Christian. It is the duty of a Christian people to stand by any people groping toward larger light and larger liberty." Rev. P. A. Micklem, of St. James', Sydney, continues his article on "The Sermon on the Mount," in which he deals with dangers besetting the growth and progress of the Christian character. Mr. W. Gillanders contributes a paper in which he holds up the Oriental Christian as an example to the Western Churches of the use and power of prayer.

Mothers in Australia.—The June issue of the official organ of The Mothers' Union in Australia. The present is the fourth number of this new venture. It is attractive in appearance with its real Australian gum blossom and nut cover, and contains some excellent articles, among them a letter from Mrs. Maude, the Central Secretary in London, in which she expresses a well-merited appreciation of the new publication. The Bishop of Willochra concludes a strong paper on "Social Perils," in which he appeals to the Mothers' Union to study these questions, and persist in protest against them by every means. Miss Pallister contributes a series of "Bible Notes," the present one, entitled "The Comforter, which is the Holy Spirit," emphasising the need for simplicity and faith in our approach to God. The bona-fide mother will also find something of practical value to help her in the feeding and treatment of her baby, and small useful recipes guaranteed to please the taste of the most fastidious husband.

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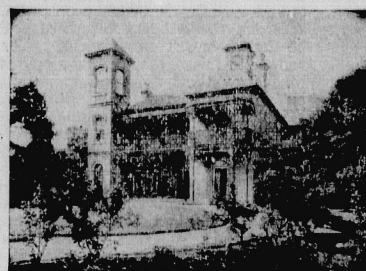
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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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## The Church Record.

JULY 19, 1918.

## WAR-TIME PROHIBITION AND THE APATHY OF GOOD PEOPLE.

"All that is necessary for the triumph of evil," the great Burke once said, "is that good men should do nothing." And it is because so many good people in Australia are not bothering to lift a little finger in the matter that the drink traffic still has twelve hours a day in which to exert its pernicious influence on our manhood in these grim days of war. This lamentable apathy can only be explained on the basis of a complete ignorance of the facts of the case. It is fairly safe to assert that the average churchman has no idea of the extent to which the drink traffic has interfered with our efficiency in regard to the war. And even if he has chanced to stumble across rather disquieting evidence, he is not prepared to give much serious thought to the subject of War-Time Prohibition, which he rather regards as the wild scheme of extremists.

The interim report of the Senate Select Committee on the subject of the effects of alcohol on our war-time efficiency should at least rouse many people to a sense of the seriousness of the trouble. It could, of course, add very little to the burning indignation felt by those who have read Arthur Smees' pamphlets, with their vivid portrayal of the iniquitous influence of the drink traffic in England. But even those who knew the facts must have experienced a fresh shudder of horror as they read Brigadier-General Forsyth's evidence with regard to the effects of alcohol in Adelaide, where he is stationed as State Commandant. After recounting the havoc wrought in the case of ship-load after ship-load of our wounded heroes, this responsible officer tells of a wild scene on Adelaide Railway Station, when, at the time of the departure of the 11 p.m. train for Port Adelaide, crowds of soldiers were engaged in the wildest drunken riot, such a depth of degradation being reached that some of the men actually unscrewed their artificial legs and arms and were fighting one another with these.

This directs attention to a very serious aspect of the matter, the bearing of War-Time Prohibition on the whole question of repatriation. The horror of such an instance as we have quoted is even forgotten, and it is regarded as being quite an exceptional case. But that the evil is really a widespread and prevalent one, though its outward manifestations may not al-

ways be so revolting, is brought home by the fact that the Federal Government which has shown very little sympathy in regard to the whole agitation, has, on the recommendation of the Select Committee decided to protect returned soldiers while they are invalids from the evils of the drink traffic. The remedy proposed is to distinguish such men by a blue band round their arms, which shall act as a warning to hotel-keepers that they are not to be served with drink. Most people will regard this as a futile procedure, and a rather unfair discrimination between the returned soldier and the civilian who has stayed at home. In any case it proposes nothing whatever in regard to the thousands of soldiers who cannot exactly be classed as invalids, but who have returned in a highly-strung condition, and are naturally looking for relaxation after the great strain of the campaign, and to whom the hotels, with their wide-open doors and their attractive glitter, are a grave menace, even apart from the misguided desire of their many friends to do them honour by constant invitations to drink. It is a lamentable thing that many of those brave lads who have dared danger and death for Australia, should, on their return, be laid low by the insidious temptations of the traffic which by our supineness and moral inertia in the face of the difficulty of the problem, is still allowed to raise unashamed its ugly, venomous head in our midst. Are we going to take it for granted that it is in the divine order of things that this business must be allowed to continue to slaughter its victims, and to live on the blood of some of our bravest and best? If not, then what amount of thought are we bestowing on the problem? What are we going to do about it? But even more urgent for the present is the question of our efficiency in the war. Recent figures have shown that no less than 67,000 of those who have enlisted and were trained in our camps were, for one reason and another, turned out, and have been entirely lost to our cause as part of our fighting strength. How many of these owe the fact that they were never able to shoulder a rifle against the Germans to the drink-traffic, either directly or indirectly, it is difficult to estimate. But a total-abstinence lodge in Australia, which has had 4000 of its members accepted for service abroad, was able to publish figures showing such a small percentage finally rejected from these that if such percentage had been maintained throughout the A.I.F. the number of soldiers who failed to leave our shores would have been reduced from 67,000 to 7000. It is not an unfair thing to say that up to date the price of our kindly consideration of the interests of the drink traffic has been the loss of well on towards 60,000 of our men.

