

# The Church Record

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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

VOL. V., No. 13.

JUNE 21, 1918.

Price 2d. (5s. per Year Post Free)

## Current Topics.

The English papers printed at the time when the present great offensive was launched on the Western Front are now to hand and under the above heading the "Record" quotes the Archbishop of Canterbury's telegram, which he had sent to his Cathedral, and the leading Churches in his diocese. It runs as follows:—

"In view of the stress of battle and the strain of present anxiety, I call upon all to consider afresh how to make real and living the earnest and unremitting prayer which I have solemnly enjoined."

We are sure that the Archbishop's personal leadership and interest shown in this way must have been greatly appreciated by all the churchmen of his diocese, and we reprint the telegram here, feeling that it has a message for the Anglican Communion throughout the world to-day. For, indeed, the days are still dark and the issue hangs in the balance yet. Out on the fiercely-contested fields of France our brave men are opposing their utmost strength to resist the foe; are we who stay at home doing our part with equal thoroughness? Now, if at any time, is surely the hour for a great spiritual counter-offensive into which we ought to throw our full strength and energy. We profess, as Christians, to believe that "more things are wrought by prayer than this world dreams of" that "so the whole wide earth is every way bound with gold chains about the Feet of God," and we profess as patriots that we are prepared to do whatever we can for the cause, and yet how trifling are the obstacles that we allow to hinder us from joining with our brethren to hold up holy hands in prayer! The days are calling insistently for intercession before the throne of God; how long shall they call in vain?

Whilst we are on this subject of rendering aid by prayer it will be well for us to remember the words of the psalmist: "If I regard iniquity in my heart, the Lord will not hear me." A right attitude of mind is required of those who come before God in prayer, and it is an attitude which contains among its component elements, confession of sin, and willingness to amend. In this connection it is interesting to note a movement which has begun in England and whose objects are stated as follows:

1. To prepare the city for the return of our soldiers and sailors.
2. To save our women and children, and to protect from contamination the stranger within our gates.
3. To wage personal and public war on all obscenity in print, picture, play, or book; to pull down strongholds of evil, and to build up a clean city.

Can we not do something of the same kind here?

The war, with the consequent anxiety and sorrow that it has necessarily produced, has quickened the prayer life of the nation generally. Very many are praying to-day, for loved ones far

### The Revival of Family Prayer.

away in the danger zone, who had almost forgotten how to pray; and many others who did know something of prayer's value have entered more really into the atmosphere of the unseen, as they have sought to lay hold upon God for the keeping and strengthening of their dear lads, aye, and also daughters who, in face of danger, are treading the path of duty. We are quite free to believe and admit that the attendances at Intercession Services are no real criterion of the way that the nation's heart is going up to God in prayer at this time of crisis. But there is a call to us to remember that, because of Christ's promise, there is a special power in united prayer. That power is manifold: (1) There is the prevailing power with God—the faithful Promiser, Who has said, "if two of you shall agree on earth as touching anything ye shall ask of my Father, He will give it you." (2) There is the power of comfort that a sympathetic fellowship, brings to hearts that meet around the footstool of their one Father: a comfort-bringing fellowship so often missed because of shyness and reserve or lack of mutual confidence. (3) There is the power of witness to the reality of God when that praying circle numbers within it some, and especially the children, who are only at the very beginning of their realised experience of the great Fact of God. How strongly then does there come the appeal to us Christians generally, to revive again the old time and fruitful practice of **Family Prayer**. Especially in homes from which have gone members of the family, whether husband and father, or sons and daughters, is there this wonderful opportunity given of strengthening those who have gone, and those who remain, for their tasks and anxieties which otherwise are big enough to crush them. And how better can we, who are parents, be impressing upon the minds and hearts of the children God has entrusted to us the reality of God and the love for God, which will best build up and strengthen in them those living principles of righteousness of life which we most desire for them.

We reprint on page 15 another important report issued by the English Subcommittee of the "World Conference on Faith and Order." The remarkable agreement on the thorny subject of

### Another Step towards Re-Union.

Historic Episcopate augurs well for the movements towards unity. It will be noticed that the signatories are representative of the Church of England and what are styled the Free Churches.

They freely recognise that Episcopacy must be allowed its place in any basis of reunion. That is a great admission on the part of the Free Church representatives. But it is also recognised "that there are a number of Christian Churches not accepting Episcopal orders, which have been used by the Holy Spirit." The wording of this contains an admission which is a re-assuring contrast with many things that have been said by some extreme churchmen. Then again, we welcome the statement "that acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of Ministers of the Church of England." Of course, this is the only right position; but most of the difficulties in the way of re-union are caused by the promulgation of teaching not in accordance with the formal utterances of the Church of England. If only the "Free Churches," which are on the whole quite Protestant in their belief, would recognise that the present conditions of re-union with the Mother Church are absolutely consistent with their Protestantism it would facilitate such re-union and make for the unifying and consequent strengthening of Evangelicalism.

The first issue of our new venture entitled "The Ministry of Reconciliation" has drawn some criticism, favorable and otherwise, from our contemporary. We ought to be rather surprised at the suggestion that the subject of the first "Paper" does not commend itself to their reviewer, as it surely stands very central to the edifying of our church-people in Christian privilege and Christian duty. The suggestion that we should have commenced with some of the "isms" outside the Church has quite overlooked the contention, so often voiced, that we need more constructive work and less of what is sometimes termed the negative. And certainly in this case a true understanding of "The Ministry of Reconciliation," so ably and yet so simply and truly set out in a pamphlet (pace "The Church Standard's" unsupported dogmatic differings), will strengthen the Churchman to refuse the illogical and cold "beliefs" put forward by the various "isms." At the same time it will act as a true antidote to what the "Church Standard" itself deplores in its recent review of "The Bush Brother," "the kind of 'spot' that dims the clearness of sound teaching and does harm to a good cause."

In these days of trial, not only the nation but also the Church is in the purging fires. It is a time of opportunity, given by God Himself, and the question is how far is the Church ready for

"Wounded in the House of my friends!"

her task of unhesitating and bold witness to the nation and the world of the fact and claims of God. There are signs enough that great searchings of heart are needed, and severe repentance, if we are to "redeem the opportunity" thus presented to us. Amidst the clash of ideals that resounds not in Europe only, but in every Christianised civilisation, there are serious temptations presented by the spiritual forces of evil, of course in plausible guise, to the ordinary Christian man and woman to accept the inevitable, and let ideals of righteousness "go by the board." Perhaps nowhere is this so evident as in our national debacle before the wiles of covetousness, as seen in the universal prevalence of the gambling mania and its free course in the interests of War Loans and other patriotic and charitable funds. The strain of the war is being exploited by the powers of evil for the demoralisation of a Christian public. And numbers of Christian people—we do not mean mere professors—are being beguiled by plausible argument to allow and even utilise a form of money-raising against which their conscience revolts. There have always been the thoughtless Christians, who airily wave aside opposition to these wrong methods by insistence on the claims of necessity, little realising the effect of it all on the minds and lives of others. How all this weakens the Christian life and the Church's witness! The Archbishop of Perth gives us a practical illustration of it in his letter to the Perth Magazine for June. Writing in regard to the War Lotteries, His Grace said:—

"It was, so it seems to me, a great mistake on the part of the Federal Authorities, to have permitted lotteries on the War Loan. By doing so they allowed our people to break the laws of W.A. I wanted to protest. Unfortunately I could not do so because our hands are not clean. In some parishes, notwithstanding the resolutions passed by Synod, I find that raffling goes on at sales of work. The Bishop cannot protest to the State in the name of the Church while this kind of thing goes on. Perhaps the few parishes where this takes place, when they know how they compromise the Church, may be brought to avoid giving offence in future."

Truly Christ is wounded in the house of His friends.

We are glad that Dr. Riley has spoken out bravely on this matter, as it should make Churchmen, clergy and laity alike, realise the need of scrupulously consistent conduct lest they weaken their Church's witness in times of crisis. It was a sad confession to have to make, and we honour the Archbishop of Perth for making it. Perth is, unhappily, not by any means the only diocese where this deplorable state of things obtains.

There comes from Rockhampton some curious specimens of a lack of the sense of humour and of the due proportion of things. Two parishes, Blackall and Longreach, are full of complaint because of the reign of pleasure, and at the same time full of self-gratification at netting

a good deal of money for the Church's work by the worship of the goddess of pleasure during the same time of carnival.

We reprint for our readers' contemplation the contrasts in each case.

#### Blackall.

The Mission Preparation is becoming more definite, but it is hard to organise the details because of the interruption of pleasure. We have decided to hold the Mission in August, and a Missioner has been asked to come. In the last fortnight pleasure has wiped out everything else in Blackall. The Allies City should have been turned off the town. I confess to a feeling of contempt for all people who held in a show of that kind during war. The Government has urged economy and appealed for money in war bonds, and we contentedly see a sum of four hundred pounds or so go out of a town in a week, a sum collected for the love of amusement as well as from the vice of gambling in a community, and all under the pretext that it is helping the hospital. To me the saddest thing is the sight of young children learning to gamble before they can reach up to the gambling table, and our Church people aiding and abetting a show that puts such temptation before the young life. One of the results was that Ascension Day was not kept except by two communicants.

We had a successful affair in Show Week—a big dance on the Tuesday, followed by a children's dance on Wednesday. Real thanks are due to all who worked. I could name some who are deserving real praise, but it is a rule not to mention names. We netted about £24.

We are not quite sure from the description if Holy Thursday came in Show Week. If it did, the children's dance on the Wednesday night was a strange preparation for the Holy Communion next morning.

#### Longreach.

The Fete was held on the Tuesday to Friday nights in Race Week, and though several of our well-wishers urged us to open oftener, we considered it right to give other people a chance. No one has the monopoly of Race Week, but naturally many desire to use this as the best opportunity in the year for getting large patronage from both town and country supporters. A ball was also arranged for one night, and was very capably managed by Mesdames Lane and Sykes. Altogether, the nett results of the effort, when everything is wound up, will be about £250, all being well.

The services on Ascension Day were not well attended, but perhaps the gaieties of Race Week proved too much for Church people; and the Festival has not yet appeared greatly to the imagination of people in the West.

