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The Church Record

For Australia and New Zealand.

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Current Topics.

For many weeks we had little news of the Russian forces facing the legions of Germany and Austria. Some faint hearts feared that our great Ally would not be ready to advance again in force this year. But it seems the weeks of silence were occupied in completing preparations; and the Russians, a highly religious people in their own way, had sought the face of God in the time of stillness. Then began some days ago their advance over a front of 200 miles, with a suddenness and force which surprised the enemy; and day after day they have made rapid progress, and captured vast numbers of prisoners, guns, and stores. Their cause and ours is the cause of liberty, mercy, and pity, for smaller nations under the hand of the oppressor. May their war be so waged as is fitting for a great nation advancing with avenging sword to execute judgment for the enormities perpetrated on weaker peoples, in the spirit of the great words of their National Anthem.

The Great War Lord.

England has produced other national heroes whose watchword was "duty," but perhaps none has ever impressed the popular imagination as being the very embodiment of duty to his country as did Lord Kitchener. The Empire asked great things of Kitchener during his long and brilliant career, and it was his glory that we learnt to depend upon him more and more, until his tragic removal at the height of the greatest achievement of his career during the greatest hour of trial the Empire has ever known left us all for the time being stunned and disraved. Lord Kitchener was true to the noblest ideals of our race in the way he combined a hatred of display and contempt of all mere place-seeking with a steadfast resolve to shoulder without fear or complaint each successive duty that came his way. And in that same spirit the Empire as a whole now shoulders the responsibility of carrying on without him. There are many lessons to be drawn from his noble life, but perhaps none is more helpful to us all at a time like this, than to thankfully recognise in the unflinching courage with which he faced every call of duty, right up to the supreme call when he stood calm and unafraid in the quarter-deck of the "Hampshire," the truth of the assurance given to Asher

of old as to every faithful servant of God "As thy days, so shall thy strength be."

Although the final results of the early-closing referendum in N.S.W. are not yet available at the time of our going to press, a smashing victory over the liquor interests is assured, and the majority in favour of six o'clock is likely to be almost two to one. This should surely be a convincing reply to the assertion that the early-closing movement was a mere wave of hysteria and sentimentalism. The opponents of reform are confronted by the disquieting fact that while South Australia led off by a substantial majority for six o'clock, Tasmania followed with a greater majority still, and now comes New South Wales with an even larger majority. This undoubtedly points to the fact that the more the public mind is put into possession of the plain truth in connection with the drink traffic and its effect upon national efficiency, the more determined the people are to bring about drastic restrictions in its operations. It is no exaggeration to say that this war with the startling light it has thrown upon the drink traffic has pushed temperance reform 100 years forward. The facts are all on the side of the anti-liquorites, and it only remains that every opportunity for educating the people should be made full use of. We hope to see a great revival of Bands of Hope and other juvenile temperance organisations, as well as other constructive efforts.

There is humor to be extracted out of almost every situation in life, and the liquor referendum in N.S.W. is no exception to this rule. After solemnly assuring the public that six o'clock closing would increase the drinking habits of the people the publicans in various parts of the State are already clamouring for a reduction in their license fees owing to anticipated reduction in the volume of their business. Nor is this all. What the publicans in their righteous concern for the morals of the people dreaded most of all was that six o'clock closing would lead to increased home-drinking, but now the people of Sydney are treated to the spectacle of hotels setting up show-windows with an alluring display of bottles for the very purpose of encouraging the home-drinking, which before the poll was taken horrified them so much.

Perhaps the chief humorist however is the State Premier (Hon. W. A. Holman). After receiving the verdict with ill-concealed impatience that the people to whom he had denied the privilege of nine o'clock closing had decided on six o'clock instead, when the matter was put into their own hands, he now has the effrontery to talk of a referendum with a view to nationalisation of the liquor traffic and the establishment of something like the Gothenburg system. What Mr. Holman fails to see is that not only are the people convinced of the evil influence of hotels, but that medical testimony, as well as the opinion of the majority of the leading men in the progressive countries in the world, is entirely opposed to the encouragement of alcohol as a beverage. If the temper of the people remains unchanged, and patient education in the facts will secure this result, then every piece of legislation will be in the direction of further restriction until at length total prohibition is secured.

Mr. Holman "Wincee."

Anzac Day in London.

Extract from a letter from an Australian munition worker in England to his parents in Sydney [verbatim].
"On Tuesday, April 25th, they had an Anzac Day in London. It consisted of a procession of 2,000 Anzacs through London to the Abbey, where a memorial service was held. From there the troops marched to the Hotel Cecil for lunch. It was Australia's day out without a doubt. It was a lovely fine day, and all London turned out to see the men from 'down under.' They looked and marched better than ever they have done in their lives, and as they came down the Strand and Whitehall to the Abbey they looked champion. The people here admire them, and on this day they went to some trouble to show it. As they came along with the bands playing 'Australia Will be There' the crowds of men cheered themselves hoarse, while the women and girls pelted our boys with flowers. If I ever felt proud it was that day. A party of 50 munition workers (Australians) marched down from Charing Cross to Westminster (I was one of them). Armed with a letter from the Commandant of the Home Forces we were admitted to the Abbey, where a place had been reserved. The service was grand. I can't describe it good enough to do justice to the occasion. There were many noble people present, the King and Queen, Kitchener, Birdwood, and dozens of others of note. . . . I . . . finished up a good day by seeing what is now quite a common thing, a Zepp., under fire. . . ."

From every sorrow you receive in a spirit of Christian resignation, from every pain you patiently bear, from every great trial you bravely meet, from every passes to those about you strength and comfort and encouragement.—S. A. Smith.

Thoughts on the Church Seasons.

First Sunday after Trinity (June 25).

GOD IS LOVE.

The First Sunday after Trinity leads us from doctrine to practice. The Epistle (1 St. John iv. 7-21) centres round the three words which sum up the final revelation of the New Testament—"God is love." That holy God, of whom Trinity Sunday spoke to us, is not a God of unapproachable purity, but is also love. That love was shown in the Incarnation. "In this was manifested the love of God towards us, because that God sent His only-begotten Son into the world that we might live through Him." The life of Jesus, and His wondrous death for all men, are an object lesson to us of the great truth that God is love. But if we accept this truth, there should be results in our lives; "Behold, if God so loved us, we ought also to love one another." This commandment have we from Him, That he that loveth God, love His brother also." In other words, our religion should not be selfish; it should

lead us to think of others. We should not be like Dives, of whom we read in the Gospel, who left a beggar at his door unrelieved; but like the loving Saviour, Who went about doing good. We should show our love to God by seeking to help in body and soul all those for whom Christ died.

St. Peter's Day (June 29).

THE SHEPHERD AND HIS SHEEP.

The Collect consists of a commemoration of the many excellent gifts bestowed upon St. Peter, and of our Lord's injunction to him to feed His flock, and a prayer that all Bishops and Pastors may diligently preach God's Word and that their flocks may follow it. This Collect, with some alterations, is used in the Form for the Consecration of Bishops. The Epistle (Acts xii. 1-11) records Peter's miraculous deliverance from prison, in response to the prayer which "was made without ceasing of the Church unto God for him." The Gospel (St. Matt. xvi. 13-19) contains the Apostle's confession of the Messiah, and the Lord's promise, "I will give unto thee the keys of the Kingdom of Heaven." The "keys" imply authority to open

and shut. By the "Kingdom of Heaven" we are here to understand the Church, and the privileges of the Church. Our Lord's words were at once prophetic of the part which Peter was to play in opening the doors of the Church to the Jews on the Day of Pentecost, and to the Gentiles in the conversion of Cornelius, and a formal entrusting to the Apostles of the power to exercise ecclesiastical discipline. Similar words were addressed to the other Apostles (St. Matt. xviii. 18).

Second Sunday after Trinity (July 2).

EXPERIMENTAL RELIGION.

The Epistle (1 St. John iii. 13-24) relates to the same subject as that for the previous Sunday, teaching us that love to our neighbour should be the fruit of our love to God: "Let us not love in word, neither in tongue, but in deed and in truth." Other thoughts, however, are found in this passage. There is the secret of successful prayer, viz., obedience to the will of God. "Whatsoever we ask we receive of Him because we keep His commandments, and do those things that are pleasing in His sight." Such consecration to His service results in close fellowship with Him: "He that keepeth His commandments dwelleth in Him and He in him." That fellowship is, or should be, a living conscious thing. "We know that we have passed from death unto life." "We know that He abideth in us by the Spirit which He hath given us." We should never rest until our Christian life is of this living experimental character. To believe is good, but to know is better.

SOLDIERS AND MISSIONS.

Members of the British Territorial regiments training in India have in various parts visited the Mission stations, and have been impressed by what they have seen of the work. A missionary in Western India writes:

"On August 26 an officer and nine men of the Devonshire Territorials stationed at Deolali rode over on bicycles to Sharanpur, a distance of eleven miles, to see something of Mission work in our schools and workshops. A similar party, consisting of fourteen non-commissioned officers and men, came over the following week. They were all greatly interested in everything they saw and heard. On both occasions at the time of their departure one man spoke, on behalf of all, of their pleasure and appreciation, and then handed me a donation for the local funds." Some idea of the probable effect of such visits may be gathered from the remark of another Territorial who had seen something of work in Bombay: "We shall go back to Devon hot for C.M.S."

Prayers for the Dead.

MEMORIAL TO THE ARCHBISHOP OF MELBOURNE.

On April 26 a deputation of leading clergy and laity waited on the Archbishop of Melbourne and presented to him the following memorial:

To His Grace the Archbishop of Melbourne.

Your Grace,—
We, the undersigned representative clergy and lay members of the Church of England in the Diocese of Melbourne, respectfully appeal to you on a matter of grave importance to the Church and to us.

Prayers for the departed have been issued under your authority for use in public worship, and though it has not been mandatory to use these prayers, they have, by your permission been introduced into the common prayers in many Churches, in the Cathedral and in Church Schools.

While we have listened with respect to the expression you have given from time to time of your own personal view of the legitimacy of prayers for the departed, we submit that in deciding what is permissible in public worship the Prayer Book alone must be taken as expressing the mind of the Church.

We are not questioning the undoubted rights of the Bishops of our Church to issue additional forms of prayer, but we hold that they are bound to exercise that right in conformity with the limits of doctrine and practice laid down in the Prayer Book.

We base our objection to the use in public worship of prayers for the departed on the ground that the Church has seen fit to exclude all explicit petitions for the departed from the Prayer Book.

We believe that these petitions were excluded for the same reasons that actuate our minds in asking that the mature judgment of our Church in this matter should be adhered to.

In presenting the Memorial, the Rev. H. T. Langley said that no attempt had been made to obtain a large number of signatures, as numbers did not really count. Only sufficient had been obtained to represent the large proportion of clergy and laity who were in accord with the Memorial. Only two of those approached had refused to sign. There was no desire to discuss the doctrinal question involved nor was there any wish to deny the right of people privately to pray for their departed. The Memorial dealt only with the public and official recognition of prayers for the dead, which had been deliberately excluded from the Prayer Book.