Fortunately the food problem does not touch us here, though the transport problem does to a considerable degree. But Mr. Smees, in his pamphlet, "The Parasite," shows that to such an extent is England still prepared to do obeisance to the drink traffic, that although it has been necessary for some time past to place people on such a restricted diet that health experts have declared it would not be safe to further restrict it, brewers and distillers have been allowed to use up since the beginning of the war the equivalent of 42 weeks' bread rations, and 28 weeks' sugar rations. While he quotes figures to show that the amount of shipping space taken up in the interests of the drink traffic has been such, that if it had all been available for the supply of food, the nation could have laughed at the submarine

campaign and its attempt to reduce Britain to a state of starvation.

Only three arguments, apparently, can be advanced by the friends of the drink traffic against the growing demand for War-Time Prohibition. The first is the thread-bare "revenue" argument. Where are we to find the five millions that the drink traffic pays to the revenue per annum? The answer to this is obvious to all except those who are blinded by vested interests. The problem of discovering another five millions for the revenue will not be a very embarrassing one for a people which, under Prohibition, would keep in its pocket the nineteen millions odd it now pays out in order to permit the generous beer-lords to thus subscribe to the revenue. But in any case if the figures were reversed, do we place a higher value upon gold than upon our manhood and the cause of the Empire and humanity? The second argument is that it will be impossible to find work for the 30,000 people who, according to the liquor advocates, will be thrown out of employment. The answer to this is that no one proposes to destroy the hotels and breweries, but to turn them to other purposes. We shall still need accommodation-houses, and there will be more buildings available for flour mills, boot factories, etc. In America, where 40 millions of the people are under total prohibition, this problem has not distressed them at all, and an interesting bit of information was published the other day of the large number of different uses to which the breweries had been profitably put. It is a well-ascertained fact, too, which the liquor party are careful to conceal, that the brewing industry pays a far smaller percentage of its capital for wages than any other industry in the world. The capital at present invested would employ far more people in industries which, into the bargain, would be beneficial rather than detrimental to the life of the people.

Then a third argument is that the enactment of Prohibition for the period of the war and during demobilisation would cause a great deal of labour unrest. Arthur Smees has ably answered what he calls the "labour bluff" as it applies to England:—

"We have been told till we are tired that South Wales and the Clyde would rise in mutiny against Prohibition, but what do the Commissioners for Wales and Scotland say about the shortage of drink? In Scotland the subject was not even mentioned, and in Wales one witness mentions it. The Yorkshire Commissioners did not mention it, and the North-Eastern Commissioners are convinced that all classes would loyally acquiesce in any restriction that was necessary. The South-Western put it among very minor complaints. There remain the London, the North-Western, and the West Midland Commissioners. We are told that the shortage of beer has had a bad effect on the health of Woolwich, which is very curious, seeing that the M.O.H. of Woolwich has asked the Government to stop all beer till the war is over."

"As for the North-Western Commissioners, they told us that the women approve the restrictions and the men are generally inclined to accept them, and we may be grateful rather than resentful for the merry and bright suggestion that there would be more sense in depriving England of tobacco than of beer. It is not to be denied that the West Midland Report was disquieting; it was to have been expected from an area in which the Drink Traffic is so splendidly organised. The trade succeeded in making a great impression and the verdict was that the supply of beer should be largely increased."

"The clear fact that emerges from the whole Report is that the Commissioners sent out to search for the relation between Labour Unrest and the shortage of Drink came back from their search having found that Sir George Cave had grossly exaggerated his case. The final commentary on this Report seems to have come from Lord Milner, who, dealing with it in the House of Lords, spoke of the causes of Labour Unrest and never mentioned Drink. 'Our men are not like Prussians in a land of refugees, caring more for their physical appetites than for other people's lives.'"

Over and above the opposition that comes from the traffic itself, there is the quiet hostility of those who think that Prohibition is a wild dream of mere visionaries. Let the attitude of the hard-headed people of America and Canada be a sufficient answer to this. Canada has already enacted War-Time Prohibition, and responsible people have testified to its wonderful success and its timely benefits commercially, industrially and morally. While America has passed legislation in the Senate, which only awaits the assent of a few more of the States, to make it immediately operative.

Then there is finally the "vis inertiae" of those whose hands drop down helplessly at the thought of the difficulty of making such a readjustment. Well, there has been difficulty in our recruiting schemes, considerable difficulty in equipping and transporting an army of some three or four hundred thousand men to the various fronts. But we felt it was our duty to do it, and we did it.