It will be noticed that the Church contributed to the "gaieties of Race Week," and held their fete on the Tuesday, Wednesday, Thursday and Friday nights. Again we ask, "Were the gaieties of the fete a useful preparation for the Holy Communion? Did they indicate any expectation on the part of the clergyman in charge of the right observance of Ascension Day?"

#### IN 725 LANGUAGES.

Very few of us realise that there exist to-day editions of portions of the Scriptures in about 725 languages or dialects. The whole Bible is printed in 140 different languages. This wonderful record is due largely to the work of the British and Foreign Bible Society—the handmaid of missionaries. The Bible Society's own list embraces over 500 languages. Truly a worthy record.

## English Church Notes.

### Personalia.

The Bishop of St. Albans has sustained a loss by the death of his sister, Miss E. S. Jacob, which took place on Easter Day at Verulam House, St. Albans. The deceased lady, who was the eldest daughter of the late Archbishop Jacob, was in her eighty-second year.

Rev. W. J. S. Muntz, LL.D., resigned in April the benefice of St. John's Upper Holloway, in order to devote himself entirely to work among the troops.

The Trustees of Christ Church, North Brixton, have appointed as successor to the late Rev. W. R. Mowll his nephew, the Rev. Basil Mowll, B.A., late of St. Peter's Southborough.

In taking official farewell of the Rev. A. Taylor, the members of the Bible Society's Committee, with some of its vice-presidents, presented him with a magnificent silver salver and instand enclosed in an oak case, in token of their high appreciation of his great services, and their warm personal regard for himself.

Temp. Capt. H. H. Lukyn-Williams, M.B., Ch.B., Edin. (R.A.M.C., attd. Sherwood Foresters), Second son of the Rev. Canon Lukyn-Williams, Vicar of Guilden Morden. Died of wounds on March 27, aged 32 years. Canon Williams was at one time Principal of Moore College, Liverpool, N.S.W.

The death is announced on Palm Sunday, at Worthing, of Dora, third daughter of the late Very Rev. G. P. Pownall, formerly Dean of Perth, W.A., and Vicar of St. John's, Hoxton.

Rev. the Hon. J. G. Adderley (Hon. Canon of Birmingham), has been appointed by the Duke of Bedford to the rectory of St. Paul's, Covent Garden, London.

Rev. A. W. Robinson, Canon of Canterbury and Miss Mary Beatrice Moore, daughter of the late Canon Moore, of Canterbury were married recently in the crypt of Canterbury Cathedral, the service being conducted by the Archbishop. It is an interesting fact that this is the first marriage that has ever taken place in the crypt.

Rev. E. S. Woods, Chaplain to the Royal Military College, Sandhurst, has accepted the important benefice of Holy Trinity, Cambridge. Mr. Woods is well known in the University, having been Chaplain and Lecturer at Ridley Hall, and later Vice-Principal. Mr. Woods is a brother of the Bishop of Peterborough.

Lieutenant-Colonel Trevor Carus-Wilson, D.S.O., T.D., of C.L.L., died on March 27, from wounds, forty-eight years of age. He was the grandson of the Rev. William Carus-Wilson, of Casterton, the philanthropist, and founder of Casterton Clergy Daughters' School.

The Bishop of Stepney's eldest son, Brigade Major Samuel James Paget, was killed in the fighting line in April by a stray shell.

The Archbishop of York was the guest of honour at a great reception at the Corcoran Art Gallery, Washington, on April 1. Members of the American Cabinet, Senators, Congressmen, officers of the Army and Navy, Churchmen and prominent citizens of the capital attended. His Grace was received by Dr. Harding, Bishop of Washington, Senator Lodge, Mr. Henry White, the former Ambassador to France.

The Archbishop acted as Chaplain of the United States Senate and delivered the opening prayer. Afterwards he proceeded to Mount Vernon in company with Lord Reading, and laid a wreath on the tomb of George Washington.

His Grace writes:—"The wealth of welcome has been almost overwhelming, and we could not fail to be deeply moved by the tokens of real friendship for our country and of enthusiasm for our common cause. The ceaseless strain has been mitigated by the wonderful kindness and hospitality everywhere shown; and, thank God, my health has been equal to it. I only trust that by God's help I may have been able to do something not only to strengthen the ties binding these two great nations at this crisis in the history of the world, but also to let men see the greatness and responsibility of the moral and spiritual issues which are involved."

Canon and Mrs. Joynt recently received handsome presentations on leaving Gipsy Hill, London, including a framed illuminated address, an album with the names of the subscribers, several beautiful articles of furniture for their home at Redhill, and a cheque for £560.

When Bishop Straton, whose death is announced, was Bishop of Sodor and Man a Swiss newspaper described him as "L'Eveque du Siphon et de l'Homme."

The appointment of Dr. A. C. Headlam to succeed the late Canon Scott-Holland as Canon of Christ Church and Regius Pro-

fessor of Divinity at the University of Oxford has given general satisfaction. Dr. Headlam will bring to bear upon his new work the resources of a sound and accurate scholarship, a ripened experience in the training of men for Holy Orders, and a tolerant and sympathetic spirit towards ecclesiastical problems. He was appointed Principal of King's College and Professor of Dogmatic Theology in 1903. He retired from the Principalship in 1912, but retained his Professorship until the close of last year.

The "Church Times" says:—His work at King's College was conspicuously successful, and the reforms which he effected have made the work of the College even more valuable than before. As a theologian he may be expected in Oxford to maintain the orthodox tradition, for he has not followed his former collaborator, Dr. Sanday, on the slippery slope of critical adventure, preferring to meet speculation with sound scholarship and refusing to be swayed by German theory. We do not doubt that his accession to the chair will be of real value to theology in Oxford.

It will be remembered that Dr. Headlam lectured a few years ago in the Commonwealth on the Synoptic Problem and Miracles.

By cablegram we learn that Bishop Welldon, Dean of Manchester, has been appointed to the Deanery of Durham, vacant through the consecration to Hereford of Dr. Hensley Henson. Dr. Welldon was consecrated to the See of Calcutta in 1898, and upon resignation in 1906 was appointed to the Deanery of Manchester, a position he has filled with conspicuous ability.

An interesting comment was recently given concerning Dr. Welldon's work in Manchester in a paragraph in the Record. It runs:—Bishop Welldon is to be congratulated on the harmony of the Easter Vestry. Things have certainly changed in Manchester. One of the churchwardens, in proposing a vote of thanks to the Dean, said the attendances at the cathedral services were never better than at the present time. He believed they exceeded those of St. Paul's, in London! This sounded a bit like "What Manchester thinks to-day, England thinks to-morrow," but, allowing for a slight exaggeration, their cathedral under the present regime is doing excellent work for the Church.

### A Great Witness.

On Good Friday, a most notable religious service was held in Hyde Park, London, and it proved a remarkable example of unity in prayer. "I have gathered the citizens of London together under the Cross as a symbol of unity," said the Bishop of London in his opening address; and some estimates place the number present at 10,000. There were present, proceeded the Bishop, leaders of every Christian denomination in London. Sometimes at the Front it had been said they could not unite at home; but here was an answer. Here were Presbyterians, Wesleyans, Baptists, Congregationalists, the Church Army, the Salvation Army, and the Church of England, all united. He read a letter from Father Bernard Vaughan expressing his pleasure at this rally of London citizens around the Cross of Christ. Addresses were given by the Rev. J. H. Shakespeare (Free Church Council) and the Rev. Archibald Fleming (Church of Scotland). The Rev. Dr. Scott Lidgett offered a special prayer. Also at Cheltenham and Hull there were great processions of witness in order to emphasise the Message of the Day.

### A Frontier Tragedy.

A cable has been received by the Church Missionary Society intimating that Dr. Vernon Harold Starr, M.B., B.S., had been stabbed, presumably by a fanatic, at Peshawar two days before, and had succumbed twelve hours later. To quote from the cabled words, his was a "wonderful, triumphant passing." He appears to have been perfectly conscious till the end.

Dr. Starr joined the Peshawar Hospital staff when he arrived in India in 1910. First as a colleague, and afterwards as the successor of Dr. Arthur Lankoster, he won in no small measure the respect and love of the Frontier people among whom he worked. Remaining at his post, he sent upon active war service a considerable proportion of the Christian staff of the hospital; and his own regret was that the absence of so many helpers rendered it impossible to take full advantage of the many opportunities for making Christ known among his patients.

The loss which medical missions on the whole N.W. Frontier of India have sustained is a grievous one; but the witness of his steadfast life and triumphant death may long continue to influence the people of the Peshawar Valley and the tribes of its encircling hills. "The blood of the martyrs is the seed of the Church."

### Uganda Cathedral.

It is hoped that the new Cathedral of Uganda will be ready for consecration at the

beginning of 1919, and that it may be possible to fix a date to coincide with the next Synod.

### Sermon in Arabic.

Bishop MacInnes, on his enthronement on March 17 as Bishop in Jerusalem and the East, preached the sermon in Arabic. He has returned to Cairo greatly pleased with his reception in Palestine. Representatives of the Greek, Armenian, Coptic, Abyssinian, Syrian, and Protestant Churches attended the enthronement in St. George's Cathedral. The Grand Rabbi of Jerusalem was present, and a representative of the Mufti; the latter, together with other Moslems, congratulated the Bishop warmly.

### Towards Unity.

Dr. James Cooper, the Moderator of the General Assembly of the Church of Scotland was advertised to give a lecture in the Crypt of St. Paul's Cathedral on April 10th, the subject being, "Possibilities of Closer Relations between the Church of England, and the Presbyterian Churches of Scotland." The Bishop of London was to take the chair.

### Fasting Communion.

Sir,—On this subject the following are the words of Bishop Wordsworth, of Lincoln:—

"The following facts are plain and certain:—

"1. Our blessed Lord did not institute the Holy Communion fasting.

"2. The Primitive Church hallowed its daily food by receiving the Holy Communion after it.

"3. The office of the administration of the Lord's Supper in our Liturgy points to evening as well as morning: 'The table shall stand, where morning and evening prayer are appointed to be said.'

"We need not scruple to say that any members of the Church of England who the plea of reverence for the authority of the Ancient Church venture to require fasting as a condition of administering and receiving Holy Communion, not only set themselves against the authority of the Church of England, but even against that ancient Church to which they appeal."