That exclusion should be adhered to because the same dangerous tendencies existed to-day towards a purgatorial system of belief and the use of masses and requiems for the dead. The objection to the introduction of these prayers was based on constitutional grounds. No such change should be made until decided on by the whole Church. Such prayers should not be introduced because they destroyed the unity of the congregation. Many Church people took strong exception to these prayers, and the use of them in public worship could only lead to schism. While the prayers issued by the Archbishop had no purgatorial intention, yet by their being issued, the principle was granted and liberty had been taken in the Diocese to use prayers which contained a distinct implication of purgatorial belief. Precedents could, of course, be quoted in England, but action had been taken there without the authority of the Church as a whole. There was no desire to make this Memorial public, but as the Church had been publicly committed to the practice, it was felt that the protest must in some way be made public.

Rev. B. N. White, referred to the decisions made at the revision of the Prayer Book in 1552, and again in 1602, and pointed out that even at the latter date when there was a disposition to regard the doctrines of the extreme Puritans with disfavour, still the decisions of 1552 regarding Prayers for the dead were adhered to.

At the present time a large number of people were disturbed in mind by the introduction of such prayers. A faithful and devoted member of this Church, after greeting him one Sunday morning said, "So we have all to go to Rome now." Mr. White did not understand him, and it was explained that there were Prayers for the Dead issued for use in our Churches. This indicated a state of mind very common

amongst loyal and earnest Churchmen in the Diocese.

Dr. Leeper thought that the introductory words of the Memorial fell somewhat short of the facts of the case. He considered that the use of the prayers referred to might fairly be described as "mandatory." The first occasion, he believed, on which such prayers had been authorised for public use in the Diocese, was at the late General Bridges' funeral, when the Archbishop, on his own authority, issued a printed form containing a prayer of the character objected to. Again similar prayers had been sanctioned, if not indeed expressly directed, in the two great Schools of the Diocese. In consequence of the introduction of such prayers in the Cathedral Services he (Dr. Leeper) felt it to be his duty to give notice of motion in the Synod requesting the discontinuance of their use, but he had withdrawn the motion mainly because it was suggested that a more effective mode of public protest would be found in such a Memorial as was now being presented. He believed that to the overwhelming majority of the people of the Diocese the use of such prayers in the Public Offices of the Church was highly objectionable, and that the Archbishop would find that, if persisted in, it would cause most serious divisions in the Diocese. The action of the deputation was influenced solely by an earnest regard for the best interests of the Church.

The Archbishop's Reply.

Last week the following reply to the Memorial was made by the Archbishop. His allusion to "two Memorials" refers to the fact that subsequently to the protest against the use of prayers for the dead being made, the clerical members of the Chapter presented another Memorial in favour of the practice.

Prayers for the Departed.

I have received two Memorials on the subject of Prayers for the Departed, and my reply to both is hereby expressed.

The Prayers which have been authorised for use are taken from those already sanctioned by authority in England, and I see no reasons for limiting their use by the clergy in this Diocese. Their language is most guarded, and they avoid all errors into which the Church of England fell in Pre-Reformation times. On the positive side they are confined to such thoughts and desires for our departed friends as natural affections prompt and very many desire to use in public worship.

I have to ask that no prayers beyond those authorised may be used in the public worship of the Church.

H. L. MELBOURNE.

Bishopscourt,
Melbourne E.,
June, 1916.

THE PRAYER THAT FAILED.

Once tried I praying to my God,
But could not find a word—
Ice-cold my tongue—my lips—my heart—
My soul was all unstirred.

Why failed I thus to frame my prayer
In words that God might hear?
I prayed for self—for self alone—
Self was to self so dear!

Whispered a gentle Voice at last,
"Pray for all those you love."
I listened—prayed—and felt my prayer
Had reached the Throne above.

Whispered the gentle Voice again,
"Pray for the sick—the sad—
For Labourers in Christ's Harvest-field;"
Praying—my heart grew glad.

"Pray now" (the gentle Voice spake low)
"For them thou deem'st thy foes—
Then may'st thou ask for thy own self
Gifts only God bestows."

Mute then the Voice—I tried again—
Words flowed—Tongue, lips, and heart
Had melted at the Spirit's Breath,
Such Fire doth He impart!

—C. M. Gibson in "The Sign."

There are four things we must cling to: belief in God, belief in Christ, belief in a Holy Sanctifying Spirit, and belief in a world to come. These are enough to elevate humanity, and to make it, in some poor sense at least, worthy of its high destinies.

Brisbane Synod.

THE ARCHBISHOP'S ADDRESS.

The Diocesan Synod met in Brisbane on Monday, June 12. In his Presidential Address the Archbishop first reviewed the events of the past year, in, and beyond the Diocese, and then turned to the questions raised by the war, asking "Are we finding our souls?" Under this head the Archbishop said:

"I seem to see our nation reacting to these great happenings in two directions. Outwardly, the blows of adversity simply stiffen our resolve! . . .

"But I see also—I pray God I am not mistaken—an inward reaction, too. The blows of adversity are needed for our proud and obstinate spirit. I believe that no race in the world finds penitence so hard as the British. And I for one am watching with open eyes as these troubles fall: because it seems to me that through them, and through them alone can our redemption draw nigh. A great inward change is at work amongst us. We have seen our wounded men, blind, crippled, broken for life; we have read day by day of the slaughter and suffering; many of us have felt the death of someone whose loss has left the world a poorer place. And we ask in our hearts: 'What is to be the outcome? Is it all to be in vain? Is the world to begin again when peace comes just where it left off in August 1914?' There is only one thought which brings hope, and that is that these sufferings may perchance be the birth-throes of a new and better world. If the nations of the world can find their souls through sacrifice; if our own race can heed the warning of calamity and get back to the path of duty which we had left, if the world be found hereafter a purified world, then there is consolation and hope."

A Spiritual Objective.

Continuing, the Archbishop said:—"But if this great hope is to be realised, there must be constructive purpose in all our hearts. No doubt our thoughts and aspirations are already being purified, for the world itself is just now a stern school, and the lessons of sorrow and suffering are more potent than any teaching of mere human lips. But so far it has all come to us from outside, and there has been no responding spiritual purpose within. At first we failed egregiously to measure the gravity of the crisis and clung stolidly to our normal activities. Then, when the news of the first Anzac Day thrilled us with the story of our men's valour, we filled our days and our minds with the thought of their doings and with the work of providing them with material comforts. But we have not looked to the future. We have lived from hand to mouth. We have drifted passively upon the tide of events. It is time we began to form a definite spiritual objective. Our future will only shape itself aright if in the name of God we shape our ideal and work towards it with a positive and consistent zeal.

"Have clearly in the immediate and distant future the objective task of the Christian Church. The function of the Church (and I here use the term inclusively) is to keep ever bright before the nation the vision of its true destiny. The Church is the body of Christ upon earth, and its true nature is to express in human society the character and will and purpose of Christ. And this means that at every epoch, at every crisis of the nation's history the Church, which means the people of the Church, ought to be ready with a clear vision. The conscience of the church ought to be quick to forecast the future and to frame a spiritual policy, and her vital force ought to be strong enough to move the nation to take the next step. When people are faithful in prayer and penitence the Church will be equal to her task. For prayer and penitence bring spiritual vision, and through His people's prayers, and out of them, God gives to His Church a clear sight of His Will. Has the Church to-day then a lead to offer to the Nation? What is the spiritual objective before us?"

Can a Nation be Converted?

"Is it impossible for a nation to be converted? Did not the Lord God through the faithfulness of Elijah turn Israel's heart back again to Himself? Were not John Wesley and his friends used for the converting of England? Did not the Holy Spirit enable Kettle and Pusey to breathe a new spirit into the Church then? Even so to-day we seek conversion; we seek a new spirit in the Nation, a new atmosphere in our common

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life. And it must shew itself in at least three directions.

"The soldiers of our army when they return, have a right to expect something better than the utterly worldly and material reception they now meet. We flatter and praise them, we treat them to liquor, we entertain them in a hundred ways, until any spiritual experience they may have had in the presence of death dies away in the uncongenial atmosphere. We need an utter change of spirit. The soldier returning at the end of the war must find himself at once in touch with something spiritual: he must be conscious that at home is moving beneath the surface at a pace to which his best self responds, an atmosphere in which his own spiritual aspirations will be fostered and conserved.

"2. And this new spirit will profoundly affect the negotiations for peace. The future peace of the world, as I need not remind you, depends upon the spirit in which the statesmen frame their proposals. There will be no new and better world for our children if pride and vindictiveness or a policy of greed is allowed to enter into the negotiations. Unless I am greatly mistaken, the treaty of peace, when it comes, will differ from all that have gone before it, in that the governing factor will be not the interests of any class or dynasty, but the will of the nations and peoples concerned. Can we say that public opinion in this country is as yet to be trusted to judge in these great matters without self-seeking and without passion?

"3. And again, the new spirit will work as a solvent upon the besetting sins which are so deeply embedded in our national character. As some great natural convulsion, whether of earthquake or flood, will often throw upon the earth's surface stones hidden for centuries, so our sins are being exposed to view through these national convulsions in all their hideousness. The drink evil is already upon our conscience; and I am heartily glad to see that the movement in favour of closing the liquor bars at 6 p.m. is gaining so steadily in this State. The movement has my hearty sympathy, and I see in it a welcome waking of the public conscience. Perhaps presently there may be some parallel awaking of conscience about those other and deeper sins which stain our society—that secret and unnameable canker which has eaten into the heart of the married life, as the declining birthrate shews, and that subtle but widespread lowering of the public taste—I will not say conscience—towards lasciviousness which is bearing its inevitable fruit in so much sexual sin.

"In a word, our objective is a new spirit in the nation, a new and purer atmosphere in which evil things will naturally wither and fade. And this new spirit, if it is to come at all, must come through the Church. I dare not say we can create it; that is the work of the Holy Spirit alone; but as by his own work and contrivance man can call out fire from the wood and draw down fire from the sun, so by our efforts and prayers we can create the conditions under which the fire of God will visit us."

Church of England Chaplains.

With the subject of Church of England Chaplains for our soldiers, the Archbishop dealt at considerable length. His views are summarised in the following paragraph:

"Our aim is Church of England services for Church of England men, and accordingly Church of England Chaplains for Church of England men. It is important perhaps that I should emphasise it as the attitude of our Church, for we are substantially at one throughout the Commonwealth upon these two main principles. And in so far as the Bishops represent the Church, that fact was patent at our meetings in Sydney last month. But the very last thing we want in these sad times is controversy. And if I have dwelt long on the matter it is only because definiteness often makes more for peace than uncertainty. Nor do I think our fellow Christians will be angry with us for maintaining our principles. If in doing so we have given offence it is possibly because being human we may have forgotten the susceptibilities of others; but that is certainly not our intention, and my hope is that as our attitude becomes known, men will respect it and accord us the tolerance and goodwill which we certainly desire to give to them. We of the Church of England are longing and trying for reunion as much as any of our fellow Christians, and it is because we are sure of our motives in this matter that we can afford to bear patiently the strictures of those who accuse us of standing back; but believe me, gentlemen, it is not loyalty to principle which stands in the way of genuine reunion."

The Church on Trial.