The only question for those who feel that God is leading them on to victory in a righteous cause is whether this drink traffic, with all its ramifications, is a help or a hindrance to us as we struggle forward to the great day of victory. And if the weight of evidence points, as we sincerely believe it does, to the fact that the drink traffic is an obstacle in the way of our national efficiency, then we owe it as a duty to the God Who has called us to fight His cause in this war, we owe it to those who have bled and died for us to give ourselves no rest and to face every difficulty with unflinching determination until it is cleared from obstructing our onward path.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Missions to Seamen.

The Thirty-Seventh Annual Meeting of the above was held at the Rawson Institute, George St. North, on Friday afternoon, 12th July. His Excellency the Governor, Sir Walter Davidson, K.C.M.G., presided over a large and representative attendance. Amongst those on the platform were Bishop Pain, the Revs. P. Mickle, C. E. Curtis, G. N. Macdonnell (Chaplain H.M.A.S. Timgira), J. G. McDonald, J. Done, Allan Pain, and H. C. Lepistrier (Chaplain), Canon Charlton, the Hon. H. Y. Braddon, M.L.C., Capt. Glossop, C.B. R.N., Capt. Pritchard, Messrs. L. A. M. Stephen, F. I. Carrick, R. C. Roxburgh, W. E. Wilson, Elliott Bland, S. Scott Young, J. P. Jones, C. R. Walsh, Miss Milner Stephen, Miss Margaret Harris. The proceedings opened with a prayer and the singing of "Eternal Father." The Hon. Secretary's report disclosed a most interesting record of the operations of the Mission during the year. The Hon. Treasurer's report showed a substantial credit balance, chiefly due to the efforts of Miss Henderson, who was primarily responsible for the raising of nearly £610 for the funds of the Mission during the financial year; but a large proportion of this has been earmarked for the purpose of providing sleeping accommodation for the seamen. His Excellency, in moving the adoption of the report, complimented the committee on having such a splendid and up-to-date Institute, where the seamen were in the beautiful chapel, where the seamen were invited to attend the various services week by week. His Excellency referred to the importance of the spiritual side of the work, which was the most important of all. And he warmly commended these heroes of the mercantile marine for their conduct during the war.

The Hon. H. Y. Braddon, in seconding the adoption of the report, commented upon the fact that the work in Sydney was so poorly supported by the shipping companies. He urged a deeper interest on the part of the shipping and commercial people of Sydney with regard to this work, and he also referred to the urgent need of providing more accommodation for the seamen. Miss Milner Stephen, in moving the election of the office-bearers for the ensuing

year, referred to the fact that this Society, with its branches scattered all over the world, was one of the most definite missionary enterprises of the Church. Miss Stephen pleaded for a better recognition of the work by the diocese. She also referred to the splendid support accorded the mission to seamen in the other great cities of the Commonwealth.

Bishop Pain, in seconding the resolution, referred to the need for a more adequate financial support, in view of what the mercantile marine had done and was doing for the Empire at this time.

The Rev. H. C. Lepistrier moved a hearty vote of thanks to His Excellency for presiding.

Prior to the meeting, afternoon tea was kindly dispensed by the members of the Harbour Lights Guilds.

## The Late Archdeacon Cunther.

At the recent meeting of the Standing Committee of the Synod, Diocese of Sydney, the following resolution was passed unanimously on the motion of the Dean, seconded by Archdeacon Boyce:—

"That this meeting of the Standing Committee of the Synod of the diocese of Sydney expresses its sincerest sympathy with the widow and relatives of the late lamented the Ven. Archdeacon W. J. Gunther, M.A., and desires to place on record its deep appreciation of his long and devoted service in the ministry of the Church in this diocese, where he filled so many important positions."

"As Vicar-General and Administrator he earned the regard of both clergy and laity for his ability and unflinching courtesy. As a member of this and many other diocesan committees he did much valuable service, the results of which will long remain. His work was marked to the last by consistency of character and thoroughness of application."

"He will be much missed in the councils of the Church, but the Committee gives thanks to Almighty God for the memory and the noble example of his faithful servant."

## Chinese Mission.

The Chinese of Sydney are liberal contributors to all charitable objects, and calls are constantly being made upon them. Recently an appeal was made towards the support of a Chinese pastor at present in charge of a district near Canton. To this they responded with such good will that a sum of £41 was obtained.

The Sunday services at the Mission Hall continue to be fairly well attended considering the scattered character of the congregation and the absence of any fresh arrivals from China. Those who do attend come regularly, and form an earnest congregation of twenty or more people. They greatly enjoy singing hymns, and before or after the service a select company may be found making a "joyful noise" unto the Lord. Their hearts are in tune, even if their voices might sometimes displease a critic. The men, when visiting, are cheerful and polite. They are always busy, and the "word in season" has sometimes to be brief, and at other times some patience is required to catch the right man at the psychological moment. In going among the gardens it is often necessary to follow a man up and down the row he may be watering or weeding. Or the messenger may take his stand in the centre of a scattered group, who, with bended backs are busy pulling, plucking, planting or weeding. It may seem a strange attitude for a congregation, but the questions and remarks that fly to and fro prove that at all events they are not asleep. Your part is to pray that the seed so sown may result in fruit unto life eternal.