Yours faithfully, H. S. GEDGE, Leicester.

—From the C.F.N.

### A Negro Bishop in America.

For the first time in the history of the Continent of America a negro Bishop has been elected and is about to be consecrated. The new Bishop, Edward Thomas Demby, is to act as Suffragan to the Bishop of Arkansas, and is to superintend the work of the most momentous steps taken by the American Church. It is an indication of a new spirit which is calculated to have far-reaching results.

### A Great Meeting.

A meeting unique in the modern religious life of Bristol was held on April 4, when Christians of nearly every school of thought assembled for united prayer. Nearly 4000 people were present. The service was conducted by the Right Rev. the Lord Bishop, the Right Rev. Bishop Stileman, the Very Rev. the Dean, the Rev. Canon Dickinson, the Rev. H. Arnold Thomas (Congregational minister), the Rev. F. Benskin (Baptist minister), the Rev. F. Platt (Wesleyan minister), the Rev. G. Lee (Methodist minister), Major Clayton (Salvation Army), and an address was given by the Lord Mayor.

Dr. Straton, late Bishop of Newcastle, died on Friday last, at the age of seventy-eight. He became Bishop of Sodor and Man, from which see he was translated to Newcastle in 1907, and which he resigned in 1915. His death was undoubtedly hastened by the death of his wife which took place last year.

Bishop Straton was one of the staunchest

and truest of Evangelical Churchmen. Throughout his career he maintained a thoroughly loyal and faithful witness to the principles of the Reformation, and from those principles he never swerved. He was an eminently successful administrator, as the record of his episcopate in the Isle of Man and at Newcastle clearly shows.

A convert of the Uganda Mission, the Rev. Zachariah Kizito, died recently. He was confirmed in 1891, and became a lay reader. He was ordained two years later as a perpetual deacon. Some 10,000 people were present at his funeral, including Government officials, the Bishop, the Roman Catholic Fathers, a body of clergy; and a number of native Chiefs.

Bishop MacInnes of Jerusalem has confirmed 2,613 soldiers on the Egyptian front during the last two years.

The Dean and Chapter of St. Paul's have appointed the Rev. H. Ross, Vicar of St. Bartholomew's, Brighton, to the benefice of St. Alban's, Holborn.

The King has appointed the following to be honorary chaplains to His Majesty: The Rev. Professor Alan England Brook, Canon of Ely; the Rev. Andrew Ewbank Burn, Vicar of Halifax; the Venerable Ernest Harold Pearce, Archdeacon of Westminster; the Rev. Arthur William Thomson Perowne, Vicar of St. Andrew's, Plymouth; and the Rev. Travers Guy Rogers, M.C., Vicar of West Ham.

Rev. E. A. Dunn, who was appointed to succeed the Bishop of Chelmsford, as Vicar of St. James-the-Less, Bethnal Green, has been appointed by the Crown to succeed Probandary Cromie as Vicar of Harlesden.

### A Nurses' Memorial.

More than 4000 nurses were present at St. Paul's Cathedral, London, at the Memorial Service held these yesterday week in honour of the nurses who have lost their lives on war service. Queen Alexandra and several Royal Princesses attended, as did also the Lord Mayor and Sheriffs and the High Commissioners of Australia, South Africa, and New Zealand. The Archdeacon (Dr. Holmes) preached from the text, "Not one of them is forgotten before God."

### C.M.S. Record Income.

The total ordinary income received by the C.M.S. during the year which closed on March 31 last amounts to £404,046. The largest amount ever received by the Society in the past was in the year 1913-14, when the income reached £401,765; but this included the special Swanwick offering of £101,200. The ordinary income received this year is, therefore, considerably in advance of any ever received by the Society in the past. After these figures were announced to the Committee on Tuesday the Doxology was sung, and the members joined in the General Thanksgiving. C.M.S. friends all over the country will be immensely encouraged, and will join with their fellow-workers in Salisbury Square in praise to God for His great goodness.

### A Cheering Record.

On Easter Day at Brompton Parish Church, London, of which Prebendary A. W. Gough is Vicar, the communicants numbered about 1,750. Probably no other London church is so crowded Sunday after Sunday as Brompton—Prebendary Gough being one of the most remarkable of present-day preachers.

### LIFE A DISCIPLINE.

Sooner or later we find out that life is not a holiday but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins.—Prof. Henry Drummond.

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

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## The Conquest of the World.

A sermon preached by the Lord Bishop of Grafton in St. Andrew's Cathedral, Sydney, on St. Barnabas Day, 1918, the occasion of the annual service of the Melanesian Mission.

"The Kingdoms of this world are become the Kingdoms of our Lord."—Rev. xi. 15.

The object of this service is twofold—inspiration and intercession.

1. By long established custom the text is announced at the beginning of the discourse. Such is not the method of the Seer of Patmos, who has placed the climax of his thought in the heart of his book. Preceded by Seven Letters and followed by Seven Last Words, the heart of the Apocalypse is concerned with Seven Visions. "Seven Visions," the late Prof. Moulton says, "rising out of one another like dissolving views, and in the central vision of the seven is contained the foundation truth on which the others rest."

So if one wants to know what the objective of this difficult book is—here is the key! Let us quote it as more impressively translated in our RV.—"The kingdom of the world is become the kingdom of our Lord. (Not 'kingdoms,' as in the RV.)" "The words suggest the vision of a world-empire, once dominated by a usurping power, which has now at length passed into the hands of its true owner."

Magnificent dream! Still more wonderful when you reflect it was a vision of the first century of our era, when Christianity was in its absolute infancy, not a vision of to-day, after nineteen centuries of Christian effort! The fact that the Apostle's world was small in comparison of ours makes but little difference. The real point of his utterance is that he recognised the divine origin of the Church, and we are in danger of forgetting it! He knew there was a Power sufficient to change the face of the world as he was acquainted with it. And so convinced was he of the fact that he, being full of faith and the Holy Ghost expressed it as a task accomplished rather than a goal to be aimed at! Even the RV. does not bring out the magnificence of his faith, which places this note of accomplishment first in the sentence. And so our first duty on an occasion such as this, when we gather together as the friends of Melanesia, is to place that particular responsibility of ours in the Isles of the Southern Pacific in the light of the great world purpose of our Master, to see it as an integral portion of the great vision of the Apocalypse.

It is just 70 years since Melanesia dawned upon the consciousness of the Anglican communion, and each St. Barnabas Day we look back triumphantly, if somewhat wistfully, at the conquests of the Cross since Bishop Selwyn the elder made his first journey into Melanesia in 1848. This is not the place to attempt a retrospect of the Melanesian Mission, but as one casts one's eye over the map of the Southern Pacific, who can refrain from uttering a note of praise to Almighty God for what He has allowed His Church to do within scarce two generations!

"Ninety years ago," says Canon Robinson in his useful summary—thinking of course of Polynesia and Micronesia as well—"ninety years ago the S. Pacific islands were almost entirely heathen, and were the home of cannibalism and every form of cruelty. To-day more than 350 are professedly Christian." So much nearer to the "accomplishment" has the Apocalyptic vision come!

In three years time we shall be keeping the 50th anniversary of the martyrdom of John Coleridge Patteson (Sept. 20, 1871). What thrill of poignant grief and withal of fresh determination to win Melanesia for Christ swept through our communion at the tidings of his death! Are we waiting for another martyrdom to put new favour into Melanesian enterprise at the Home base? Or are not the conquests of the Cross sufficient to allure us on? Take a period of 25 years from statistics supplied to me—1884 to 1918. Native clergy 7 as against 17. Native teachers 127 as against 686 to-day. Native adherents 2,000 as against 20,000, to which we must add in reverential thought the thousands of faithful souls that have passed into the Paradise of God. And if the early glamour of the enterprise has somewhat faded, should not the call of its present, hard-pressed Bishop be sufficient to arouse us to face what the Bishop calls "the inevitable difficulties involved in the second stage of missionary work, viz., the building up and the consolidation of the church?"

Now I find in the old vision a tonic and a cordial for to-day, of a twofold character:—

(a) A corrective to our anticipation and forebodings of evil, that sometimes take possession of our spirits against our will, like some "nocturnal terror"—forebodings that someone has styled "the silent fear of the morning newspapers." Is God working His purpose out by this dire tragedy of world wide war? Is the whole of our work in the Southern Seas trembling in the balance? Let us stay our hearts upon St. John's sure word "The Kingdom of the world is become the Kingdom of our Lord!"

(b) In the second place, the vision suggests for us to-day the Church's redemption from littleness! "There is a good deal 'doing' in the religious life of our day in a small and safe way, but the great note—the heroic note—is missing. We are willing enough to invest our talent in the penny banks of institutional enterprise, to deal in the small change of superficial activities; but when we come to the great things, to which a Crucified and Risen Christ calls us... we are afraid and hide our talent in the earth. We lack the consecrated daring of the saints. Our life in God is pedestrian, mediocre, barren of adventure. We are afraid." "The unventuresome society," as Bishop Brent puts it, "be its lineage never so high, its doctrine never so pure, its morals never so blameless, is doomed to a weak pulse and a languishing existence in proportion as it obscures or mutilates the missionary vision."

Thus let us pass to the **Intercessory purpose of this service.** In addition to the difficulties that friends of the Melanesian Mission are familiar with, there are special problems immediately confronting the Bishop to which he calls attention in his annual survey.

(a) One of these is the **SHORTAGE OF CLERGY.** From the first the glory of the Melanesian Mission has been its native teaching staff. That is also the hope of the future as to its expansion. But all experience goes to show that the need of leadership is felt today as keenly as ever—the need of "white corks to float the black net"—in Bishop Selwyn's expressive phrase. There are THIRTEEN such gaps at the present moment. Here is a battle front which might well challenge our young Australian priesthood as keenly as the imperative needs of our Empire!

(b) Then there is the **problem of Norfolk Island.** In view of the decision to transfer the work of the training of teachers from the islands themselves. The Bishop says, "I am persuaded that the move is right. There is no need for the teachers to be trained 2000 miles away from their homes." Sentiment, however hallowed—and hallowed it is in this case by all the association of the Patteson Memorial Church—must not be allowed to dictate the policy of the Mission. But the wrench will be acutely felt, and prayer that all concerned may be united in the new venture is greatly needed.