In concluding his address, the Archbishop said:—

"The fire shall try every man's work." St. Paul warns us, 'of what sort it is' and that experience is being realised in the Christian Church to-day. The world's sore spiritual need is testing the resources of the Church. Now will be seen how much, for all our professions throughout Christendom, there is of genuine love, of missionary zeal, of disinterested witness for truth, of resurrection power. The work of the Church has gone on for nineteen centuries. Of what sort has it been? For the fire is trying it now. And yet there is, if I am not mistaken, a certain awestruck satisfaction in us as we face this great crisis of our testing. The fact that we acknowledge our sin and failure, the impulsive deep and (I believe) growing among us to repent and amend our great opportunity. In the midst of the wretched chaos of human forces, one great and abiding truth stands sure, the truth of Jesus Christ our Saviour and God, crucified, risen glorified and waiting here and now for us to rally to Him. It remains for us to set the course of our own lives in humility and spiritual purpose that there shall not be wanting in our Church that steadfast faith and loyalty for which He looks and upon which it is His will to rear His temple more gloriously than ever in the days to come."

Personal.

Canon Hay, Rector of St. Andrew's, South Brisbane, has been appointed by the Bishop of Tasmania, as Dean of Hobart and Incumbent of St. David's. He succeeds Dean Kite, who resigned recently in order to return to England. Canon Hay was born and educated in England. He served in the Church there seven years after his ordination in 1891. Then he came to Australia, and has since worked in the Brisbane Diocese.

Rev. A. G. King is resigning the parish of Denman, N.S.W., shortly, in order to proceed to England.

Rev. F. W. Wray, of the Diocese of Wangaratta, received the distinction of C.M.G. at the distribution of Birthday honours. Mr. Wray has done conspicuous service at the Front as Chaplain, both in the Boer War and in the present war.

Rev. E. A. North Ash, who has been working as Curate at St. Paul's, Burwood, Sydney, has left to join the staff of the Newcastle Cathedral.

Canon Burrs and Miss Harper left Sydney on June 20 on a deputation tour in the Diocese of Grafton, on behalf of the N.S.W. Church Missionary Association.

Rev. A. R. Pegler, Vicar of Gumedah, N.S.W., who has just recovered from typhoid fever, has gone to Queensland for a rest before resuming his duties.

Mr. J. R. Horsfall died in Melbourne on Sunday, June 11, at the age of 78. He presented to Trinity College, Melbourne, the beautiful Horsfall Memorial Chapel (which is nearing completion), in memory of his daughter (Mrs. Carington).

At the C.M.A. Birthday Gathering in the Melbourne Town Hall on June 12, the audience, by standing in silence, expressed their sympathy with the Archbishop of Brisbane in the death of his brother, Sir Hay F. Donaldson, who was lost in the "Hampshire."

On Wednesday, June 14, the Bishop of Bendigo and Mrs. Langley celebrated their Golden Wedding.

Rev. A. J. H. Priest, of Sydney, has been spending a fortnight in Melbourne, taking part in the C.M.A.

Birthday celebrations at Melbourne, Ballarat, and Geelong, addressing meetings of the evangelical clergy and laity, and conducting a Convention at St. Mary's, Caulfield (his former parish).

Rev. W. T. C. Storrs, Vicar of St. Matthew's, Prahran, Melbourne, is speaking at a Convention in Adelaide this week.

Rev. J. H. Raverty, who has been continuing his studies at Trinity College, Melbourne, has been appointed by the Archbishop as Military Chaplain at the Broadmeadows Camp.

The Archbishops of Sydney and Brisbane, and the Bishops of Gippsland and Willochra, are visiting Melbourne this week to confer (together with the Archbishop of Melbourne) on the question of Missionary Organisation in Australia.

Rev. G. W. Kelly has undertaken duty at St. Peter's Church, Eaglehawk, Vic., during the vacancy in the Parish.

Rev. H. H. Harper, Rector of St. David's, South Bunbury, W.A., has been gazetted a chaplain, fourth class, for the duration of the war with honorary rank of captain.

Rev. E. Makeham, who went to the Front with the 10th Light Horse, and has seen service in Egypt and Gallipoli, has been promoted to be a Chaplain of the third class, and now holds the honorary rank of Major.

Private J. S. Madgwick, youngest son of the late Rev. E. D. Madgwick of St. Peter's, Sydney, and nephew of the Rev. W. M. Madgwick of Bendigo Diocese, was one of the first Australian soldiers to enlist. He first saw service under General Botha, in South Africa, where he went through the entire campaign with the Cape Town Highlanders. Although offered a passage to England, Private Madgwick elected to return to his native land so

as to join the colours from Australia; he arrived in Sydney on August 30, 1915, enlisted on August 31, going in to camp the next day, and is now "somewhere in France," as a gunner in the Artillery.

Rev. W. M. Higgins has resigned the parish of Maylands, S.A., in order to proceed to the Front as a Chaplain. Canon Howard, late of Streaky Bay, S.A., has been appointed to the new charge of Largs Bay.

Rev. R. A. Campbell has resigned the parish of Mannum, S.A., to become locum tenens at Strathalbyn.

Rev. W. A. Terry has been appointed to Murray Bridge, S.A.

Rev. C. E. Curtis, B.A., Priest-in-charge of St. Chad's, Cremorne, has been appointed commissary in Sydney to the Bishop of Grafton, for Grafton Bush Brotherhood and Railway Mission.

The Bishop of Armidale is decidedly better. The doctor has allowed him to take short motor trips during the last few weeks and the result has been good.

By the death of Mr. David Watson, of Elwood, a legacy bequeathed by the late Mrs. Watson becomes available for Holy Trinity Church, Stawell, of £250.

The Bishop of Gippsland presided at the C.M.A. demonstration on Monday, June 12, and was the special preacher on Sunday last, both morning and evening, at St. Michael's, Carlton, at their annual festival.

Rev. G. A. Kitchen, rector of Hay, in the diocese of Riverina, N.S.W., has

been appointed a Diocesan trustee, a member of the Council of the Diocese, secretary of Diocesan Missions, a canon of St. Paul's pro-Cathedral, and a representative to General Synod.

The Very Rev. Dean MacCullagh, of St. Paul's Church, Bendigo, celebrated his 84th birthday on June 6. He has been incumbent of St. Paul's for nearly 46 years. Despite his age, the Dean still carries out his ministerial duties actively.

A motion of sympathy with Dr. Donaldson, the Archbishop of Brisbane, at the death of his brother, Sir Hay F. Donaldson, one of the victims of the sinking of H.M.S. Hampshire in the North Sea, was adopted in silence at the Church Missionary Association's birthday demonstration in the Town Hall on Monday week.

Canon Burns, of Nairobi, E. Africa, is on deputation work in the Grafton diocese, and is to preach at the Cathedral on Sunday next.

Miss Harper, of the C.M.A., is lecturing on behalf of Foreign Missions at Tweed Heads, Grafton and Lismore. She is to address the children in the Grafton Cathedral on Sunday afternoon.

DISTRESSED ARMENIANS.

We acknowledge with gratitude the receipt of £1 1s. from Mrs. Begbie, Killara, Sydney, on behalf of the distressed Armenians.

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Our Melbourne Letter.

(From Our Own Correspondent.)

Deep gloom was cast over the city by the tragic news of Earl Kitchener's death. Nothing that has happened in the war has so stunned us. There seemed to be something more intimate and personal in our grief than when we heard of the great losses which were the price of the Jutland naval victory. When God allowed the one man above all others upon whom we depended to be taken from us we felt the foundations had slipped beneath our feet. "If the foundations be removed, what shall the righteous do?" Realize by faith that there are foundations which can never be removed. The preacher easily found a text in the life and the death of the great Commander-in-Chief. All the Churches on Sunday last listened to the call to urgent consecration to the work of God. Duty, efficiency, opportunity are the watchwords of the hour, and who like Kitchener put them into action. The Archbishop in the fine service at St. Paul's on Tuesday morning showed that the great man who is gone honoured Christ in his life. Here is the secret of character. This alone will bring a man peace at the last.

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memorial in existence. Indeed this memorial might be older than the other for its birthday is lost in oblivion. The only problem for the public is to discover the genesis of the Canon's memorial. One fact has come out in the "Argus" correspondence. This memorial was sent on by the Archbishop and attached to his reply. Does that signify that he has set one party to answer another, and the Canon's memorial is really part of his reply? It is hard to avoid the conclusion that this undated memorial is of very recent date and of very uncertain origin. There is no reason why the Archbishop should not allow the Clerical Canons to support him in a difficulty. But if they do, then published opinion ought not to be given the appearance of an independent and spontaneous document. It is not candid to say the least of it. The net result must be deplorable in the eyes of any Bishop. Two parties by the official action in supplying the contrary memorial to the press are set in open conflict. The point of unity has become a source of division. It may take some time to heal the breach caused by neglect to give a prompt and definite answer to a question of great ecclesiastical import.

Correspondence.

The War and Its Lessons.

The Editor, "Church Record."

Sir,—I would desire to express some thoughts on the war if you can afford the space in your valuable paper, which may lead others to do likewise.

The Psalmist has said: "The wicked shall be turned into hell, and all the nations that forget God" (Ps. ix., 17). Not only those who do not believe in Him, but those who believe, but fail to love and serve Him, and put Him first in their hearts and lives.

The prophet Isaiah uses similar language when he says, "They that forsake the Lord shall be consumed" (Isa. i., 25). If people would only study Isaiah they would understand how God deals with nations and how He is acting in the present war.

God's people, the Jews, forgot Him, so He allowed them to suffer the horrors of defeat, but when they cried unto the Lord in their trouble He delivered them out of their distress. The people of our Empire have forgotten God, as may be clearly seen in the neglect of God's Sanctuary and Sabbath. These are the outward and visible signs of their spiritual condition. Neglect of these evidences the spiritual and moral decline of the people, which, largely owing to prosperity, led to the downfall of the old world-powers—Egypt, Babylon, Persia, Greece and Rome. Prosperity has been the cause of the moral decline of the British Empire. It remains to be seen whether we shall repent and be victors, or whether we have reached the height of our power, and our decline and fall have set in.

Admiral Beatty, the hero of the late famous battle, stated some time ago that while the people of Russia and France had realised their position and were turning to God, the people of England had not realised their responsibilities, and were not turning to God, and he thought that the war would not be over until they repented. It is sincerely hoped that the coming general Mission will, under the influences of the Holy Spirit, lead people back to Christ.

In Sydney there are not only drunkenness, impurity, and gambling destroying the people, but there is also the neglect of God's Sanctuary and the desecration of the Lord's Day, showing our sad spiritual and moral decline.

We have been trusting to our army and navy for success, ignoring the God of armies and victories, and have had a rude awakening in the recent sea battle, which has cost so many valuable lives, and the loss of Lord Kitchener, the head of the Army, who can ill be spared. If, therefore, we want to win the victory over our enemies we must turn unto the Lord.

Sydney.
F. C. W.

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

A Timely Publication.