The number of scholars attending the school continues to maintain the same ratio as the teachers who attend. The appeal for teachers made some time ago met with but poor response. On Wednesday evening, especially help is required. This is plodding, oftentimes dreary work, calling for much patience. It is, however, the Master's work, and when His love constrains He makes the burden light. All honest men, those who have held on for year after year with undiminished zeal, Their labour is not in vain in the Lord.

## A Chaplain's Letter.

The Rev. F. Tugwell writes:—"The thoughtful among our men feel deeply the need of spiritual strength. They long for rich spiritual ideals to lift their thoughts above the sordidness of the front line happenings and they long for the spiritual strength which alone can keep them in the hour of need."

And not only the thoughtful, but the careless, too, cry aloud in these times of need. One of the looziest men in our Battalion had a terrible experience a short time ago in one of the shell holes of No Man's Land. After getting back, he said to me: 'Padre, I'm not a praying man, as you know, but I prayed out there in that shell hole as I never prayed before.' But although the majority of them cry out to God and feel deeply the need of Him at these times, one

finds that when the strafe is over, they won't actually accept God. They can't seem to realise their constant need of God, that He is near them in times of quiet as in times of strafe, and that He is their watching, loving Father! Of course one is extremely thankful that they even appeal to God in necessity, as it gives one the opportunity and the commencement for pressing home further facts about God. It is here one is able to do an enormous lot individually, or in groups around the fire brazier, in the huts, in the dug-outs, or in the trench. One commences with their different acknowledgments of God and then attempts to pass on to nobler conceptions.

"The Padre gets an intense love for the men. They are so brave, so ready to perform the most difficult tasks, so patient under most trying circumstances. True, they grumble at times, but grumbles are soon replaced by laughter. I have heard some of the drollest remarks when the rain has been pouring down, and the men are mud-stained from head to foot."

## Theological and Social Lectures.

Two very interesting series of lectures are being delivered in Sydney at present. On the mornings of 15th, 22nd and 29th July, Rev. M. Scott Fletcher, M.A., B.Litt., Master of Wesley College in the University, is lecturing to clergy and theological students on the Apocalyptic Movement and its bearing on Early Christianity. The first lecture was delivered to a large and appreciative audience, and besides including a survey of the historical conditions under which the Jewish Apocalyptic Movement arose, dealt with the importance of the subject for the understanding of (1) the Biblical apocalypses, "Daniel" and "Revelation," (2) history, and (3) the scientific study of the Messianic consciousness of Jesus Christ, the Eschatology of the New Testament, and the significance of the Christian Ethic. A wide audience is being served by the other series, which we have already announced. These lectures deal with a subject of pressing urgency and aim at offering a solid contribution from the Christian side of the solution of the vexed problem of social unity. The first of the series was delivered on Monday night, when the lecturer was Rev. P. A. Mickle, M.A., rector of St. James', Sydney, and the subject, "The Problem of Social Unity and the Teaching of the New Testaments." The large and attentive audience testified to the live character of the subject chosen, and the lecture was greatly appreciated.

The lecturer said that this and other lectures were given from the Christian standpoint, and in the belief that the existing social disunion was due to the repudiation

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of the social principles of Christianity, and that only on the basis of those principles could the best work of social reconstruction which the time demanded be undertaken with the best results. The teaching of the New Testament on the subject was in striking accord with the sanest social thinking and the highest social aspirations of our day. "It may be added," he said, "on a superficial reading of them that the Gospels have little or no bearing on the social conditions of our time. It is true, of course, that the surroundings in which Jesus once lived and taught were wholly different from our own. Yet that teaching embodies principles of permanent value applicable as much in the complex social life of to-day as in the simpler life of Galilee in Our Lord's time. One such principle exemplified in His life and teaching was that of service, an essentially social conception, already contained in the higher prophetic teaching of the Old Testament, rescued by Our Lord from the oblivion into which it had fallen and made the standard of honour in His Kingdom." The lecturer proceeded to show how the principle was carried further and applied on a wider scale, and said that the teaching of Jesus Christ and of St. Paul had a direct bearing on the complex industrial civilisation of our own day, and that the principles involved in it were resolutely applied could the future of human society be rebuilt on a sure and lasting foundation.

#### Induction of Rev. R. B. S. Hammond.

The important and interesting ceremony of the induction by the Archbishop of the new Rector of St. Barnabas' Church took place on Wednesday evening, July 3. A large congregation filled the church. An able sermon was preached by his Grace the Archbishop, in which he spoke of the unique tradition of St. Barnabas' Church and its influence in the diocese. He emphasised the importance of the personality of a clergyman being recognised by the people. Each man had his personal gifts bestowed by the Holy Spirit to each severally. A largely attended social meeting took place in the school hall, when His Grace presided and an address of welcome was given to Mr. Hammond by the churchwardens on behalf of the people. Speeches were given by Mr. Hammond, Archdeacon Boyce, Canon Charlton, Rev. W. H. H. Yarrington, Rev. Mr. Reid (Presbyterian Minister), and others. There was a large attendance of old parishioners of St. Barnabas' Church. Among those present at the induction were Archdeacon Davies, the Rev. T. Quigley, and other clergy.