(c) Further, we may notice what the Bishop calls "the greatest feature of the year's work," i.e., the resolve to change from Mota to English at the Central Schools. The future teachers will learn in English and be taught how to put their lessons into the great variety of dialects that have always constituted one of the problems of the Mission. The use of English will widen the horizon of the native mind, but the transition policy will manifestly occasion much anxiety to the leaders of the work for many years to come.

(d) The call for increase of funds is always with us. Not much more than a tenth of the total income of the Mission was derived last year from Australian sources £2,450 out of £20,600. This year we are at least asked to send £3000. At our very doors, so to speak, lies this responsibility.

We are committed to the spiritual guardianship of 46 islands in these Southern Seas as a first charge upon our Missionary resources.

These matters constitute a tremendous call to prayer.

Let me venture to indicate in conclusion a **THREEFOLD DEBT that the Church has to discharge towards Melanesia:**—

(1) **It is a Debt of Honour** to the tarnished reputation of the old bad days of the labour ships in the Southern Seas. The story of its first martyr Bishop—and how it came about—has to forever constitute a call to the Church to give her best in a recompense of love. Let anybody peruse Bishop Montgomery's fascinating "Light of Melanesia," and he will be easily satisfied concerning this.

(2) **It is a debt of ENTHUSIASM** for humanity's sake. What is the real menace of the Pacific, concerning which Mr. Hughes has inaugurated the war-cry "Hands off!" Let anyone read "The New Pacific," by Brunston Fletcher, and he will soon discover what the menace is. Who can estimate the effect upon Mission enterprise in the ocean which washes Australia's shores, should German tyranny become paramount therein. Many perhaps have hardly realised the depth and cunning of German schemes during the last 50 years to ensure commercial supremacy in the ocean which, as Mr. Fletcher says, "promises to become the world's balancing power in the near future." Mr. Hughes in a preface to this book declares that "the work of freeing Australia from Germany's grip has been like cutting the tentacles of an octopus with blows from an axe." And let us remember that the future of Melanesia is bound up with the fate of the Pacific! The cause of Church and Empire is all one in this matter.

(3) **And finally it is a debt of GRATITUDE** which we owe to the Lord of our salvation. For this there is no other book to read save the old old story of the Cross. Back to the Cross we must betake us, one and all, if Australia is going to make Melanesian enterprise with real seriousness.

"Ever of them who have largest dower  
Will God require the more.  
Ours is affluence, knowledge, power,  
Ocean from shore to shore.  
And East to West in our ears have said,  
"Give us, give us, your living Bread."  
Yet we eat our morsel alone!"

Truly we have received: so give  
Said He, who has given us all!  
How shall the soul in us longer live  
Deaf to their starving call.  
For whom the Blood of the Lord was shed  
And His Body broken to give them bread  
If we eat our morsel alone!"

Robert Blatchford, the well-known author of *Merrie England* and editor of "The Clarion," while denying that he is a religious man, pays the following graceful tribute to the Book of Common Prayer in a recent issue of "The Clarion": "It is in the very best sense of the word venerable and sacred. It is a passion flower whose roots are in the ages, and its perfume derives from the odour of sanctity of many generations of human beings. I love the book because of its early associations, for the sake of its beautiful ideals and for the sake of its noble language. As a boy the Church prayers and the Litany affected me like soothing, solemn music. I listened to them as to a soft and loving voice repeating to me the loftiest and purest thoughts of which I was capable."

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## Personal.

Quite a number of Perth Churchmen have recently lost sons at the war. Messrs. Sep. Burt, G. Parker, H. S. King, Coward, and Clinch, Revs. A. Burton, Canon Greatorex, and H. G. Barnacle, of Mount Barker, are amongst those whose sons have made the great sacrifice.

The Bishop of Grafton will preach in the Rockhampton Cathedral on Synod Sunday, June 30th. He is to conduct the Retreat for Clergy in the Bishop's Chapel at Lis Escop on the three previous days. His subject will be "The pastoral message of the first Epistle of St. John."

The Archbishop of Brisbane is announced to preach at Rockhampton tomorrow and Sunday, and on Monday at a meeting of the B. and F. Bible Society.

We understand that the Rev. Dr. Mullins, General Secretary of the Colonial and Continental Church Society, will shortly arrive in Australia in order to gain first hand information of the needs of the Bush Dioceses. The Society has been for many years a generous friend to the Colonial Church throughout the Empire, as some of our remoter dioceses know well from actual experience.

Bishop Pain and Rev. P. J. Bazeley, of the C.M.S., are in Melbourne for the Annual Meeting of the Victorian Branch of the C.M.S.

Rev. E. H. Burgman, B.A., has been appointed Warden of St. John's College, Armidale, for 12 months.

Rev. John Costello, formerly rector of Kurri Kurri (Newcastle), has been appointed chaplain of the Bellevue Hospital, New York City.

Rev. K. D. Norman, C.F., rector of Gundy (Newcastle), has been reported gassed.

Rev. A. R. Martin has accepted from the Anglican Bishop of Melanesia the chaplaincy of Norfolk Island.

Corporal Harold Clift, M.M., son of Mrs. Joseph Clift, of East Maitland, has been wounded, dangerously, second occasion. He has been admitted to 1st General Hospital, London, where his right leg was amputated. One son of Mrs. Clift, Dudley Joseph, has been killed in action.

Corporal C. E. Crutch, son of Mr. C. E. Crutch, of West Maitland, has been wounded. He was previously in hospital suffering from trench fever.

Rev. Egerton North Ash, Th.L. Minor-Canon of Newcastle Cathedral, has accepted the Rectory of All Saints', Hobart.

Rev. W. Greenwood celebrates the 26th Anniversary of his appointment to the Parish of Coogee, Sydney, on June 30th.

A public welcome was extended to the Rev. C. Houchen, M.C., in S. Mary's, Auckland, May 20th. There was a large attendance of clerical and laity, the Bishop presiding. In alluding to the high distinction of the Military Cross conferred on Mr. Houchen for conspicuous bravery, the Bishop said that he felt sure Mr. Houchen well merited it the more because it was not merely a personal honour but an honour conferred in a sense on all the Chaplains, an honour won by the brave for the brave.

Rev. G. A. Sanders of Wee Waa has accepted the Parish of Moriva (N.S.W.), from September 1st.

We express our sympathy with Mr. R. G. Shoobridge, the well-known Tasmanian Churchman, whose son, Private Athelstone Shoobridge, has fallen in the war.

We understand that a triangular exchange has been arranged between Rev. H. Mullens, of Eastwood, Rev. R. Noake, of Enmore, and Rev. A. Colvin, of Campsie.

At a Congregation held at Cambridge in April, the degree of D.D. (honoris causa) was conferred upon the Right Rev. W. W. Sedgwick, Bishop of Waiapu.

A very general sympathy will be felt with Mr. W. E. Morris, for many years the honoured registrar of the Melbourne diocese, and his family in the loss they have sustained in the "home call" of Mrs. Morris. One who knew her well writes:—

In the early morning of June 10th there passed to the rest of Paradise Mrs. W. E. Morris, of Wahroonga. To those who knew her only in the quiet home-life of her later days, she was a sweet embodiment of devoted wife, gentle mother, and courteous hospitable friend. But we wish to pay a slight tribute to what she was in the life of our church during many years ago. From the time of her confirmation she devoted herself as S.S. teacher first at St. Philip's, Sydney, and then until her marriage, in charge of the large Women's Bible Class in the Cathedral District. Month after month she patiently collected for the "Home Mission," gathering large amounts; her bright personality ensured her a welcome in many homes, and there are some who can still testify to this earnest work. Her step-father, the late Dean, affectionately called her his Curate—the link between herself and her half-brother the late Dr. George Fortescue was strong; his great surgical skill and practical sympathy was always ready on behalf of the poor with whom she was in touch.

From the time she became a young mother she devoted herself to the training of her large young family, but as her children grew older she again took up outside church work. With Mrs. Goe she started the Mother's Union in Victoria, and was for many years the first Hon. Secretary for the Diocese of Melbourne. Her beautifully worded reports, and addresses in this connection weighted as they were with her hearer's knowledge of her consistent Christian training of her own family, had a marked effect. Her intellectual talents, and they were many, were fully consecrated to her Lord, especially where any influence as a mother could be used. Whether acting as a "mother" to a lonely young bride, or bravely sending forth three sons to the Front, or comforting and helping in secret those in need, as friend, wife, mother, and elder sister she shed a remarkable atmosphere of selflessness and courage around her. Her chief characteristics were unflinching trust in her loving Father's dealings, utter selflessness, and a patient and embracing love. One of her last spoken thoughts was "Love is all."

### WANTED—MEN!

"The world wants men!" Large-hearted, manly men; men who will join its chorus and prolong the psalm of labour and love.

"The age wants Scholars!" Scholars who will face the doubtful destinies of dubious years, and land the ark that bears our country's good safe upon some peaceful Ararat at last.

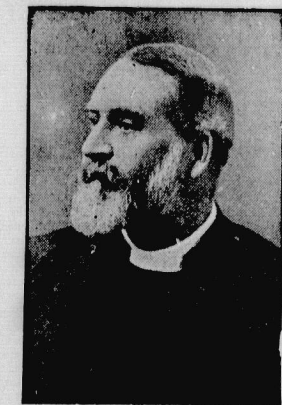
"The world wants Heroes!" Heroes who shall dare to struggle in the solid ranks of truth and to take the monster error by the throat and raise opinion to a loftier seat. To blot the era of oppression out and lead a universal freedom in.

"And Heaven wants Souls!" Fresh and capacious souls to taste its raptures and expand like flowers beneath the glory of its central sun. Heaven wants fresh souls—not parched and shrivelled ones. My brother, my sister, give it thine! If thou indeed wilt act as men, be a hero and will strive to help thy fellows and exalt thyself, thy feet shall stand on jasper floors; thy heart at last shall see a thousand hearts, each single heart with myriad raptures filled; while thou shalt sit with princes and with kings. Rich is the jewel of a ransomed soul.—Author Unknown.