Under the title of "The Missionary Problem of the Church in Australia" the Rev. C. E. Curtis, B.A., has published a pamphlet which we venture to think will have to be taken into account by members of General Synod in their responsibility for arriving at the wisest scheme for the re-organisation of the Australian Board of Missions. The author is well qualified for his task, having been for several years the Organising Secretary in Australia for the Melanesian Mission, and since the retirement of Rev. H. Saumarez Smith from the post, having edited the "Heralds of the King" and superintended the children's branch of A.B.M. work. At a time when our leaders are perplexed as to the best mode of solution of a burning question in our missionary enterprise as a Church, no apology is needed for a contribution to the common stock of thought on the part of one whose keen study of missionary problems for many years, and whose proved organising ability well qualify him for the task. If any apology were needed, it is supplied by Rev. C. J. King, M.A., a member of the Executive of A.B.M., who, in a pre-fatory note, says: "Though possibly not free from criticism, it seems to me quite the most direct and promising of all suggestions put forward so far to replace our A.B.M. Constitution."

Mr. Curtis' position is perhaps best summed up in his own words: "The Missionary Problem of the Church in Australia is not how to reconcile in their activities the Australian Board of Missions and the Church Missionary Association. This cannot be insisted upon too emphatically. The real problem facing the Church is, 'How is the Church in Australia to organise herself so that she may do that part of the missionary work of the whole Church which the Providence of God has put into her hands.'"

The proposal of the Bishop of Willochra is condemned as likely to result in creating division, as well as being cumbersome and practically unworkable, and Mr. Curtis certainly makes out a clear case. The C.M.A. proposal comes in for equally drastic criticism on the ground that it would tend to give permanence to the party spirit in the Church, although the C.M.A. is acquitted of any desire to do this. On the point of "party spirit" seeing that C.M.A. has constantly been rebuked for its alleged guilt in that respect by representatives of A.B.M. who have always posed as the embodiment of fair-mindedness, and as animated by a desire to represent the whole Church organised for missionary purposes, irrespective of party, it is of distinct interest to come across the following sentences:—"We have been aware that A.B.M. has appeared to many to be a party organisation, and that there are not a few who have ever laboured to make A.B.M. a party organisation, to the Church's great loss. If the full history of the A.B.M. since its revival six years ago could be written there would be some surprising revelations of the efforts in certain quarters to capture A.B.M. for party purposes." A little more straight talk and frank criticism on these lines may cause somewhat of a mild storm perhaps, but will probably serve to clear the air, and ultimately lead to a more lasting peace.

Mr. Curtis is not a mere destructive critic. He presents us with a suggested constitution for what he would call "The Missionary Society of the Church in Australia." The scheme has the merit of simplicity and elasticity, although it is not made clear what becomes of A.B.M. as at present organised. Mr. Curtis has endeavoured to give us, as a Church, the benefit of the experience of the Church in America and the Church in Canada. The point of satisfaction to the supporters is that he proposes that the C.M.A. "shall be recognised as an organ of the Society, and all missionaries working under C.M.A., if accepted by the Board (which is to consist of the Bishops and 12 clergymen and twelve laymen elected by General Synod), shall be recognised as missionaries of the Society." There is also to be a Consultative Committee, with equal representation of the Executive and C.M.A. The pamphlet is on sale at the modest sum of 3d., and we trust it will have a wide circulation amongst thoughtful Churchmen at this time of re-adjustment of missionary organisation.

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Persia and the War.

(Speech by Bishop Stileman, of Persia, at
C.M.S. Annual Meeting.)

I suppose that most of us imagined when Persia declared her neutrality officially that she would only be affected indirectly by this great world war. But our enemies had not forgotten that King George reigns over ninety and a-half millions of Mahomedans—five million more Mahomedans than Christians. They had not forgotten that the Allies altogether reign over some 126 millions of Mahomedans, and they trusted that they would find us a house or a kingdom divided against itself which would surely fall. We thank God to-day that many of their calculations were miscalculations, though we still need earnest prayer that the Mahomedan world may be kept in great measure quiet, and that our Mahomedan fellow subjects may retain the magnificent loyalty which they have hitherto shown. Our enemies not only calculated upon having some ninety and a-half millions of Mahomedans of our own fellow subjects against us, and the whole Mahomedan world of some 300 millions if only they could succeed in bringing the Sultan of Turkey into the war against us, the Sultan being the greatest spiritual head of the great majority of Mahomedans, but they left no stone unturned to try to bring that about.

German Falsehoods in Mahomedan Lands.

I should like just to mention to you three or four falsehoods that they have circulated in Mahomedan lands by way of stirring Mahomedans up against us.

In the first place they have informed multitudes of Mahomedans that Germany is now a great Power which seeks above everything else to bring Islam up to the position of supremacy which, to some extent, it enjoyed a thousand years ago. They speak of the German Emperor as Hage Mahomet Guillaume. Now, the word Hage is only used, of course, for the Mahomedan who has made the pilgrimage to Mecca. Not only do they speak of him as Hage Mahomet Guillaume, but they say that when he was at Mecca he lay for three days and nights before the great shrine there seeking to know God's will, and that at the end of the three days and nights a Voice from Heaven came to him distinctly as the envoy of Allah, the saviour of Islam, and the sword of the Lord, saying, "Arise and fight." Therefore you have this falsehood being circulated among the Mahomedan peoples—that this war was begun by the Voice of God calling upon Hage Mahomet Guillaume to take the sword in the interests of Islam.

Another very dangerous falsehood that is being told is that we British have one chief object in waging this war, and that is, that as we have the bones of the Pharaohs and some other ancient worthies in the British Museum, we shall never be satisfied until we capture the sacred city of Islam, rifle the Prophet Mahomet's tomb, and bring his bones to the British Museum. That is a very dangerous falsehood in a Mahomedan land.

A third lie which has been circulated in Mahomedan lands is that the whole brood of Hohenzollerns are descended from the sister of Mahomet, and therefore that Mahomedans who revere the name of their Prophet are bound to rally round the Central Powers at the present time, the Hohenzollerns all being descended from Mahomet's sister. Those of you who regularly read the Arabic newspapers will remember that some time ago there was a statement that a giant German of Isphahan, with a very powerful magnet, had visited Petrograd, Paris, and London, and, with that intensely powerful magnet, had succeeded in drawing up the Czar of All the Russias, the President of the French Republic, and our most gracious but most unwilling King George out of his bedroom in Buckingham Palace, and that all three were now prisoners in Berlin. These are the sorts of falsehood which are being circulated. They may seem to us puerile, but they nevertheless may have a very great and very dangerous effect upon residents in Mahomedan lands.

German Violence in Persia.

Not only have they been circulating falsehoods, but, as many of you know, they have also resorted to violence. In Persia, for instance, they have brought in wagons of munitions and what seems almost an unlimited sum of money, and they have armed and bribed the tribesmen to shoot down English and Russian Consular officials. I have no time this morning for details, however interesting those details might seem to be, whether picturesque or painful. But I would like to remind you that many of our British and Russian Consular authorities have been murdered at the instigation of the Germans. I may also say that our senior medical missionary, Dr. Konald Ker, had his name put down on the list of those who should be removed of our Consular officials, because his presence in Isphahan made for and increased the British influence more than that of any other single individual. We thank God that he has been preserved in safety, and that he will very shortly be going back again; but the result of all this falsehood and violence was that our own British Government was obliged to tell all British subjects to leave Isphahan.

Missionaries Begged Not to Leave Isphahan.

I have yet to learn whether any petitions were signed by the people of Isphahan, or any deputations sent asking that the bankers, the merchants, and the telegraph people and others should not go away. I can tell you that petitions were signed and deputations were sent begging that the missionaries might not be allowed to leave. The people have found out, during these forty odd years, who are their best friends. Some people never hear the bell ring until it stops, and they have found out that they hardly know what they will do without their hospital for men, their hospital for women, and the schools for boys and girls. If anyone was unwilling that our missionaries should leave, the missionaries were able to explain to them that they were not running away from danger, but that they were obliged to obey the orders of their own Government.

Speaking very briefly of these matters, I can remember that some little time after that (last September) our missionaries were obliged to leave Isphahan. They were all obliged also to leave Kerman, and—above all times—on Christmas Day, and it was a very sad Christmas. Our missionaries, who for some twelve days had been refugees from their own homes, protected against Germans and Austrians to some extent by the Persian Governor, were obliged to leave and go up to Teheran.

Work Not Entirely Ceased.

Now we have the good news that the doors are again opening, and we believe that those doors will be opened more widely than ever before. But let me say this, that though we speak of these Mission stations as having been, for the time being, closed, that does not mean that the work has entirely ceased. God sometimes removes His workers permanently, and sometimes He may remove them for a time, but His work still goes forward. I have in my hand here a letter in Persian which I will not inflict upon you this morning. It is from Doro Kan, our Catechist in Isphahan, who has been supported, I think I may say, by some of the ladies here present of the London Ladies' Union. He writes to say that they have had a very difficult time since the missionaries came away, but that he has been regu-

(Continued on page 12.)

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JUNE 23, 1916.

THE PUZZLE OF THE WAR.

The Book of Job, written by an unknown author at an unknown date, is one of the most wonderful and beautiful poems that the whole history of literature has to show. Its theme is the theme of all the highest art, the theme of King Lear, of the "Laocoon," of "The Mill on the Floss," the sufferings of the righteous, and its hint at a solution of the mystery, for it does but hint, is found in the thought brought out in the last chapters, namely, the impossibility of finite man grasping the plans and purposes of the Infinite God. When at last God reveals Himself to Job, he sees that the measuring rod of his poor human understanding was utterly incapable of being applied to the Infinite, and in an agony of repentance he cries out, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes."

The sin to which Job here pleads guilty is one that is very common amongst us at the present day. Men judge of God by themselves. They judge of God's action by what they themselves would do under similar circumstances, and when God does not fulfil their expectations, they either doubt His goodness or even question His existence. For instance, there are some who say openly that they have lost all faith in God because He has not given us the victory in this present war. These people are fully convinced, as no doubt we all are, that we are fighting on the side of right. They have hoped and prayed for victory, and as it has not yet come they have jumped to the conclusion, either that there is no God, or else that He does not care. That is to say, they have been applying the measuring tape of their own understanding to the purposes of the Infinite God, and naturally it has broken down. But they might say, "Is not our reasoning right?" "If we are on the right side, and that side is ultimately defeated, will not that prove either that God does not care, or that there is no God?" Well, if our cause were to be ultimately defeated, it might indeed look very like that, but then our cause cannot be ultimately defeated, just

because it is right. The right never has been and never can be ultimately defeated.

Is not this one of the great lessons to be learnt from the life of our Master. All the forces of the world of that day determined to destroy Christ. "Both Herod and Pontius Pilate with the Gentiles and the people of the Jews were gathered together." They determined that they would gain a great and ultimate victory over this Teacher who was becoming a terror to them, and so they put Him to death in order to silence His teaching. "They killed," as St. Peter says in irony, "the Author of Life," only to find that in the Risen Christ that power which they feared had come back a thousand times more powerful. No, there can be no such thing as an ultimate victory over right. Right beaten, killed, crucified, will rise again and confound his conquerors, and so it will be in this case also.