#### NEWCASTLE.

##### Grammar School for Girls.

The building operations at the old Deanery are almost completed. The work has made the building practically a new one. The wide verandahs and balconies on the East, West, and South sides give light and air, as well as provide excellent "sleeping-out" places. There are new rooms and a laundry have been added. A fine space of ground for tennis and basketball courts has been levelled. The whole effect surpasses expectations, and the diocese can congratulate itself on possessing a thoroughly satisfactory school building.

Miss Margaret E. Lawrence reports having secured an excellent staff of assistant mistresses including a highly recommended mathematician. The school will open on July 23.—"Newcastle Churchman."

##### Missionary Exhibition.

Preparations on a grand scale are being made for the above Exhibition, to be held on September 2-6 next. Official openings are to take place each day by the Primate, the Bishop, the State Governor, the Mayor, and the Bishop of Goulburn.

##### War-Time Prohibition.

We are glad to note that the "Newcastle Churchman" is keeping true to its early traditions in regard to the Liquor Traffic, as the following extracts show:—

"During the first week of this month a War-Time Prohibition Campaign is to be held in Newcastle and districts. Its object is not a Referendum, or a petition to Parliament to introduce this, but to show the Minister of Defence, in whose hands the matter lies, that the community regards it as most essential. We need to save men and money (more especially men) at this time; and, no doubt, war-time prohibition would do both. Watch the papers for the full programme of the week's campaign, and if you are in favour of the object, don't forget to show it by your presence at the various meetings."

"The sub-joined will doubtless interest our readers. All of whom will recognise in the Bishop of Kalkoorlie our late Dean (Dr. C. H. Golding-Bird)."

"At a meeting recently convened by the Bishop of Kalkoorlie, at which one hundred business men attended, it was decided to send the following cablegram to Sir Robert

Borden, Prime Minister of Canada:—

"Prime Minister, Ottawa.  
"Meeting hundred Kalkoorlie commercial men resolved respectfully ask your opinion as to moral, commercial, industrial results prohibition as war-time measure in Canada. What effect has its adoption up to present on Government revenue. Reply paid."

"Bishop of Kalkoorlie,  
"Western Australia."  
"The Bishop has received the following reply:—

"Prohibition of importation, manufacture, and transportation brought into effect by Dominion government on first April Nineteen eighteen, has been too recent to announce definite results, it will of course materially cut down customs and excise revenue; prohibition of sale as provincial measure has been in force in eight of nine provinces sufficiently long to realise and confirm expectations of great benefits, moral, commercial, and industrial consequent on its enforcement."  
"R. L. BORDEN."

#### VICTORIA.

##### MELBOURNE.

##### C.M.S. Annual Meeting.

The Birthday Meetings this year were enthusiastic, and although shadowed by the spirit of farewell to Mr. Ebbs, the predominant note was joy, rejoicing for 26 years of steady progress.

They began on Saturday, June 15, with the children's meetings in the Cathedral and Chapter House. They came in numbers and filled the Cathedral, Scouts, Sowers, and Gleaners, and were interested witnesses to a wedding which took place before the service began. The service was splendid. The singing, led by Dr. Floyd at the organ, was spirited, and Mr. Ebbs gave a simple appeal in his message of Jesus as the Saviour and Jesus as the Friend. In the Chapter House, the farewell meeting was held, with sparkling speeches full of affectionate regard for their old leader, concluding with presentations of a solid silver communion service to Mr. Ebbs, and a silver frame to Mrs. Ebbs.

The Birthday, Sunday 16th, was marked by special preachers in many churches. These included the Bishop of Warrumbungle and Bishop Pain, and visitors from other States, who emphasised the great progress and possibilities of the work of C.M.S.

The demonstration in the Town Hall on Monday, 17th, was opened by Mr. R. D. Joynt, who showed pictures of the progress of the Roper River work. His story was fresh and inspiring. Ten years of difficulty and sometimes disheartening work is at last faced with the prospect of a great ingathering of many now almost won to Christ.

He told of the new venture at Grootte Island, and its great possibilities for the future, and described the wonderful tropical island with its thick forests and potential wealth, and its numbers of aborigines, now in their wild state, ready to be reached by the new Station. His simply-told story was full of appeal for these poor undeveloped children of the human race.

Then came the Public Meeting, which was a big gathering despite the adverse weather. Several hymns were most heartily sung, with Dr. Floyd at the organ. The proceedings were marked by constant expressions of thankfulness for Mr. Ebbs' leadership. The Archbishop of Melbourne presided, and his opening address dealt with the progress of the Society's work, quoting interesting figures showing an increase of missionaries and income every year.