## The Passing of a Great Churchman

The Venerable Archdeacon Gunther died on Sunday last at North Sydney. Most sincere were the expressions of sorrow when it became known among members of the Church in Sydney that the familiar figure of Archdeacon William James Gunther, M.A., would be seen no more. His death created a shock, for only last week he was actively attending to Church business. The Archdeacon was born at Wellington, New South Wales, in 1839, the son of the then Rev. and later Archdeacon James Gunther. He received his early education at the King's School, Parramatta, and proceeding to Oxford, took his B.A. at Queen's, in 1862, and M.A. in 1865.

After ordination and a short curacy in England, he returned to New South Wales. His first appointment here was as curate of St. Philip's Church Hill, Sydney, and from there he went to St. John's, Parramatta, in 1868, as incumbent—a position he held for over 40 years. The same year he was appointed examining chaplain to Bishop Barker. In 1877 he became a Canon of St. Andrew's Cathedral, and in 1887 Archdeacon of Cumberland, which post he held until a year or so ago, when, by special appointment, retained his title as Archdeacon. As Vicar-General and Commissary for the Diocese of Sydney, he did remarkable work, proving himself an administrator, and president of most marked ability. He always seemed primed up in matters necessary for immediate settlement, and his quick decisions many times saved committees, and even synods, many hours of valuable time. In outside objects the late Archdeacon took



practical active interest. The King's School and St. Paul's College are among those institutions in which he took special interest.

One of his oldest friends, Canon Mort, writes concerning him:—"I have known him intimately for the last forty-five years, first as his assistant Curate at St. John's, Parramatta."

"I have been struck by his consistent attention to every business which he undertook; he was a most conscientious worker in parochial visitation, in the preparation of his addresses and sermons, and in Committee work. As a Chairman—notably when he presided over the Synod, in the absence of the Bishop—he was very careful to put before a meeting both sides of a question, in order that it might be fairly considered. He was always strictly punctual in his attendance; and, if for any good cause he was unable to attend a meeting, he invariably sent an apology for his absence."

"He was naturally of a retiring disposition; but he was not backward in speaking and writing boldly, in support of that which he deemed to be just and right. To those who knew him well he was sympathetic, and often very helpful."

"His long life was an example of a consistent, Christian character."

An impressive service was conducted at St. Andrew's Cathedral prior to the commencement of the funeral, a very large congregation participating in the ceremonies. Archbishop Wright referring to the shining example set to the young men of to-day by the devotion of the late Archdeacon. "In this service of sorrow," said the Primate, "we pay our last tribute of respect to one who has occupied a foremost place in our church and diocese. God has called him to rest from his labors, but it is we who are left behind who mourn his loss. For 55 years he labored with deepest devotion in so many departments of the Church. For 41 years he had been a canon



of the Cathedral, and for 31 years he had been archdeacon. Had he wished he might have been Dean of Sydney or a bishop of the Church; but he felt the call from God to continue as he was doing. His 42 years at Parramatta is a great contribution to the life of the Church, and is a great testimony to the men of to-day, who are anxious to take up new posts. Those who knew him will remember his vigilance, his zeal in visiting his people; they will recollect how he entered into the secular life of his people. He was conscientious and painstaking in his work for the diocese, and was most diligent on any committee. Work of that nature perhaps was unthought of and obscure, but it was what counted, and which went to build up the church; so, too, were his labors in connection with the Australian Board of Missions. He had always been a loyal son of The King's School at Parramatta, and did much in the interests of St. Paul's College within the University.

"We thank God for his splendid example," concluded the Archbishop, "and let us hope that his great record will inspire younger men to take up the work for which God is calling them—the service of God, the only thing that lasts. By Archdeacon Gunther's death we are reminded of our own inevitable end. Let us then place ourselves within the keeping of our Master, so that when the summons comes we, too, can be prepared for it."

On arrival at Parramatta a procession was formed, and, headed by a detachment of The King's School cadets, the cortege marched to St. John's Cemetery, where the remains were received by Canon Mort in the presence of a large gathering of old friends and parishioners. Canon Beck read the opening prayers, and Rev. J. H. MacLean read the prayers at the interment. The service was concluded by Rev. S. M. Johnstone, rector of St. John's, Parramatta.

## Brisbane Synod.

The Synod of the Diocese assembled for business last week. The Archbishop delivered an able address in the course of which he referred to the strain of the war upon the Church in the homeland because of the large number of the clergy who were engaged in war work, but especially because of the unrest and questioning of the times and "the terrible development in war-time of sins of the flesh." The Church is indeed in the furnace and "we must be prepared to find that the refining fires of tribulation will search out much dross and affect us all." The Archbishop, however, struck no pessimistic note. He said, "Our modern experiences are not new, and, taught by history, we must watch steadfastly for the Coming of Him Who maketh all things new." And one way of renewal for God's service, his Grace said, was "the growing hunger for re-union. . . . The dream of re-union has advanced beyond the stage of speculative or academic interest. We have come now to see that the re-union of Christendom is likewise a necessity of the world's true progress."

There was an interesting debate on

### War Time Prohibition.

Rev. Canon Oakeley moved,—"That Synod notes with satisfaction that war time prohibition of the manufacture and sale of alcoholic beverages has been accomplished in Canada, and nearly so in the United States of America, and in view of the existing war situation, and the imperative necessity of the whole strength of the nation being brought to bear upon winning the war, we cordially welcome the Australian movement for securing prohibition by enactment of the Federal Government to cover the period of the war, and of repatriation of our soldiers; and Synod urges the clergy and laity to afford energetic support and assistance to this movement." (2) "That a copy of the foregoing resolution be forwarded to the Acting Prime Minister, and to each of the Queensland members of Senate and House of Representatives."

After several speeches for and against the motion.

The President said the question was a very serious one, and he could not help feeling that the debate had not been as thorough as he expected it would have been. Both sides of the case had not been thoroughly faced. It was a weakness that the question should be passionately debated by some, and allowed to go by default by others, and those others, when the question was passed, acted as a sort of drag to the wheel, and spoil the work done in Synod when they were outside Synod. His Grace proceeded to analyse the arguments for and against. The advocates for the motion, he said, had presented a delightful picture. It was a sort of earthly paradise. They all

longed to see what they had been describing. It had been a most bitter thing to see some of our soldiers in the state they had got into when they came back from the Front. If they were going to consider that monstrous evil in Australia—a sexual sin—they would also have to tackle the question of drink. He had taken the precaution to consult two judges on the subject, and both judges said they decidedly leaned towards prohibition as a result of their experience. That was one side of the question, but they should consider the other. They could not build an earthly paradise on injustice. He would not say what side he was on, but he had been more and more incensed with the selfishness of the brewing trade, and considered it deserved less and less of their support. Those engaged in the trade had not shown any sign of making a real sacrifice. It was not sufficient to point to the big subscriptions they had given—and he gave them credit for that, because they had given big subscriptions—but they had made no real sacrifice. For all that, he was not prepared to do an injustice. Supposing the Federal Government passed an Act at once, it would have to come in force at once, which would mean that businesses would have to be closed down. That would be the case, even if the brewers were allowed to start again, but by that time, probably, their plants would be destroyed. He asked Synod to seriously consider both sides of the question before giving their votes.

The motion was then put, and carried on the voices.

## Educational Progress.

The C. E. Grammar School, which has just been completed at East Brisbane, was opened by his Excellency, Sir Hamilton Goold-Adams, Governor of Queensland, on Monday, June 10th.

The Archbishop, Bishop and Headmaster (Rev. W. P. Morris, M.A.), received their Excellencies, attended by Captain Cosens, A.D.C., and were supported by the members of the School Council and Staff.

The proceedings commenced with the singing of the hymn, "O, God Our Help in Ages Past."

Archbishop Donaldson, in asking the Governor to declare the School open, said that the School was already launched with an attendance of 146 boys, including 26 boarders. The new premises had cost the sum of £15,000, of which £4,000 was already in hand. His Grace went on to speak of the value of the right kind of education, which included religious ideals. Who was not aware of the great and beneficial influence of the great public schools of England on the life of the country. The spirit of the "Old Contemptibles" led by men trained at these schools, was the spirit needed in all the public schools of this country. Amongst all the forces discoverable by the wit of man, there was none so capable as was the Christian religion of producing all that was best and noblest, and most heroic in the young life of the country.

His Excellency, in declaring the School open, said it could be only assumed that all those left behind in this country would do all in their power to further the interests of the army in the field, and also to keep the domestic economy of the country going in the absence of so many accustomed to take a leading part in that work. He, therefore, felt it an honour and privilege to assist in keeping one of the great domestic wheels of the country going that afternoon. He congratulated those who were entrusted with the carrying out of the scheme upon the remarkable progress made since the foundation stone was laid in October last. In conclusion, he hoped that there would pass through the portals of that school many of the finest men of the future public life of Australia.

His Excellency then formally declared the School opened, amidst loud applause.

After the singing of another hymn, the buildings were dedicated by the Archbishop, assisted by Bishop Le Fanu.

The visitors, who numbered some 700, were invited to inspect the buildings, and entertained in the dining hall for afternoon tea. Lady Goold-Adams subsequently opened the School Boatshed, and Archbishop Donaldson opened the Sports Ground.

The general opinion was that the position of the School is ideal, and that it has a great future before it.

The whole premises consist of 28 acres, comprising a long wooded slope, on the top of which stands the main building, extending to a flat of about 25 acres, which make an ideal sports ground. About eight acres of this has been ploughed and grassed for the games field. Within the fence,

which surrounds it, there is room for a quarter mile running track. At the eastern end the flat is beautifully wooded, and is almost surrounded by a deep bend of Norman Creek. This creek, which runs into the Brisbane River, is most suitably adapted for both rowing and swimming.

The School building, which cost £8,000, is the first of what ultimately will be a complete scheme for a boys' school on the best and most approved ideas as developed by the leading educationalists. Each building, as it is erected, will form part of this scheme, and will take its own place in the completed whole.

The new building comprises a two-story brick structure with red tile roof, having wide verandahs and balconies on the north, east, and south sides. The 12-foot balconies afford excellent sleeping-out accommodation, apart from the two extensive dormitories which have been designed to obtain the maximum of light and fresh air, and to permit of a watchful eye being kept over the welfare of the boys by the resident master.