But can any of us conscientiously say that victory at this date or before it would really have been the best thing for ourselves or for the world? God seeth not as man seeth. Had we gained a comparatively easy victory in the early stages of the war, it might very possibly have led to a Germanization of our British Empire, which would have been the greatest misfortune which could have happened to ourselves or to the world. While with the fuller object lesson now before us of what German ideals really mean, that danger will never arise. One lesson which we may already learn from the course of the war is this, that it is not God's end for us just to increase our pride or to further our material comfort. That would probably have been our own end for ourselves. That which we hoped and longed for was an early and complete victory, giving us a new pride in our national greatness, and an increase of wealth and comfort resulting from the capture of German trade. Such an ideal was perfectly natural; but would it have been the best thing for us? Would such an ideal be worthy of the God whom we worship? Is it not just the result of our judging God by our human standpoint? God will give us the victory in this present war, but not in order that we may become prouder and richer and more comfortable than we ever were before, but for other and very different reasons.

In the beginning of the war it was proposed by some of the leaders in our Church to set apart a day to be observed as a day of Humiliation and Prayer. By many people the word "humiliation" was objected to, as they fancied that it suggested a doubt as to the rightness of our own position. But in using the word "humiliation" there was no doubt in anyone's mind as to the rightness of our position as a nation. That position was forced upon us, we could in honour do no other than we have done. Thank God we had, and have, in this matter no cause to humiliate ourselves before man's tribunal. But we had, and have, plenty of cause to humiliate ourselves before God, and until we learn what that means we shall not begin to grasp the lessons of this war. And here, too, this Book of Job has some wonderful lessons for us. We remember how Job refused, when urged to confess his sins by his friends, how he refused to put away his integrity from him. How he insisted that he was not guilty of the many faults with which

they charged him, and from that point of view he was right. Judged by their standpoint he had no faults to accuse himself of. But when he is brought into the presence of God, when he begins to realise something of what God is and of what he is, then at once he sees all things in a new light. All his trust in his own righteousness is gone. "Now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." He will not, he has no need to humiliate himself before man, but in the presence of God no humiliation is too deep.

Now, that is just what we as individuals and as a nation need to do to-day; to place ourselves consciously in the presence of God and let His eye search us, revealing at once Himself to us, and us to ourselves. In that presence we see ourselves as we never saw ourselves before, and are not afraid to humiliate ourselves before Him; and that, as in Job's case, will be the first step to our restoration. Let us not, then, in these trying times fall into the sin of charging God foolishly or judging Him by our own standpoint. "He is higher than heaven, what can we know; deeper than hell, what can we do?" Because He does not shape the course of things just in accordance with our ideals, let us not lose our faith, but rather cling all the more closely to Him, in the dark days saying like Job in his hour of deepest trial, "Though He slay me, yet will I trust Him."

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SYDNEY.

General Mission.

For the purposes of the forthcoming General Mission the Diocese of Sydney has been divided into four sections. The first section, comprising the rural deaneries of Wollongong and Parramatta, begins its mission on September 24, and finishes on October 2. The second series, comprising the rural deaneries of West Sydney, South Sydney, and Petersham, begins its missions on October 8, and finishes on October 16. The third section, consisting of the rural deaneries of East Sydney, Randwick, and North Sydney, begins its missions on October 22 and finishes on October 30. The fourth section, consisting of the rural deaneries of the Blue Mountains, Berrima, Liverpool and Camden, Richmond and Penrith, begins its mission on November 5 and finishes on November 13. The following Bishops and clergy have consented to act as missionaries and to address meetings in the Churches named:—Bishop of Bathurst (St. Thomas's, North Sydney); Bishop of Goulburn (St. James's, Sydney); Bishop of Newcastle (St. James's, Murrumbidgee); Bishop of North Queensland (St. Mark's, Darling Point); the Dean of Sydney (St. George's, Hurstville and St. John's, Parramatta); Archdeacon Bartlett, and Rev. G. L. Williams (St. Jude's, Randwick); Archdeacon Martin (Bowral), the Rev. E. N. Wilton (St. John's, Bahmain North, and Penshurst), the Rev. G. H. Cranswick (St. Stephen's, Newtown), the Rev. A. E. Morris (St. Alban's, Golden Grove), the Rev. A. A. Yeates (St. Peter's, Woolloomooloo, Hornsby, and St. Mary's), the Rev. P. J. Bazeley (St. Clement's, Mosman, and St. Giles', Lane Cove), the Rev. J. Jones (St. John's, Gordon), the Rev. A. J. H. Priest (St. Paul's, Wahroonga), the Revs. S. J. Kirby and D. Baker (St. Paul's, Chatswood), the Rev. W. C. T. Storrs (St. Andrew's, Summer Hill), the Rev. C. Hughesden (St. Luke's, Burwood), the Rev. E. H. Walker (St. James, Crowdon), the Rev. L. Elliott (St. John's, Camden), Principal Davies (Picton and Nowra), the Rev. S. H. Denman (St. John's, Rockdale), and the Rev. W. L. Langley (Penrith).

Hurstville.

A three-day's Convention was held in St. George's, Hurstville, on the three Rogation

days, May 29 to 31, at 8 o'clock each evening. Rev. P. J. Bazeley gave the addresses on the need, the possibility, and the conditions of renewal. The attendance averaged about 50. The addresses were thoughtful, searching, and impressive, and were much appreciated by those who heard them. Much good will surely result. Mr. Bazeley also preached at both morning and evening services on Sunday, May 28, and at a Memorial Service at 4 p.m. for three of our men who had died at the front.

Missionary Exhibition.

A very successful missionary exhibition was held last week at Campsie. Miss Wright, sister of the Archbishop, performed the opening ceremony. There were courts representing missionary work in China, Africa, India and Palestine. The missionary speakers included Misses Barbour, B. Hasall, and Booth, and Canon Burns and Mr. Broome Smith. In spite of the inclement weather there were good attendances on the three evenings.

C.M.A. Memorials.

On Monday afternoon two portraits, the gifts of the Gleaners' Union and the Women's Department, were unveiled in the C.M.A. rooms in memory of former workers at the home base who have been called to the higher service of heaven.

Mr. Walsh, in unveiling the portrait of the late Mrs. E. H. Sully, spoke of the long ministry she had fulfilled in Christian work, which had been largely that of foundation laying.

Rev. E. Claydon unveiled the portrait of Miss Mary Walsh, who for some years was Hon Secretary of the Gleaners' Union, and had always been a devoted helper in the work of the C.M.A. There was a full gathering of friends and relatives.

St. Barnabas' Church.

Great Military Services, under the auspices of the "Citizens' War Chest Fund" Committee, will be held in St. Barnabas' Church, Glebe, on Sunday, June 25th, 1916, at 11 a.m. and 3 p.m. Collections in aid of War Chest "Button Day" Fund.

GOULBURN.

Kitchener Memorial Service.

At the Cathedral, at Wagga Wagga and at various other country churches the Holy Eucharist with special intention was celebrated on Wednesday, June 14.

Bombala.

The Church of St. Philip, Delegate, is to be entirely re-roofed and restored shortly. This is one of the older country Churches, erected in 1880, and consecrated in 1885 by Bishop Thomas.

Queanbeyan.

Following the example of Coomandura, the Cathedral Parish, Wagga Wagga and Young, Queanbeyan, have now decided to abolish pew rents.

BATHURST.

Farewell to Canon Forster.

There was a large gathering of parishioners of All Saints' Cathedral parish and other friends at the valedictory social evening tendered to Canon and Mrs. Forster in the Masonic Hall, which bore eloquent testimony, apart from the particularly complimentary references to the excellent qualities of the guests, of the high esteem in which Canon and Mrs. Forster are held by the citizens of Bathurst. The Lord Bishop of the diocese presided. On his right sat Canon Forster, and on his left Mrs. Forster and the Bishop's wife. The large platform was occupied with representatives of all denominations, besides a number of leading representative citizens.

GRAFTON.

We extract the following item of interest from the Bishops' Monthly Letter to his Diocesan paper:—

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A Healthy Sign.

Seven Confirmation Services were included in a tour. I find that at these services 51 males and 44 females received the laying on of hands. Usually the number of female candidates predominates, but on this occasion, except at one place, the number of men and boys exceeded, or was at least equal, to that of the women and girls. This is a healthy sign, I think. And it was all the more surprising when one thinks of the number of our young men who have proceeded to the Front. In that connection, perhaps, I may remark that the number of men at the services suggested the list of possible recruits from the Richmond. Some of those whom I confirmed were almost immediately off to camp, I rejoice to say. More than one of my Clergy on this Tour asked my advice about RETAINING THE INTEREST of the Confirmees, with the purpose of keeping up not merely their regular attendance at the Holy Sacrament, but also their general instruction and the increase of their knowledge.

The Mission to Communicants at Mullumbimby.

It was possible for me to spend nearly five days in the Parish of Mullumbimby for a Mission to Communicants. It had been well prepared for, and much prayer had been offered on its behalf—not in vain. I desire to record my thankfulness to God for this opportunity, and my gratitude to the Vicar and his workers. What most impressed me was the attendance at the country centres. One of the great problems in connection with our Diocesan Mission will be how to sound the Call of God to our Nation in our scattered country districts.

Progress in the Brotherhood.

One could hardly have dared to hope on May 1, 1915, that such progress would have been made as that which was reported at the enthusiastic gathering at the Headquarters of the Brotherhood on May 3, 1916. Over £2,000 had been spent on the purchase and restoration of the Headquarters, of which only £715 remains to be paid off. There are now six Lay Members of the Brotherhood, three in active work in the districts outside Kyogle, and three under the training of the Warden. Our great desire is to place two Brothers in each of the outside districts to work together. May this be realised in 1917!

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

C.E.M.S.

The Corporate Communion of the C.E.M.S. in Melbourne was held at the Cathedral on Monday morning, June 5. The members met at breakfast afterwards in the Chapter House, when the Archbishop delivered a striking address. He said that steps were being taken to bring about a great revival of spiritual life throughout the Church of England, which would begin with the Bishops, and seek to influence all classes in the community. The Archbishop continued: "What is needed is a deeper spirituality among individuals. To the individual we must look for success in this important movement. . . . But first and foremost the spirit of revival must be in the hearts of the Bishops. I was one of those who understood that this new policy would keep before my mind this new policy in our Church and co-operate in it steadily. The mission that is needed in the Church of England must first begin in my own heart. In this movement I invite the earnest co-operation of the C.E.M.S. Let us put small things aside, and face the great things, before us with earnestness and faith."

The Archbishop's address made a profound impression on those who heard it.

C.M.A. Birthday.

The 24th Birthday of the Victorian Church

Missionary Association was celebrated in Melbourne on Monday, June 12. At 5.30 a number of visitors were entertained at tea in the C.M.A. Depot, after which the missionaries on furlough were welcomed in the Chapter House. At 7.45 a Public Meeting was held in the Town Hall, at which a combined choir, under the leadership of Mr. A. E. Floyd, Organist of St. Paul's Cathedral, led the singing. The Bishop of Gippsland presided, and in his opening address said that the C.M.S. stood for enthusiasm, prayer, and progress (as also did the C.M.A.). The attitude of Christians to conditions and an index of their spiritual condition, and at present there was a call to the Church to repent of its small missionary interest. The C.M.S. in England had led the way in spiritual revival, and a new spiritual life would issue a sacrifice. God had given us unprecedented opportunities, and many new missionaries had offered. Were we to hold back for lack of money? Surely the call was to advance—in the name of the Lord.