The singing of the hymn, "Remember, Lord, Australia's Sons To-night," was followed by a fine address by the Bishop of Gippsland, who associated the memory of our soldiers and what they are fighting for with the present-day opportunities and progress of missionary work. His splendid appeal drew all thoughts to India particularly. His review of that great country, her wonderful development, capacity and opportunity, culminated in a reference to the great Mass Movement. Following the characteristic of their race, unable to act individually, whole classes of depressed and down-trodden people are moving slowly but surely towards Christ. Fifty million men are lifting their faces to reflect the Light of Lights, casting off prejudice, superstition and a hundred evils. Instead of ignorance, they want education, instead of superstition and fear, faith and love. But this great movement lacks leadership, and is in danger of a baptised heathenism. Concluding with two personal touches, the Bishop made us see a great congregation of 25,000 Syrian Christians, to whom he preached, and told of 150 baptisms in one day, which he conducted before leaving India.

Mr. Ebbs' farewell message was a survey of the past progress, experience and victory over difficulties. Through all he sounded a note of thankfulness "For the good hand of our God upon us." The glorious past is a call to go forward with hope for the future

to uplift the Christ, and to present Him as Saviour and King to all who still do not know Him.

Greetings were given from New South Wales, South Australia, and Tasmania, and, greatest of all, from Salisbury Square, the Headquarters of our great C.M.S., specially sent from Mr. Bardsley for our 26th Birthday. Surely the opening words of the Doxology alone could conclude a day of such blessing and inspiration.—Victorian Gleaner.

During the same week several conferences were held for Hon. Secretaries and Missionaries, and the Women's Missionary Council held a very successful Annual Meeting, at which Mrs. James Griffiths presided and Bishop Pain was the chief speaker.

#### QUEENSLAND.

##### ROCKHAMPTON.

##### Re-Visit of the Archbishop.

The Archbishop of Brisbane has given us, in his goodness, a few days out of his busy life to pay a return visit to the Cathedral parish where he took the mission last year. In spite of the busy time and the tired feeling after Show Week, churchpeople came to all services in large numbers all day on Sunday, June 23. The nave was full at 10 o'clock Eucharist. Two hundred and more men were at the men's service in the afternoon, and the Cathedral was packed at evensong and chanted all down the nave.

Notes of the Archbishop's messages were as follows:—

At the preparation service on Saturday night he spoke from the words "Is it well with thee, is it well with thy husband, is it well with the child?" If the answer is "Yes," the fact means that we are not quite the same persons as we were a year ago. We who are trying to follow the Master are:—

1. Growing more conscious of the unseen;
2. Growing more conscious of a Person;
3. Growing more conscious of the peace and rest which lie at the heart of life.

He then spoke of the channels through which these things deepen in us.—"Church Gazette."

#### WEST AUSTRALIA.

##### PERTH.

##### The Burt Memorial Hall.

The Diocese and City of Perth has received a most generous gift of a Hall, built on the south side of the Cathedral, in memory of two sons of the Hon. Septimus and Mrs. Burt, who have fallen in the war. The service of opening and dedication took place on June 12, when Sir Edward Stone, on behalf of the donors, handed the building formally to the diocesan trustees. Sir Edward Stone also unveiled the Memorial Tablet with these words:—

"In the faith of Christ, and with prayer for the blessing of God upon this our undertaking, I unveil this memorial the gift of loving parents of two gallant soldiers, who fell for their country, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The "Last Post" was then sounded, and the procession returned to the platform. There His Grace the Archbishop read the following inscription, which stands on the memorial tablet:—

"In aid of the work of the Church in this diocese. This hall was erected by their sorrowing parents as a gift to the Church, and dedicated to the loving memory of Lieut. Theodore Chas. Arthur Burt ("Bob"), R.F.A., born 12th June, 1893; killed in action, 15th July, 1916, near the village of Montauban, in France; aged 23 years. And his brother, Lieut. Francis Sinclair Burt, 13th M.G. Co., A.I.F., born 15th February, 1886; killed in action, 24th April, 1918; aged 32 years. In the great war, 1914-19:—

"Eager their King's and country's cause to serve,

All that they loved they left, and nobly died;

Enrolled are they for higher duty now,

And serving in the Paradise of God."

He next read a letter from the Hon. Sept. Burt, who though present with members of his family in private seats in the gallery, was not taking any official part in the proceedings connected with the opening of the hall. The letter was addressed to Sir Edward Stone, who was acting on his behalf, and in the course of a statement of the motives for building the Hall, the following desire of the donors was expressed:—

"Our wish is that this hall shall not be let or used for public entertainments nor for dancing. It is primarily intended for meetings of Synod and all Boards and Committees and generally for all meetings connected with Church work or charitable organisations; also for lectures, concerts, bazaars, and purposes of a like nature."

#### SOUTH AUSTRALIA.

##### ADELAIDE.

##### Citizens' Prayer Meeting.

(From our own Correspondent.)