For the time being the class-rooms are situated a little way down the slope, amidst beautiful native trees and shrubs. They consist of a temporary wooden structure 120 feet long and 31 feet wide, subdivided into suitable compartments. A portion of this block has been fitted on up-to-date lines as a science-room, with sinks, desks, gas, etc., for the use of the science students.

The Head Master is the eldest son of Mr. W. E. Morris, former Registrar of the diocese of Melbourne, and is an Old Melbourneian and M.A. of Melbourne University, having done his theological training at Ridley College, Cambridge.

## The Melanesian Mission.

The annual service in connection with the Melanesian Mission took place at the Cathedral on St. Barnabas' Day (June 11). The Bishop of Grafton preached the annual sermon. There were also present the Dean of Sydney, the Precentor, Rev. J. Jones (Chairman of the A.B.M.), E. H. Lea (Commissionary to the Bishop of Melanesia), and C. E. Curtis (Chaplain of the Bishop of Grafton).

Rev. Charles Bice, with the late Bishop Patteson one of the pioneers of the Mission, was also present in the meagre congregation which barely numbered one hundred people. That revered and aged missionary must have seen, with a saddened heart, the coldness of interest in a work to which he gave the best years of his life, and his memory must have taken him back in sorrowful contrast to the great days of the Mission when John Coleridge Patteson's name was one to conjure with. Friends of the Melanesian Mission will hope that this is not really an earnest of future interest under the new A.B.M. and will hope for preparations on a fitting scale and something that will be worthy of the 50th anniversary of Bishop Patteson's death in 1921.

A man once said to a preacher in the Old Country: "Thank God my religion does not cost me more than four pence a week." The preacher replied, "Sir, your religion is not worth four pence."

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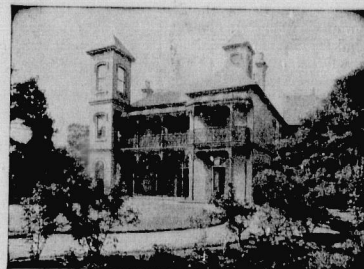
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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

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Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepistier, 64 Pitt Street, Sydney. Telephone City 1857.

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

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In Australasia . . . . 5s. per annum (post free).  
Beyond Australasia . . . 5s. 6s. per annum (post free).

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## The Church Record.

JUNE 21, 1918

THE CLAIM OF THE BUSH,  
and  
BUSH BROTHERHOODS.

The Bishop of Grafton's annual campaign in Sydney on behalf of the Brotherhood of our Saviour forces upon the attention of the Church in Sydney its responsibility towards the dwellers in the remote parts of the State, those parts to which the name bush, can still be applied. Not so long ago anywhere outside Sydney and the larger towns was the bush. To-day the term can only be accurately applied to an ever-dwindling portion of the State, for towns have sprung up in all directions with the advantages of Churches and schools, besides those of a more material character. But, in spite of all the extraordinary progress in what is after all a very short time in the history of a people, there are enormous tracts of country the dwellers in which remain cut off from the full advantages of life almost as completely as were their fathers who, greatly daring, crossed the Blue Mountains in search of wide pastures or pushed up the great rivers of the North Coast, or into the dense scrubs of the coastal tablelands, in search of the cedar and the hardwoods. It is true that they are nearer to railways, their postal conveniences greatly improved, and their difficulties about supplies vastly reduced by the motor car, but the settlers in these places, in spite of all this improvement, unheard of by those who opened the way for them, still remain isolated from each other, living a hard pioneer life and lacking the opportunities of social intercourse, and denied the privilege of gathering together in worship.

No one denies that people have an overwhelming right to share in the ministrations of the Church but to adequately fulfil its obligation the Church finds itself confronted with a task which demands new methods. The old parochial system here breaks down. It was never intended for such a purpose and it is no reflection upon the system that it has been found again and again unworkable under the special circumstances of the Australian Bush. Some twenty years ago by Dr. Dawg, then Bishop of Rockhampton, determined to introduce the Brotherhood system into his immense diocese, and the Longreach Brotherhood was started with the present Bishop of Rockhampton as its first head. Gradually other Brotherhoods were started, the dioceses of Brisbane, Bathurst, North Queensland,

Bunbury and Grafton following in the steps of Rockhampton. Every Brotherhood being in many respects unlike any other Brotherhood, and each holding its independent life, but all having one underlying principle of working, i.e., that of the members working out from a centre and coming back from time to time to the centre for spiritual refreshment and instruction. In this way it has been found possible to reach the scattered dwellers of the bush and to minister to them of the things of God more effectively than under the old system, and at the same time to give to the workers comradeship in work and in prayer. No one acquainted with the work of the Brotherhoods would assert that the introduction of the Brotherhood system has completely solved the problem of the Church in the bush, but it has gone a long way to do so. Here as elsewhere the cry has always been "men and money." Given this, especially the men, and undoubtedly the time will come when the Church will be able to minister to every one, even the most distant, of its members, but that time has not yet come. The question of sufficient men for Brotherhood work is one of those things which must stand over until after the war for the simple reason that speaking quite generally the man most fitted to this work is fitted for work and self-sacrifice elsewhere, and to the honour of the Brotherhoods the brothers have not been found wanting as the recent death of George Parry, one of the most devoted of the little band of members of the Brotherhood of our Saviour, on the field of honour shows. On the question of sufficient funds to carry on this work it is surely enough to say that members of the Church have a duty to perform for their fellow members in the bush. If we appreciate in any true sense of the word the great spiritual advantages we ourselves possess, we shall not hesitate to help those who lack them. To give to others no niggardly share of "that which we so richly enjoy," is the only way in which we can get for ourselves true spiritual blessing. The isolated members of the Church in the bush call to us from a loneliness so terribly intensified in many cases by the absence of father, husband, and son at the front, and we feel sure that they will not call in vain. We strongly support the claim of the Bush Brotherhoods upon the members of the Church in the cities and more settled parts of the States, but at the same time we claim the right to demand that the teaching of the Brotherhoods shall be loyal to the doctrine of the Anglican Church. In one at least of the Brotherhoods this is not the case, and we notice that our contemporary, the "Church Standard," takes exception to a passage in an article by the Rev. C. C. Barclay, appearing in the April number of "The Bush Brother," the organ of the Brotherhood of the Good Shepherd in the Bathurst Diocese. In this article the writer tells of a dying boy making his confession, and the words he used were "I confess to Almighty God, to Blessed Mary, Ever Virgin, etc." "The Editor of the 'Bush Brother' apparently sees nothing in this contrary to the teaching of the Church, and the 'Standard' by its reviewer, mildly rebukes it as 'certainly not in accordance with the teaching of our branch of the Catholic Church,' and stigmatises it a spot in the sun that 'dims the clearness of sound teaching and does harm to a good cause.' We would go further and say unhesitatingly that such an incident authoritatively commended to the members of the Church in the Bush, by the official organ of one of

the Brotherhoods is an outward sign of some inward 'rotteness,' some real and destructive disloyalty to the doctrines of the Church. We would further point out that the admission of this incident into the columns of the "Bush Brother" without rebuke or criticism is strictly in accordance with the line of teaching adopted by the head of the Brotherhood, who in the November 1917 number of the "Bush Brother" attempted to justify the introduction of the 'cult of Mary' into the Church of England and in a letter far too long to quote here, said: "True Catholics do not wish to deify Mary, nor regard her as a rival to her Son, for Jesus is God. Mary, however highly privileged and honoured, is but a creature. . . . To many people the natural outcome of this love for Mary and the other Saints is expressed by asking them to pray for them. This is what is generally known as the 'Invocation of Saints.' At a Mission held last year in Mr. Barclay's parish by the head of the Brotherhood of the Good Shepherd, and to which the letter quoted above refers, the prayers of the Virgin Mary were asked for. Mr. Hardy claims that a 'sane and moderate invocation of the Mother of God and of the other Saints' is not a harmful practice. The story of the dying boy and his pitiful confession to the Virgin Mary goes to prove the old saying, 'invocation and superstition go hand in hand.' Mr. Hardy will find it difficult to justify by any special pleading the introduction into the teaching of the Brotherhood of what has always led to evil and what was, because of its evil effects banished from the Prayer Book at the Reformation. We protest strongly against this sowing of tares in our midst by a number of comparatively young and inexperienced, if zealous and self-sacrificing, clergy who come and go, leaving behind them problems and difficulties the fruit of this erratic and sometimes false teaching for others to face.

We urge, therefore, large and increasing support to such Brotherhoods as are loyal to the Church of England, and we express a hope that wise counsels will prevail and that Brotherhoods the youthful zeal of whose Brothers lead them astray, may purge themselves of these stupid attempts to challenge the attention of the neglected and sometimes rather sleepy dweller in the bush by so-called 'Catholic' teaching. Let us have Anglican teaching for Anglicans, given may we hope increasingly by men of the soil, Australians if not by birth yet by adoption, men who understand Australia and Australia's needs.

FOR THE COMMUNION HOUR AND  
OTHER SEASONS.

"Given for you." "Shed for you."—Luke xxii., 19, 20.  
"Feed on Him in thy heart, by faith, with thanksgiving."—(Prayer Book.)

All that Thy giving meaneth,  
Grant me, my Lord, to know  
The wondrous wealth of blessing  
Thou waitest to bestow.

All that my taking meaneth,  
Oh, that I here may prove—  
The simple, glad acceptance  
Of Thy surpassing love.

All the indwelling meaneth  
Of power and peace Divine,  
For service and for suffering,  
A grace that all is Thine.

Then send me forth Thy witness,  
Thy touch on heart and life,  
Enabled for the service,  
Victorious in the strife.

Then teach me, Lord, how often,  
And with no outward sign,  
Thy wayward saints Thou meetest,  
Bearing the Bread and Wine.  
CONSTANCE COOTE.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Second Coming of Christ.

A Two Days' Convention, at which teaching in connection with the Second Coming of Christ will be set forth, will be held on Saturday, 22nd, and Monday, 24th inst. On the first day the meetings will be held afternoon and evening in the Gospel Union Hall, Commonwealth and Reservoir Streets, Sydney, and on Monday at the St. Stephen's Church, Church Street, Newtown.