Archdeacon Batchelor was the next speaker. He said he had been 40 years in Japan. When he landed there in 1876 there were few Christians. For 300 years (until 1854) Japan had been a closed land. The first small group of converts prayed together for the Holy Spirit, and then set to work, with the result that within 20 years there were more than 200 congregations on a self-supporting basis. Now there were more than half a million Christians in Japan. The question was, what should we do with Japan? We should make friends with the Japanese and seek to make them Christians, aiming to produce, not a Japanese Christianity, but a Christian Japan.

Rev. A. J. H. Priest, in a short address, spoke of the sacrifices of men and money made in defence of the Empire, and reminded his hearers of "another King, our Jesus." And of a world-wide campaign—the missionary enterprise. There should be no talk of retreat just when the way was open to the hearts of heathens and Moslems. Lack of missionary interest was due to a low spiritual vitality. We needed a revival in the Church at home, from which would

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[A Card.]

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abroad.Rev. H. R. Holmes showed some beau-
tiful pictures of India. He spoke of King-
dom as a whole, its deep loyalty to the King-
Emperor, and its religious spirit. He
showed how by educational, medical, and
evangelistic efforts missionary work was
being carried on. In conclusion, he gave
many interesting details of the Santal
Mission, in which he had been labouring,
showing how many of the people had, by
the Gospel, been raised from degradation
and sin.**Islington Conference.**The Annual Conference of Evangelical
clergy, known as "Islington," took place
at St. Stephen's, Richmond, on Tuesday,
June 13, when between 30 and 40 were
present. At 10.15 a.m. the Holy Communion
was celebrated, after which there was an
adjournment to the Parish Room. The
general subject for consideration was "The
Spiritual Revival of Church and Nation."
The Bishop of Gippsland, who presided,
said they were living in no ordinary times.
The war in many ways was calling people
to repentance, but it was still a question
as to whether the nation would really turn
to God. Revival and repentance should
begin among the clergy. The Bishop then
entered into various details of the clerical
life, with regard to which he considered
self-examination and repentance were
needed, adding that besides repentance we
should seek an increase of faith, so that
we might humbly do our work believing
that God was using us. Rev. W. R. Cool-
ing, in a carefully prepared paper, dealt
with "The Spiritual Condition of Church
and Nation." He said that all things were
being shaken, both in the world and the
Church. Yet in the spiritual resources of
the Church lay the hope for the rebuilding
of the Kingdom of God in the world. The
breakdown of civilisation gave an oppor-
tunity which should not be missed to bring
home to people's hearts the message of
the Gospel. The spirit of sacrifice which
was so much in evidence should be linked
to the sacrifice of Calvary. The times in
which we lived were a challenge to the
Church of God, but the question was, "Are
we ready?" Rev. A. J. H. Priest spoke of
"The Path of Renewal," pointing out that
we must first see clearly how inadequate
the Church was for the task which lay be-
fore her, and then set ourselves to the
work of seeking a Revival from God. This
Revival should begin with the clergy; then
the communicants and regular worshippers
should be influenced, and finally a revived
Church, with the old message of a crucified
Lord, would be strong enough to do its
work in the world. Lunch was provided in
the Parish Hall, after which the visitors
were welcomed by the Rev. C. H. Barnes,
in the name of the Melbourne clergy, and
a suitable response was made.At the afternoon session Canon Cole-
brook, of St. Paul's, Ballarat, gave an ad-
dress on "The Work for the Church at
Home." He said that the Holy Scriptures
(with the old Gospel which they contained)
met all the conditions of modern life. The
real power of Apostolic Succession was the
power of Apostolic Teaching. From the
19th chapter of the Acts, Canon Colebrook
vividly illustrated (1) The True Nature of
Churchmanship—a repentant people filled
with the Holy Ghost; (2) The Mission of
the Church—her workers coming into touch
with the people, showing that they believe
what they profess. Leadership was needed
to deal with social questions, such as the
liquor traffic, Sunday observance, and race
suicide.Rev. H. R. Holmes was the last speaker.
His subject was "The Work for the Church
in Non-Christian Lands." The Basis of
Revival, he said, was Faith and Self-Sur-
render. Christ set the pre-eminent example
of these qualities, but His true followers also
possessed them. In the Church at home
were two great weaknesses: (1) Divisions
among Christians, (2) Lack of spiritual
power, and as a result the work of mis-
sions was only attempted by the few. But
the few could not do it. The faith and self-
surrender of the whole Church were needed.
For the evangelisation of the world there
must be Revival at home.**Evangelical Laity.**On the evening of Tuesday, June 13, a
meeting of Evangelical Laity was held in
the Chapter House, at which several clergy
were also present. There was a good at-
tendance (over two-thirds being men). Mr.
W. M. Buntine, Headmaster of Caulfield
Grammar School, took the chair. He asked
the question: "How shall we strengthen the
Evangelical Cause?" and said that the best
way was to seek more power in the indi-
vidual life—to place the life where it would
count most for the Kingdom of God. We
were passing through a great crisis on
account of the war, and we should never
be the same again. We must readjust our-
selves to share the dangers and sacrifices
of the community. There should be a
greater concentration of effort. We should
put God's kingdom first, and seek closer
relationship with God in prayer.Rev. A. J. H. Priest then delivered an
address on "The Influence of the Laity in
Maintaining the Evangelical Cause." He
outlined the history of the campaign of
the Catholic party in the Church of Eng-
land, of which the objective was to restore
in our Church all that was held in common
by the Latin and Eastern Churches. These
people honestly believed they were doing
God's will, but if they succeeded a priceless
heritage of Evangelical Truth would be lost
to the Church. Mere negative protest was
not very efficacious. We should advance
our cause on the positive side by training
an Evangelical Ministry, by circulating
suitable literature, and by supporting the
Church Missionary Association.A discussion followed, at the close of
which a committee of laymen was appointed
to arrange a series of lectures.**C.M.A. Women's Department.**The Annual Meeting of the Women's De-
partment of the Victorian Church Missionary
Association was held in the Chapter House
on Wednesday afternoon, June 14. There
was a very large attendance. Mrs. James
Griffiths presided, and addresses were also
given by two lady missionaries—Miss Dixon
(East Africa) and Miss Mannett (West
China). The Bishop of Gippsland also spoke
a few words of encouragement. The An-
nual Report showed that excellent work had
been done during the past year. The total
receipts of the Women's Missionary Council
amounted to £201 7s. 11d., and the gross
receipts of the Dept. to £1,330 6s.**BALLARAT.****The New Bishop.**The Bishopric Election Board met on
Thursday, June 16, in Ballarat, and the
meeting practically lasted the whole day. It
was understood that finality was reached,
and that within a very short time an announce-
ment will probably be made that a successor
to Bishop Green has been appointed.**CHARLES KINSELA**

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C.M.A. Birthday.The 24th Birthday of the Victorian Church
Missionary Association was celebrated in
Ballarat by a Meeting in St. Paul's Parish
Hall on Thursday evening, June 15. Arch-
deacon Tucker presided, and the Vicar
(Canon Colebrook) gave a hearty welcome
to the visitors. Rev. H. R. Holmes spoke
of the present opportunity in India, and
illustrated missionary work in that land by
a number of excellent lantern pictures. Rev.
A. J. H. Priest gave an address dealing with
the present state of the Church at home,
and the need of a revival. During the even-
ing a Birthday Gift of £14 from the people
of St. Paul's to the C.M.A. was presented.
In addition, the sum of £6 was collected for
C.M.A. funds.**GIPPSLAND.**

(Communicated.)

Rev. Frank Johnson.**An Appreciation.**"Beloved by all who knew him" is a
phrase so hackneyed as almost to be
nauseous, but there has just passed to his
rest a young Victorian clergyman of whom
it is strictly true—the Rev. Frank Johnson.
He possessed, too, and that in an eminent
degree, that without which, Professor Sug-
den has assured us recently, the learning of
the schools is but dust and ashes, "the
wisdom which is from above." Of Univer-
sity diplomas he had none, but he had
passed with honours through the school of
experience, and graduated with distinction
in the college of grace. Beginning work as
a Reader and Student at the Gippsland
Divinity Hostel, he qualified for the Dia-
conate at Ridley College, in which institution
his sermons are remembered as the most
thoughtful and helpful that have come from
a student. His first charge, after ordination,
was the newly-formed parochial district of
Kilmory, and so earnest and strenuous were
his labours that in a short time his health
broke down, and all parish work had to be
abandoned. Here, as everywhere he laboured,
he left an ineffaceable impression, but no
where more than in Wonthaggi. The writer
visited this coal town recently, and dis-
covered that, although Frank Johnson only
spent the few weeks of a vacation as
Locum Tenens in that place, the effect of
his work there appears to be greater than
that of any other servant of our Church.To this rare soul was given the power to
exert equal influence with both sexes, and
among all ages and conditions, so that
whether in a gay throng of young people, or
in the house of mourning, in the city, or in
the bush, or in his own sick room, he ever
adorned the doctrine of his God and
Saviour, and ever commended the Gospel of
the grace of God. He married, in 1915,
Miss Minna Simpson, well known as the
first Organising Secretary of the Mission to
Lepers, and sister-in-law of Canon Byrnes,
of Kerang. His funeral was conducted by
the Bishop of Gippsland, assisted by the
Principal of Ridley College and the Revs.
C. H. Barnes and C. W. T. Rogers.**QUEENSLAND.****BRISBANE.**The Archbishop of Brisbane (Dr. Donald-
son) has left for Melbourne, where he is
attending a meeting of bishops appointed
to consider certain important matters arising
out of the recent Bishops' Conference in
Sydney. His Grace will return to Queens-
land in 10 days' time.

[A CARD.]

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and 6/6 (posted 6/8), box contains 100 days' treatment. Obtainable from R. STEWART,
Sole Agent for Victoria, 283 Collins Street, Melbourne.

It is interesting to note that our little Cathedral Church was erected and consecrated just fifty years ago. November 11th is the exact anniversary of the consecration, and it will be right to take steps fittingly to commemorate the Jubilee. We are making arrangements with that end in view.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

A.B.M.

The Executive of A.B.M. have appointed Rev. G. E. Downton, late of Ballarat, to be travelling secretary in S.A.

Scriptural Instruction.

The clergy are asked by the Bishop to specially draw the attention of the people on Sunday, June 25th, to the aims of the League for obtaining a referendum on the question of Scriptural Instruction in State Schools.

General Mission.

Arrangements are well in hand for the General Mission, September 16-26. The prayers of all readers are asked on behalf of this effort.

TASMANIA.

(From Our Own Correspondent.)

St. John's, Launceston.

The Monthly Sunday Afternoon Meeting of Men is growing in interest and importance. Two or three hundred men often attend the Rev. H. N. Baker's instruction in the study of Social Questions. A similar meeting for women has been started, and the attendance already has reached 300. This latter meeting is held on Tuesday afternoons.

Our New Dean.