The following is the account of the Citizens' Prayer Meeting, taken from one of the daily papers, held in the Adelaide Town Hall, on Thursday, July 11, 1918:—

##### "Give Peace Again."

##### Public Prayer Services.

Many and varied as have been the uses of the Adelaide Town Hall, seldom has it been put to a purpose nearer the hearts of the people than when used for the services which were conducted in it between noon and 2 o'clock to-day. There have been close on four years of war. Nearly all the world has been dragged into the whirlpool and the Allies feel that, with the help of God, they will emerge triumphant. In that belief all earnest citizens are offering up their supplications to the Supreme Being. Hence the reason for the public services in the Town Hall. It was a citizens' call to prayer for "The Empire, the Allies, and Our Cause." Adelaide had held combined prayer meetings before, but at none of them had there been a more reverent tone than about this one. In the hearts of all was the thought, "We want a speedy victory to be followed by an enduring peace. God will give it to us." In that attitude men and women stood to sing hymns of supplication to God, or bent the head in prayer.

##### Two Services.

There were dual services. The first lasted from 12 to 1 and the other from 1 to 2. At the opening gathering the Hon. W. Morrow, M.L.C., presided. The proceedings were simply supplicatory. The National Anthem was first sung, and then those who took part in prayer were the Hon. D. J. Gordon, M.L.C., Messrs. Peter Wood, W. Herbert Phillips, W. G. White, S. Smith, and the Revs. D. McNicol and J. E. Stannage. Punctually at 1 o'clock Mr. F. Chapple, C.M.G., opened the remaining half of the service with prayer, in which he thanked the Almighty for the help of America and its great President, and asked for Divine assistance for our soldiers and comfort for those who had been afflicted. He prayed that our men might return better and not worse, for the experiences they had undergone. Professor Rennie, Col. S. Price Weir, and Rev. R. Robinson, A. H. Teece, and S. C. Meyers, and Mr. R. J. Lavis participated in the service.

##### Convention.

The Annual Adelaide Convention for the deepening of the spiritual life was held from July 1 to July 6 at C.M.M. Hall. The Hon. W. H. Edgar, M.L.C., presided and gave several talks on prayer. Mr. C. F. Crosby, of Melbourne, and members of the Convention Band, also took part. This is the fourth Convention of the kind in Adelaide, and many have testified to blessing received.

##### Diocesan Synod.

The annual Diocesan Synod is set down for the first week in September.

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of the fourth century. Consequently it is fairly clear that of necessity the gathering together of the early Christians for the fulfilment of the Master's command, certainly Sunday by Sunday, was made the occasion of instruction by Scripture, reading and exhortation, prayer and praise; and, indeed, for the sake of convenience or, perhaps more correctly, for the sake of a due preparedness the administration of the Sacrament was reserved until the close of the meeting. It was a fitting climax, that sacred covenanting meal of remembrance and of fellowship. In those first days it had a "weight of meaning" which it almost lacks to-day. Those early Christians were a "separated" people, hated and persecuted, cut off by their devotion to Christ from very much of the social as well as religious life around them. That "covenanting meal" was indeed a sacred and strengthening rite for them, binding them as one in the Lord Whose death they thus remembered.

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

#### Testimony of High Churchman.

That this is the normal teaching of Bible, Prayer Book and History we may adduce testimony from men of the churchmanship of the late Bishop of Truro, Dr. Gott, who will hardly be suspected of evangelical "narrowness." In his deservedly well-known book, "The Parish Priest of the Town," Dr. Gott says:

"A Non-Communicating Churchgoer is a person of whom we read nothing in the Old or New Testament, unless it be in one of the Seven Churches. It is clearly a state of self-deception, a compromise of human invention, the mark of a Laodicean."

And after speaking of different methods used in order to win him the Bishop goes on to say:

"There is another compromise appearing among us—Non-Communicating Attendance. Some honoured names have lately thrown a human authority over this practice; but no honour can breathe life into a corruption."

"There are these two points against it:—(1) It abandons the ancient and universal rule. If you bid me for more definite I mean the first six centuries. If you ask me for my authorities, you will find them drawn up in the scholarly volume of Archdeacon Freeman and Mr. Scudamore. This latter sums up the theological history of this innovation in these sufficient words:—

"Those who do not communicate derive no special benefit from their presence at the Celebration. The Sacrifice is not imparted to them, because it is only through partaking that anyone can appropriate it to himself. The altar must be to us as the Table of the Lord also, or it ceases to be an altar. Rather we may fear a certain secret loss of grace and blessing. If we attempt to use the most holy Ordinance of Christ in a manner or for a purpose which has no sanction from Holy Scripture, or from the uninspired records of the primitive Church."

"Bishop Cosin (Works v. 99) says that the old Exhortation after 'the Church Militant' was a religious invective against the lewd and irreligious custom of the people then raised up in Popery, to be present at the Communion, and to let the priest communicate for them all. This view is held in clearest language by theologians no less weighty than Bishops Wilberforce of Winchester, Wordsworth of Lincoln, Moberly of Salisbury, and Liturgists of the rank

of Heygate, Maskell (before his perversion), Scudmore, Freeman, etc."

"(2) The whole Service is cast for the sole use of those who receive, and you must alter almost every prayer before you can make it an office for non-partakers. Read it carefully and you will see that it resents those who come only to see and pray."