The speakers who will take part include Revs. H. S. Begbie, J. S. Austin, J. D. Mill, H. G. J. Howe, L. Bale Harrison, B.D., R. O. Todd, W. Lamb, Messrs. A. E. Illingworth, A. C. Ward, W. H. Wooster, and G. E. Ardill.

Among the topics are the following:—"The War as a Warning and an Inspiration," "The Summing Up of all things in Christ," "The End of Democracy," "Are These the Last Days?" "Israel's Return to Palestine," "The Sign of the approaching end of the Age."

## The Archi-Episcopal Visit.

His Grace the Archbishop of Sydney visited Milton on May 23 for confirmation service, at which there were 26 confirmands. The church was crowded. During the afternoon His Grace laid the foundation stone of a new Parish Hall in the presence of a very large gathering of people of all churches. The silver trowel was presented by Mr. W. Kendall, the oldest officer connected with the church here.

The movement for a hall was started by Rev. C. A. Stubbin, now rector of Wollongong. When finished it will be quite free of debt.

The Archbishop's addresses on both occasions were greatly appreciated by all.

## Induction and Welcome.

On Tuesday, May 14th, the new Rector of Katoomba was formally inducted to the cure of souls in that parish. The Vicar-General conducted the service, and was assisted by the Rural Dean of the Blue Mountains, the Rev. T. J. Hoffman, and the Rector of Leura. The Vicar-General gave an impressive address, taking for his text I. Thess. v., 12, 13: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their work's sake. And be at peace among yourselves." A welcome social, at which the Vicar-General presided, was tendered to the Rector and Mrs. and Miss Evelyn Best in the school hall at the close of the Induction Service. There was a large and representative gathering of parishioners. The Rural Dean delivered an eloquent address, in which he testified to the good qualities of both Mr. and Mrs. Best, whom he had known as friends for over a quarter of a century.

Mr. A. Cameron, on behalf of the office-bearers and parishioners, extended a very cordial welcome to the new Rector and Mrs. and Miss Best. Mr. Best said they had received such thoughtful kindness from the Wardens and all others whom they had met that they felt quite at home amongst them. He had pleasure in announcing to the meeting that he had that day received for the church in Katoomba a gift of 53 acres of land situate at North Leura, said to be worth about £100. This was the generous gift of Mrs. McNess, a visitor from Western Australia.

## Electric Light.

Holy Trinity, Miller's Point, was en fête on Thursday week. The occasion was the visit of the Archbishop to "switch on" the new electric lighting plant, which has been most industriously worked for and generously subscribed to by the parishioners and friends of Holy Trinity Church. The effect of the light is most grateful for the comfort of the worshippers, and lends an added richness in the evening to the beautiful church. A short service was held, at which the Archbishop preached from the words of St. Peter: "This is thankworthy," in the course of which His Grace spoke words of encouragement to the self-sacrificing donors and workers. A combined choir of about 70 voices, men, women, and boys, all robed in surplices, the ladies wearing as well "mortar-board" caps, rendered the musical portion of the service, the anthem "Send Me Thy Light," being especially marked in beauty of rendition. Two former rectors of the parish were present, the Vicar-General and Rev. R. Noake, B.A., together with Revs. Canon Cranwick, and Allan Pain.

B.A., chaplain of the Mission to Seamen. The Rector, Rev. John Done, intoned the service. There was a very good congregation present. The offertory was devoted to the H.M. Society.

## Progress at Vaucluse.

The extensive nature of the Rose Bay and Vaucluse Anglican parish has for some time past made apparent the need for an additional church for the convenience of parishioners residing in the direction of Bondi. A most suitable site has been acquired at the corner of Newcastle-street and Old South Head-road, and the foundation stone of a new church was laid by the Archbishop last Saturday. It is to be a brick structure, and will seat about 200 persons, but the site is large enough to admit of a larger church being built if future needs justify it. There was a good attendance at the function; the offerings amounted to the handsome sum of £117.

## The Governor at Wahroonga.

The foundation stone of St. Paul's Memorial Hall was laid on Saturday, 8th inst. by Sir W. E. Davidson, K.C.M.G., who was accompanied by Lady Davidson. There was a large concourse of people, probably over 500, in spite of the very wet weather. The Shire Councils of Hornsby and Kirringgai having first officially welcomed His Excellency and Lady Davidson to the shires, the ceremony was proceeded with in the midst of a heavy shower of rain. The spirit of the gathering was seemingly not dampened by the rain, for very generally the opinion was expressed that the function had been a success.

His Excellency delivered a fine address to about 200 people, who were sheltering in the church, in which he pointed out the important connections of the building up of the spiritual life of the people with the sacrifice that was made by the men in whose memory the Hall was being erected.

The Hall is costing over £1000, and the whole money included a free loan of £300, in hand.

## G.C.A.S.

These cryptic letters stand for the Grafton Church Aid Society, which was inaugurated some 12 months ago in the diocese to help city people to respond to the appeal of their bush brethren. During the early part of this month the Bishop of Grafton, Rev. G. Watson, Warden of the Brotherhood of our Saviour, and Rev. C. E. Curtis, the Bishop of Grafton's Commissary in Sydney, have been engaged in a campaign for the extension of knowledge of the needs of the bush, and the strengthening of the work by prayer and giving.

The result of the campaign has been encouraging, both in financial support, and also in the establishment of the G.C.A.S. in several more of the Sydney parishes. Among the parishes visited were Cremorne, North Sydney, Willoughby, Wahroonga, Chatswood, Randwick, Ashfield, Dulwich Hill, St. James's, Sydney, Darling Point, Greenwich, Camden, and Menangle. We are glad to note a steady increase in the number of parishes in which the Bishop's appeal is sympathetically received.

## The Mission at Cremorne.

The Bishop of Grafton has just completed a Mission at Cremorne, and, humanly speaking, the time has been most fruitful, over 80 persons having publicly witnessed their desire for newness of life. In the Parish Paper the Rector writes:—

"The Mission, eagerly expected by many, awaited with a certain amount of suspicion by some, has come and gone. Was the Mission a success? This question is being asked, but the answer cannot be given yet. Time alone will reveal whether the Mission was a 'success.' This we can say—that a great message was given fearlessly and earnestly. It was borne in on us that the message was true to him who gave it—experimentally true, that the Missioner was revealing to us his own spiritual experiences. The message was clear and compelling, and the driving force behind it was not merely the force of eloquence, of mental power or of personal magnetism. It was that, but far more than that—it was the force of a tremendous personal conviction that the message of the Eternal Gospel was all-sufficient for human needs.

We can also say that without question the faith of many has been strengthened, the doubts and difficulties of many have been removed, and that many have been stirred to an enthusiasm for service to God and man unknown to them before; that to many has come a better understanding of the privilege and responsibility of being members of the Church of Christ. To many other blessings we might point, but for us all, whatever our individual experiences may have been, there remains a clear call to throw ourselves into the Great Con-

flict, to give ourselves to the service of Him Who died for us. God will unfold to us His will for us if we will continue to wait patiently upon Him. We thank God for the Mission. We thank God for sending to us His faithful servant, Cecil, Bishop of Grafton, to call us to renewed consecration of life and renewed effort to fulfil our high calling in Christ Jesus."

Some £34 was given to the Missioner for the work of his bush diocese.

## Dedication of New School Building.

Last Saturday week the Archbishop of Sydney opened and dedicated the building recently purchased by the parish of Summer Hill for use as additional class rooms in connection with the Sunday School. The rooms are large and lofty, and in excellent order, while there is extensive verandah accommodation. The land is nearly an acre in extent, and has a frontage to three streets being directly opposite St. Andrew's Church and Rectory.

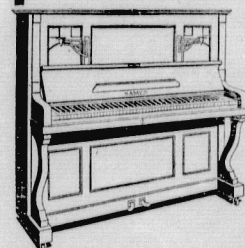
The parishioners decided at the recent vestry meeting to build new class rooms at a cost of about £3,000, but as the new property was to be sold at auction it was purchased instead of erecting new buildings. About £900 has been subscribed towards the new purchase in less than two months. The Archbishop congratulated the parish upon securing so valuable a site, and upon the business-like proposition. In the course of his address he emphasised the importance of Sunday School work supplementing as it does the valuable spiritual work being done in our State Schools.

There was a good gathering of parishioners, and there were also present, Ven. Archdeacon Boyce, Rev. J. Young, Revs. F. W. Harvey, F. C. Philip, F. H. Alderton, and the Rector, Rev. S. E. Langford Smith.

## ARMIDALE.

## Prayer and Not Panic.

"As I write the first news has arrived of the fresh offensive, and of the retreat of the allied forces. These next few weeks will be fraught with anxiety for all of us. Seventy-eight of the world are interlocked in this terrible struggle. What the issue of it may be none of us can forecast. It is no time for either pessimism or panic. Each of us can work and pray. Don't let us lose our confidence. It is God and not German shells that makes history. Right has never yet been defeated in a welter of bloodshed. There have been wars innumerable, but out of the wars, the great stream of life has

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rises steadily towards its goal. Justice and Liberty are going to win. Let us put ourselves definitely on God's side. It is Prayer only, which can give us the right outlook."—(Bishop's Letter).

#### The Empire of Christ.

"Every parish and every diocese must get the outward look to the things beyond. If we would think rightly in church matters, we must think imperially. The church which would advance must possess something of the spirit of the Empire. Imperial Christianity alone is progressive. We must have the spirit of adventure into the unknown. A non-missionary parish does not justify its existence. A non-missionary Christian is a contradiction in terms. A Christian must be a missionary in some sense. No parish can afford to lose so great a privilege, and yet how few parishes send forth real missionaries to the mission fields. Armadae is going to have the honour of sending Miss Varley on 'active service' to China. How good it would be if many other parishes could do the same. But we can only hope for such zeal when we have thoroughly grasped the Imperial character of our church, and the universal nature of its commission."—(Diocesan News).

### VICTORIA.

#### MELBOURNE.

##### C.M.S. 26th Birthday Celebrations.

The series of meetings arranged in connection with the above were of an intensely instructive and interesting character. The Young Peoples' Unions had a monster service in the Cathedral on Saturday afternoon, June 15, at which the Rev. A. R. Ebbs preached. Special sermons were preached on behalf of C.M.S. in many city churches on Sunday last.