The Bishop of Tasmania announces that he has appointed the Rev. Canon Robert Snowden Hay, B.A. (Hati. Hall Dur.), as Dean of Hobart and Incumbent of St. David's. The new dean is at present rector of St. Andrew's, South Brisbane. After serving for seven years after his ordination (1891) in England he came out to Australia and took up work in the Brisbane Diocese, where he was in charge as rector of the parishes of Laidley (1898-1903), Bundaberg (1903-07), St. Mark's, Warwick (1907-11), St. Andrew's, Brisbane (1911-1916). He was also chairman of the Central C.E.M.S. The Dean designate, who was trained by Bishop Lightfoot, is a good preacher and organiser and a great worker amongst the poor. The Rev. F. R. Morze, of St. Luke's Anglican parish, Zeehan, has been appointed rector of Westbury, which vacancy was caused by the appointment of the Rev. E. W. Julian as Chaplain at the front.

NEW ZEALAND.

CHRISTCHURCH.

General Synod.

The General Synod of the Church in New Zealand has been in session. By common consent, says the "Church News," we touched a new and higher atmosphere this time. There was a feeling of unity and a spirit of restraint which carried the Synod safely through more than one danger zone, and enabled most valuable work to be done. Archbishop Williams, in amending the Standing Orders, succeeded in moving 90 resolutions one evening and only one was lost. Several things of great importance were done. A Provincial Standing Committee is to be established, representing Bish-

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ops, clergy, and laity, who will deal with urgent business between the sessions of General Synod. The Standing Committee will also act as the Provincial Board of Foreign Missions. A resolution, proposed by the Bishop of Nelson, calling on the Government to adopt the principle of early closing of liquor bars during the War, and to make "shouting" illegal, was carried. An attempt was made to alter the method of appointing clergy to parishes, but it did not succeed. The cause of Women's Suffrage nearly won a victory, being lost by only one vote. The question of Anglican clergy taking part in United Services was raised. The Primate stated that the Bench of Bishops of the Province had not decided officially to prohibit their clergy from taking part in combined services with members of other religious bodies, but he was asked by the Bishops to state as follows:—

"We are prepared to take our part in great national and civic religious commemorations if it be understood that the services are conducted by ministers or laymen acting as individual Christians and citizens, but not as members of any denomination."

The Missionary Enterprise.

Missionaries Return to Persia.

Following the re-occupation of Ispahan, the old capital of Persia, by the Russians, the British Minister at Teheran has given leave to C.M.S. missionaries to return to that city. Active steps are therefore being taken to arrange for the mission hospitals and schools to be re-opened. There is no immediate prospect of the return of the workers to Yezd and Kerman, but Dr. White and others are waiting at Teheran until the former city is re-opened. The week after the missionaries left Yezd the principal mujtahid (the highest Mohammedan legal authority) in his sermon in the mosque said: "What kind of Mohammedans are you Yezdis, to turn out from your city those who for twenty years have been trying to help you and to do you good? But," said he, "remember this, that their houses and property are to be sacred; not a thing is to be touched; all is to remain for them till they come back."

Practical Value of Missions.

Bishop Willis, of Uganda, who has lately visited the troops on the borders of German East Africa, says: "It is a striking evidence of the practical value of the Church (using the word in its largest sense) in Uganda, that whereas the overwhelming majority of the unskilled labour at the stations was heathen, a large portion of the positions demanding trained workers was filled by Christians. Boys from mission schools are employed and are apparently doing well as hospital assistants, dressers, and stretcher bearers. Other boys from mission schools are employed as clerks or interpreters. They are well looked after and are carefully trained."

Statistics of the C.M.S. Missions, March 31, 1916.

Stations, 583. Out-stations, 4,892. Organised Congregations, 3,084. European Missionaries: Clergy, 421; Lay, 120; Wives, 378; Single Women, 450; total, 1,369. Native Clergy, 480. Native Christian Lay Agents, 10,602; Native Christian Adherents (including Catechumens), 498,374. Native Communicants, 134,303. Baptisms during the year, 36,067. Schools, 8,418; Scholars, 253,654. Medical Work: Beds, 4,177; In-patients, 39,602; Visits of Out-patients, 1,156,646. These figures are approximate, as no returns have been received from some of the Missions.

At the close of the Review the assembly rose and recited the General Thanksgiving.

PERSIA AND THE WAR.

(Continued.)

Early gathering together the Christians for worship, and has been regularly gathering together the inquirers in his house, so that he may give them systematic teaching. I have also a letter here from a prominent Armenian in Joppa saying that our Church Missionary Society schools for boys and girls are being well attended, that the children are well taught, that the Church services are being carried on, the weekly prayer-meeting is also being well attended, and that they are very specially praying that the missionaries may soon be able to go back to them. I have also a letter in my hand from Dr. White, who tells me that they have had evidence that the people are prepared to give them a great welcome when they return, and he tells me that immediately after the missionaries had been obliged to leave Yezd the chief Mohammedan preached a sermon in the Mosque, and said, "What sort of Mohammedans are you people of Yezd who turn out of the place your very best friends, who for twenty years have been seeking to heal the sick and to do all the good that they can? Remember that their houses and their property are to be considered sacred. Nothing is to be touched, so that when the missionaries come back again they shall find everything prepared for them."

Planting the Flag.

I heard the other day of a young soldier who in one of the attacks upon an enemy position fell mortally wounded. He was hardly conscious of what was going on when he heard the sound of cheering. Someone was bending over him, and he said, "What is that for?" They said, "Our boys have planted the flag. They have taken the position, and planted the flag." His eyes were dim, and he could not see that floating flag but a smile of joy and peace passed over his features before he died, and he was able to say, "I helped to put it there." Now, by your gifts, by your efforts, by your influence, by your prayers, when that great day comes that the banner of Christ will float over this whole earth, and when this whole earth shall be filled with the knowledge of the Lord as the waters cover the sea, in deep humility, and, nevertheless, with absolute truth, by God's grace we may each one of us be able to say, "I helped to put it there." (Cheers.)

NOT SELF-PRESERVATION BUT SELF-SACRIFICE.

Many will enjoy reading again a fine passage in F. D. Maurice's Sermon on the Funeral of the Duke of Wellington: "I trust and believe that if ever our countrymen are called upon to defend their own hearths and homes they will not be taught by the preachers of the land that they may do so. I trust God will enable us to speak a truer language, more in accordance with His Word; to say boldly that this is a duty to which God Himself is calling them, which His Spirit will enable them to perform, which it is a sin against Him to neglect; that not self-preservation, but self-sacrifice, is their work and privilege." And Maurice's Prayer for Patriotism might well find a place in our collection of special prayers for use at this time.

The true secret of it all is that we ought to live, as far as we can, in the day, the hour, the minute; to waste no time in anxious forecasting and miserable regrets, but just to do what lies before us as faithfully as possible.—A. C. Benson.



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Sacrifice or Sacrament.

(Communicated.)

It is a painful fact that the Sacrament of fellowship should be the battleground of the bitterest controversies in the Christian Church. The main issue is well marked by the title of this article which is suggested by a book that ought to be in the hands of every member of our Church.

Quite a large number of the clergy teach that the Holy Communion is a pleading of the sacrifice of Christ before God the Father. They say that the priest of the Church on Earth is doing what the High Priest of our Faith is doing in heaven. Thus the sacrificial aspect of the Communion Office is thrust into the very forefront, and this tendency is emphasised (1) by the various unauthorised modifications that are introduced into the Prayer Book service (2) by the efforts to reintroduce the regular use of the Mass Vestments (3) and by the attempts to secure an authoritative revision of our present Communion Office on the lines of the First Prayer Book of Edward VI., published in 1549.

All these aspects of the Massward movement in our Church are described and dealt with in the book issued some time ago by the Bishop of Manchester. The whole question of sacerdotalism is raised by the facts indicated. As a result of the legalistic and ceremonialising tendencies which have found their scope in the progress of this movement, public worship in many Churches has become a gorgeous—or tawdry—performance rather than the offering of the heart's homage to God. Men are viewing worship from the wrong end. They regard it as a series of acts done to win the favour of God, whereas true worship is the spontaneous and willing response to God of a heart and soul and mind which belong to Him. Only the surrendered soul can truly worship. It is one thing if we expect art, music and ritual to help us to find Christ and to worship Him. It is quite another thing if we first surrender ourselves to Him and then offer up all we have, our art, music, and other expressions of what we know and feel, as a pure offering to Him of the best we have, because we already belong to Him.

What has this to do with the question as to whether the Eucharist is a Sacrifice or a Sacrament? It has a great deal to do with it. The Massward movement tries to make the Eucharist a repetition—or at any rate a re-presentation (N.B. NOT representation)—of the Sacrifice once for all offered. By such a sacrifice we are enabled to approach God. Thus the Eucharist becomes the highest act of worship because it is the surest road to God and all the accessories of the Mass rite are ordered for that purpose. The Holy Communion becomes the Mass.

The truly Catholic view of the Eucharist is that derived from the facts of its Institution and from the three names applied to the service in

Scripture, namely, the Breaking of Bread, the Communion, the Lord's Supper. Not a single reference to the Holy Communion in Scripture can be shown to bear a sacrificial meaning. Nor can any sacrificial language be found in the New Testament references to the Christian ministry. In the New Testament the Eucharist is the Sacrament and the act of worship of those who have already given their hearts to God, who have already found Him, or, rather, who have been found of Him. Only those can really partake of the Holy Communion who have personally experienced the benefits of Christ's death, and are therefore competent to proclaim or announce it (see I. Cor. xi. 26). Thus they DO (not sacrifice) in remembrance of their Lord who gave Himself for them. The Epistle to the Hebrews is decisively against any notion of repetition or even of re-presentation of the Sacrifice offered "once for all" on Calvary. The whole sacrificial system has been superseded. The way to God is now quite open. Direct access to God has been made available to everyone through Christ whose High Priesthood is so all sufficient that there is no room left for sacerdotal functions for any other person. Sacerdotalism is really the attempt to bring back a dead Judaism into a living Christianity.

Thus to make of the Eucharist a Sacrifice is to rob it of its distinctive Christian character, and to return to the "weak and beggarly elements" of a superseded system. The compilers of our Prayer Book showed their real grasp of Gospel truth when they turned the Mass into a Communion and restored it to its true functions as a Sacrament. The Holy Communion is thus the highest act of worship, not as the means of access to a God whom we hope to know, but as the act of homage to a God whom we already know, nay rather of whom we are known. It is the act of homage because we do it in obedience to our Lord's command. "This do in remembrance of Me." His sacrifice is already completed. All that remains is for us to appropriate the benefits of His finished work on our behalf. This we do when we surrender ourselves to Him and it is only in so far as this act of surrender is made or repeated at the Holy Communion that we can call it a sacrifice. This element is retained in our post reception Prayer of Oblation where provision is made for the expression of the instinct of sacrifice.