And even Bishop Gore, of Oxford, a leader of the extreme High Church party, in his recent publication, "The Religion of the Church" (p. 59) recognises the dangers that lurk behind the practice, for he says, "I am convinced that we cannot habitually separate the offering of the sacrifice from the act of communion without grave loss. I cannot help looking longingly, and not without hope, for a state of things when the chief service of the Sunday shall be at an hour when all can communicate who are qualified and prepared."

Statements such as these show that our objection to the re-statement of the practice of non-communicating attendance is not begotten of narrow and unreasoning prejudice, but upon a well-grounded and wholesome fear of the perversion of the sacrament and the growth of superstition of idolatrous tendency.

Is it not abundantly clear that any proposal which would encourage men to think that they can assist at Holy Communion without partaking has at its basis a complete misunderstanding of our Lord's purpose in its institution? "Ye do proclaim the Lord's death till He come?" "How?" "As often as we eat this loaf and drink this cup," i.e., by carrying out, quite simply and completely, the Lord's command. At the risk of repetition let it be said that the praises and thanksgivings of the Holy Communion service are merely the human setting, the set of partaking is what the Lord ordained. The central, essential part of the service is that in which the command is fulfilled—"Take eat," etc., "Drink ye all of this," etc. It is, normally, quite impossible to do that, to fulfil His command, by any amount of joining in humanly arranged and composed prayers and praises unless we partake of the sacred emblems in remembrance of Him.

Any re-arrangement of our services which would lead to a "Principal Service" with a congregation consisting largely or mainly of those who were not prepared to communicate would mean an unwarrantable diversion of the Lord's Own Service from the Lord's purpose in its institution.

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

#### Re-adjustment.

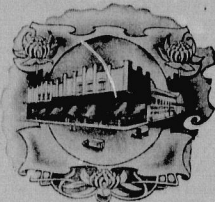
But in relation to communicants there is room for improvement in two directions. (1) The ideal of the primitive Church seems to be a participation every Lord's Day. That would demand some re-adjustment of thought, because long use has accustomed the majority of Christians to communications at regular intervals, usually of a month. However, in this matter we cannot lay down rules for every life. "The Lord's servant is not bound." Each must do as conscience directs in order that the time of communion may most benefit the life and as well best provide our witness of the great fact of His Death to others. (2) But in another direction there is an increasing need of improvement. One result of early and frequent communions is the weakening of the aspect of "fellowship in the Body." The "family" aspect of communion does not obtain so strongly as of old when at the noon or evening celebration whole families would be present and knelt side by side at the Holy Table. We need to revive this wholesome custom. How it would strengthen home religion! Then there is the congregational aspect: The portion of the Lord's heritage belonging to one congregation joining together in the meal of sacred fellowship, realising the better by reason of the very solidarity of numbers the fact that "we the many are one body, for we are all partakers of the one loaf." This aspect is emphasised in every possible way in Holy Scripture: the one loaf and the one cup of

which all partake are emphasised in every account. The wine, of course, is the sacred emblem of His blood which was shed for us, but it is the cup that is mentioned, and not the wine, seemingly as emphasising the unity—the sacred fellowship of those who share in it. Does not this aspect of the Holy Communion—the Holy Fellowship—provide a special message for days like these when all kinds of false ideas of fellowship are predominant in men's minds? For the Church of Jesus Christ is, in the ideal, the only Fellowship that can outlast the stresses and smiles of world-life, because it is based upon the remembrance and power of the Cross of self-sacrifice and self-forgetting Love.

#### CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.

The Central Treasurers report having received £9829 14s. 9d. up to the 13th June, 1918, in addition to about £1500, mostly from Brisbane, sent to the front before the inauguration of this Fund.

The £9829 14s. 9d. is made up as follows: Queensland, £4055 5s. 9d.; New South Wales, Sydney £1363 15s., Newcastle £55 6s., Goulburn £110 9s., Armidale £336 7s., Bathurst £208 8s., Grafton £120 7s.; Victoria, Melbourne £253 18s. 3d., Ballarat £24, Bendigo £4 12s., Wangaratta £100 8s.; South Australia, Adelaide £1889 5s., Willochra £178 7s. 8d.; West Australia, Perth £596 0s. 6d., Bunbury £210, Kalgoorlie £32 12s.; Tasmania £235; interest to date £4 16s. 7d.



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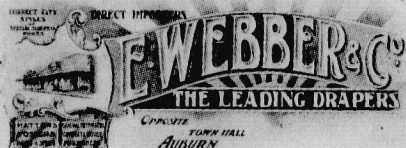
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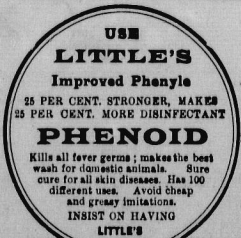
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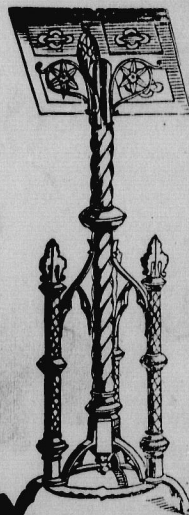
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## Current Topics.

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

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

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

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

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

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

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

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

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

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

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

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

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

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