To sum up, the attempt to restore the Mass arises from the natural tendency to turn religion into a mechanical procedure of dealing with God. Sacrifice is the traditional machinery of such procedure. A Sacrament, on the contrary is a covenant pledge or seal of a salvation already accomplished which we have only to accept. Sacerdotalism is the attempt of man to get near to God on man's own terms. The true Sacramentalism is an acceptance of God's own gift on God's terms; it is a recognition that true religion comes from God to man. How the Prayer Book Office preserves and sets forth the true Sacramental principle is clearly expounded in the Bishop of Manchester's book which is again recommended to be read of all Church people. Such a book helps us clearly to realise what is at stake, and how best we may hold fast to the truth as it is in Christ Jesus.

The Uncrowned Queen of Okoyong.

Mary Slessor of Calabar, Pioneer Missionary.

By W. P. Livingstone. Hodder and Stoughton. 3s. 6d. net.

"Why, Mary! What's the matter? You are looking very glum!"
"I canna do it," she replied.
"Canna do what?"

"I canna meditate, and Doddridge says it is necessary for the soul. If I try to meditate my mind just goes 'a' roads."
"Well, never mind meditation," her friend said, "go and work, for this is what God means us to do."

So Mary Slessor laid aside 'The Rise and Progress of Religion in the Soul,' by Philip Doddridge, and began to work for God.

At first her work lay in the slums of Aberdeen, for she was a Scottish factory hand and a member of a sorely tried family, but the needs of the mission field were constantly in her mind and drew her out to Calabar as a missionary of the United Free Church of Scotland when she was twenty years of age.

Her first twelve years in Africa were spent in Duke Town, Old Town, and Creek Town, all lying together at the coast, but in 1888, at the age of forty, the really thrilling period of her life began when she went as a pioneer missionary to Okoyong.

The tribe of Okoyong are probably a Bantu people and physically of a higher type than the negroes of Calabar, but little more than that can be said for them.

All efforts to deal with these people by the British authorities were defied. They refused to trade, they had their own ideas of justice and judicial methods. Trial by ordeal formed the test of innocence or guilt, the two commonest ordeals being by burning oil or poison. Witchcraft exercised a tremendous sway, and the death of anyone of importance in the tribe produced a perfect orgy of slaughter there in the spirit world. To these people Mary Slessor went, and she went alone, so far as European helpers were concerned. Her friends at Creek Town were convinced she was going to her death. They declared it was a forlorn hope and that no power on earth could subdue the Okoyong save a Consul and gun boat. She set out nevertheless, being paddled up the river to Ekege and thence walking four miles through the forest. At first her presence was submitted to by the people, but soon friendships began to be made and then there followed years of the most amazing labours, fighting the devilish customs and awful sins of a drink-sodden people; for the horrors of witchcraft, the poison ordeal, and constant fighting, were all intensified by their drunken habits. Indeed, we are told that:

"Perhaps the greatest obstacle to Christian truth and progress was not superstition or custom, but drink. She had seen something of the traffic in rum and gin at the coast, but she was amazed at what went on in Okoyong. All in the community, old and young, drank, and often she lay down to rest at night knowing that not a sober man and hardly a sober woman was within miles of her."

The two customs which produced the sternest fights for Mary Slessor were those of the murder of twin babies, and the slaughter consequent on anyone's death. Her greatest fight was occasioned by the death of Etim, the eldest son of a chief.

The blame was laid by the medicine-man upon the inhabitants of another village. Over a dozen of these unfortunate people were seized and for three weeks Mary Slessor fought for their lives. The story of how she did it is an amazing record of faith and daring. The result of her coming out of the conflict victorious was that "for the first time in the dark history of the tribe the death and funeral of one of the rank of a chief had occurred without the sacrifice of life."

As the years went by she gained more and more power over the people, taught them to lay aside many of their evil customs, and literally became their uncrowned queen. She lived to see a peaceful people, with new-formed habits of trade and reformed customs, and in their midst a congregation of four hundred persons attending Christian worship.

How she pressed on to conquer in the name of Christ other regions; how she became the Vice-President of a native court under the British Government, and how the Government rewarded her by securing for her the reward of honorary associate of the Order of the Hospital of St. John of Jerusalem in England, we must leave the reader to discover for himself from this fascinating volume.

The personality of the woman, apart from what she accomplished, provides a most interesting and profitable study.

Sympathy, humour, fearlessness, intelligence, commonsense, and a deep and unflinching faith in God, were prominent elements in her character. The breadth of her interest was remarkable; "she followed with a brooding mind the development of world affairs throughout the world." A keen politician, she thirsted for election telegrams during periods of Parliamentary transition, and there are comments in the book on the present war, which had begun before her death took place.

Mr. Livingstone had a wonderful life story to tell. He has told it well. The book is pleasantly produced and is a marvel of cheapness in these days when publishing is expensive. It is a book to buy, to read, and to lend—but also to recover, for it is a book one will want to turn to again and again.—"The Challenge."

THE MYSTIC BOND.

(Translated from Greek by E. Parry.)
Colossians II, 14.

The bond of man's perdition
Christ nailed it to His Cross,
The writing signed and witnessed
Of man's unuttered loss.

And all the mystic letters
Not made by hand of men
Were blotted out with blood-drops
Of pang beyond our ken.

So wrought He our salvation,
So strove in deadly pain,
So fell the blood and water,
And shall it fall in vain?

Nay! Never let us lose Thee,
Dear Advocate above;
Oh, potency mirific!
Oh, miracle of love!

More mighty He than Michael,
The Prince for sinners stood,
Remember us, sweet Jesu!
Remember us for good.

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Young People's Corner.

A Double Sacrifice.

(By E. B. Trist, in "Our Empire.")

"Mother, my lily is coming out just fine, and will be ready for Flower Sunday," said Tommy, as he rushed into the kitchen, where his mother was busy getting dinner ready. "I'll go and tell Susie," and away he ran helter-skelter up the stairs, whistling as he went.

"Susie," he shouted, "you must be better by Sunday week, and see me carry my lily up to Mr. McKinnon. Mine will be a finer gift than any of the others. Why, whatever is the matter? I don't see anything to cry about."

"Oh, Tommy, you do make such a noise, and my head does ache so!"

"Oh, bother! Your head is always aching or something." Then, feeling sorry that he had said what sounded unkind, Tommy went over to his sister, and, taking her hand, he added, "I'm sorry; but I do wish you would get better and come out; we don't have any fun now like we used to."

Poor Susie only hid her face and sobbed, and after wandering about the room for a few minutes Tommy went quietly downstairs again.

"Mother," he said, "when will Susie be better. It is so dull playing alone. Then, noticing his mother's face, he exclaimed, "Why, you are crying now!"

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Poor Mrs. Jones had been up and down all night with her suffering little daughter, and now her strength gave way. She sat down on the sofa and burst into tears. Tommy was really an affectionate boy, and when he saw his mother in such grief he ran to put his arms round her.

"Don't cry, mother. Susie will soon be better." But the poor woman still sobbed as if her heart would break and held her boy closely against her breast.

Presently she said, "Susie is very ill, Tommy. You must be very gentle and patient with her. Now run into the garden and pick me a bit of mint while I dish up the dinner. Father will soon be home, and I mustn't keep him waiting."

It was the first time Tommy had seen his mother break down, though Susie had been ill for some time. It made him feel very uncomfortable, but by the time dinner was over he had forgotten about it and went off to school in his usual high spirits.

Mr. Jones was head gardener at the Hall, and in the early spring he had given Tommy a lily bulb to grow for himself. The Jones had a tiny greenhouse in their own garden, and Tommy was very proud and pleased to help his father to look after it, when the latter's day's work was ended.

Tommy had tended and watered his own special bulb so lovingly and carefully, and it had grown splendidly.

Then one Sunday Mr. McKinnon, the rector of the village, had announced that there would be a flower service, and asked them all to bring flowers, which would be sent to a hospital in the neighbouring town.

"I shall take roses," said Ned Smith, a chum of Tommy's. "They are the best flowers. What shall you take?"

"I am not sure yet," answered Tommy, but he was thinking of his lily plant. If he took that it would be better than cut flowers, because it would live longer. That was one of his thoughts; but it was not the chief one.

Tommy was a proud boy, and never happy unless he could be first in everything. This helped him in some ways, but it was also making him vain and self-important. He was thinking now: "If I take my lily plant it will be better than anything that the others take, and it will be splendid to walk up the aisle with it." His cheeks flushed and his eyes sparkled as he thought of that.

"I suppose you'll get something better than anyone else," said Ned, in a discontented tone. "It's easy when your father is a gardener."

"I shan't take father's flowers. I wouldn't be so mean," answered Tommy. "It will be what I've grown myself."

Just at this moment some other boys came up and called Tommy and Ned off to play cricket; so, happily, a quarrel was avoided. Nothing more had been said about the flowers, and Tommy felt that he was going to do a really fine thing in giving his greatest treasure to the sick people in the hospital.

"Give not to the Lord that which has cost you nothing." "Blessed are the meek," it

was the children's service a week before the flower service, and the rector took these two verses as texts for his address.

He told the children that they must be willing to give something that they really cared for, not just a little thing which they would not miss.

Tommy sat very still listening, and he thought, "I am going to give my very best thing to God. Surely God will be pleased with my offering." He felt so nice and comfortable at the thought, and was scarcely listening to what the rector was saying next, when the word "pride" caught his ear.

"You must not be like the Pharisees, and give to be seen by others," said the rector. "If you give in that spirit, God will not accept your gift."

Tommy now went very red; he felt as if everyone in the Church must know why he was going to give his lily, and all that afternoon he could not get these words out of his mind.

Susie was in the kitchen when he got home. She was propped up with pillows in mother's armchair. She had felt a little better, and begged to come downstairs.

"I say, this is jolly," exclaimed Tommy. Then he said to her, "You'll be able to go to Church next Sunday won't you?"

"I don't know, Tommy, but I would love to see the flowers," said Susie, in a very weak voice.

Then a sudden thought flashed into Tommy's mind. He would bring the lily, of which he was so proud, to show to her.

Off he ran to fetch it. One or two flowers were quite out, and the others were nice fat buds just ready to burst.

"Oh, Tommy! How lovely!" exclaimed Susie. "Let me have it here close to me."

Its sweet scent delighted her, and she looked better and brighter than she had done for a long time.

"Perhaps you had better take the lily away now, dear," said mother when tea was over. "I'm afraid it may spoil, being so near the fire."

"I'm going to leave it here for Susie," said Tommy in a low voice.

"But what if it fades before next Sunday, dear?" asked mother.

"I would rather Susie had it," said Tommy firmly.

"Oh, Tommy, how kind you are!" said the little girl. "I do love it so."

So Tommy made his great sacrifice. He gave his best to God, and sacrificed his pride at the same time.

The next morning his mother awoke him and told him that little Susie had gone home to Jesus in the night, and the last thing on which her eyes rested had been his lily.

"Now you can take it to Church after all, dear," she said, sadly.

Tommy did take it, but afterwards it rested on Susie's grave; he could not take it quite away from her.

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Anthony Horder's for Everyman's Encyclopaedia

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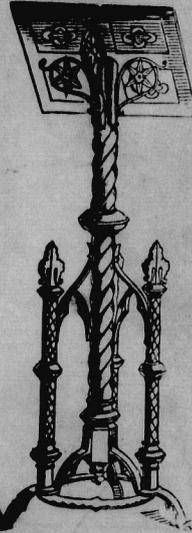
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