Monday was the great missionary day. Two hours of the afternoon, commencing at 2.30, were devoted to a "Quiet Time" in the Cathedral, conducted by Inter-State C.M.S. leaders, including Bishop Pain and Rev. P. J. Bazeley.

One of the chief attractions of the evening meeting in the Town Hall was a series of beautiful slides of the floods at the Roper River Mission, explained by Mr. R. D. Joynt, who has worked at that lonely outpost for over ten years.

The Archbishop of Melbourne presided at the evening meeting, and the principal speakers were the Lord Bishop of Gippsland and the Rev. A. R. Ebbs, who gave his farewell address as C.M.S. Secretary.

A special meeting was called by the friends of C.M.S. to say good-bye to Mr. and Mrs. Ebbs, in the Chapter House on Thursday, the 13th. The untiring energy and striking organising ability of Mr. Ebbs has done much to place the C.M.S. in its present position.

### QUEENSLAND.

#### BRISBANE.

##### Holy Trinity, Fortitude Valley.

Holy Trinity, Valley, has been keeping its Diamond Jubilee—1856 to 1916. The first pastor was the Rev. E. K. Ratman, succeeded by Rev. Bernard E. Shaw, known as "the Muscular Christian," from the fact of his having publicly and scientifically instilled good manners into the mind of an individual who spoke impertinently of the "Cloth" in general and Mr. Shaw in particular. He married Miss Yeatman, and remained in charge of Trinity until 1860—removing to Singleton, N.S.W. His successor was the Rev. John Mosely, who built the first Rectory, at a cost of £650. In 1862 the Church building was enlarged. Mr. Mosely played the harmonium and conducted the services. The Rev. J. Mosely was succeeded in 1865 by the Rev. James Matthews, afterwards Archdeacon of Warwick. He acted as incumbent for ten years. Gas was installed in 1870. The Rev. James Love was the next Rector. During his pastorate the present fine church was erected. The estimated cost being £3800. It was completed to its present stage in 1877. Mr. Love held the position of Rector until his death in 1881; he was much beloved by all. The Rev. Herbert Guinness succeeded to the cure in the same year, and served the parish for seven years, leaving in 1889 for N.S.W. He was highly respected by the parishioners. The Rev. John Spooner then took charge. During his tenure the present Rectory was erected at a cost of £1850. During Mr. Spooner's incumbency the parish was badly flooded (1893). He spared no effort in alleviating the distress and discomfort of the people. Rev. E. C. Ganly succeeded Mr. Spooner in 1909. Mr. Ganly was successful in clearing off the

parish debts. He resigned, through ill-health, in 1916, and his place was taken by the present Rector, the Rev. W. H. W. Stevenson. He has taken up the parish work with great vigour, and his parishioners are rallying to his assistance. The recent Jubilee services have been very heartily responded to. The chancel, to complete the church, is to be duly added. A scheme is also in hand to light the church and hall with electricity. There are signs of an awakened spirituality and well attended services.

### NORTH QUEENSLAND.

#### A Good Record.

From Charters Towers there comes an encouraging report of good giving. "Out of a total amount of £800 odd, over £200 was given to outside objects, such as Missions, Soldiers' Help, Cyclone, etc., and a further amount of £50 odd paid to the Diocese for Assessment and Church Management. This is a good proportion, even though the total may not be counted by some as very high. It is good to remember also that the money raised was not only by 'direct giving,' as generally understood, but it was all given voluntarily, no one was personally asked for it. It was all given through the collection, with the exception of some of the money given to the Soldiers' Help Society."

#### Progress or Retrogression.

Mackay Parish has of late grown enormously in extent. This is because the late parish of Pioneer has been included in its bounds, an increase in area of some 60,000 acres. Obviously this entails a much larger amount of work upon the clergy. They wonder whether they will be able, by a systematic sticking to business, to cope at all adequately with the tremendous task before them. They hope the increased work will bring its own reward, for the addition of the big country district should make the parish more interesting than ever it was before. No one has been nominated yet for the office of Rector of the parish.

### WEST AUSTRALIA.

#### PERTH.

##### Synod.

The Second Session of the Sixth Synod will be held on Sunday, 8th September, 1918.

The Quiet Day will be held on Friday, 6th September.

#### Memorial Hall.

"The beautiful Memorial Hall is nearly finished, and will, it is hoped, be opened on June 12th. It already makes the Cathedral Square most imposing, and when the brick towers come down, it will make the Cathedral look much larger." (Archbishop's Letter.)

#### A Missionary's Trials.

Mr. Gribble's last letter from Wyndham was dated April 12, and at that time he was awaiting the arrival of the new launch. Times had been hard since the launch sank in March, and special arrangements had to be made to get stores up the river to the Mission. Navigation of the river and gulf in a small boat is not without adventure, and he reports that after starting for Wyndham on the 26th March, a change of weather compelled him to return, and on the night of the 27th the boat sank, but starting again on the evening of Easter Day he arrived at Wyndham on Monday night, and found that the goats had arrived, but had got at some poison bush, and fifteen died, and the rest required very careful attention to save them before they could be taken to the Mission in a lugger in tow of the Government launch. This was accomplished with the loss of one more, which jumped overboard and was at once taken by an alligator. Mr. Gribble had returned to Wyndham by the Government launch, and hoped to get back to the Mission in the new launch.

### SOUTH AUSTRALIA.

#### ADELAIDE.

(From Our Own Correspondent.)

An interesting event took place at St. George's Church, Magill, on Wednesday, May 20th, when a social gathering of past and present parishioners assembled in the Parish Hall. During the evening portraits of two former rectors—Revs. E. K. Miller and Canon Honner—were unveiled. The rector (Rev. J. T. Phair) presided over a good attendance. Mrs. Lucy, a daughter of the late Rev. E. K. Miller, who was the third rector of St. George's for twelve years (1851-1863), unveiled a portrait of her late

father, presented to St. George's by herself. Mrs. Charles Honner, a daughter-in-law of the late Rev. Canon Honner, unveiled a portrait of the Canon, who was rector of the parish for 37 years (1872-1909). This portrait was presented by the friends of the late Canon Honner. Both portraits are excellent works of art, and will act as links with the past for many years to come. Addresses were given by Rev. W. G. Marsh, Rev. W. G. Dempster, and Rev. J. T. Phair, to all of whom the originals of the portraits were known. Opportunity was taken of saying "farewell" to Mr. and Mrs. R. Burton and family, who have left the parish, and the rector, on behalf of the parishioners, made a presentation to Mr. and Mrs. Burton and the Misses Burton. The rector referred to the good work which Mr. Burton had done for the Church as Minister's Warden and Lay Reader. He also spoke of the helpfulness of Mrs. Burton and of the Misses Burton, who were members of the Church choir. The rector then introduced and bade "welcome" the Rev. I. E. Stannage, the newly appointed Organising Secretary of the C.M.S. in South Australia.

#### A Missionary Candidate's Testimony.

Miss Effie Hart, of Campbelltown, who returned to South Australia for a few days during the vacation at St. Hilda's Training Home, Melbourne, addressed a meeting of women in St. Martin's Hall on Thursday, May 30th. Her address was of such a spiritually powerful character that the Rev. J. T. Phair asked her to speak at an after church evangelistic service on the following Sunday evening. This she undertook to do, as a Christian. Obviously this entails a much larger amount of work upon the clergy. They wonder whether they will be able, by a systematic sticking to business, to cope at all adequately with the tremendous task before them. They hope the increased work will bring its own reward, for the addition of the big country district should make the parish more interesting than ever it was before. No one has been nominated yet for the office of Rector of the parish.

### TASMANIA.

#### A Useful Bequest.

At a meeting of the Cathedral Chapter on May 21, the Dean reported the receipt of a legacy of £100 from the executor of the late Hon. E. Cadogan, for the purpose of "liquidating any debt on the Cathedral or beautifying the fabric." The Cathedral Board asked that the bequest should go towards the cost of installing the electric light in the Cathedral. The Chapter agreed to the request.

#### Interesting Correspondence.

We extract two suggestive letters from the Tasmanian "Church News," which are of more than local interest. They certainly supply food for thought.

#### The Principal Service.

Sir,—Although not willing at present to take part in the discussion on the question of the "principal service of the day," I would like to have the atmosphere cleared somewhat. John S. Mill said we should define our terms, and Matthew Arnold taught the necessity of lucidity. Will our grand old man, Capt. de Hoghton, define the vague phrase, "Ministry of the Word"? Will somebody inform me concerning the why and the wherefore of the Eastward position and the Northward position? Will the Cathedral clergy inform me why they advertise the Choral Communion at 12.15 p.m., and yet would not celebrate the Holy Eucharist at 3 p.m. or 7 p.m.? I think this is enough for the present.

I am, Sir, etc.,  
A. H. MACDONALD.

#### A Few Queries.

Sir,—Now that the subject of prayers for the departed has arisen again, may I ask through your columns what suitable prayers could be offered on behalf of the penitent thief when with Christ in Paradise, and Lazarus when in the bosom of Abraham, and on behalf of the rich man when in Hades, and, say, Herod after his death? These were men of like passions with, at any rate, some of us, and our Lord speaks of a self-impassable, fixed. It seems to me that in making alterations in the spirit and wording of our public services, as in some of our present war prayers, we need not anxiously sought precedents, nor consent of General Synod, but only a like-minded bishop and clergy, and we can introduce

prayers for the departed, Romish novelties in the Communion service, omission of the Virgin birth and Resurrection clauses in the Creed, and, generally speaking, do exactly as the clerical majority in a diocese pleases, regardless of the Book of Common Prayer and of the laity.

I am, Sir, etc.,  
W. J. DODSON,  
Glenorchy Rectory, May 10.

### NEW ZEALAND.

#### AUCKLAND.

##### The Church Army.

The Bishop in his monthly letter pays a deserved tribute to the grand war-work of the Church Army—a work that seems little known or recognised here in Australia. His Lordship writes:

"I am thankful to hear from the Front such good accounts of the noble work which the Church Army is doing—and doing, not for the sake of gain, but for the love of God and the souls, as well as the bodies, of the soldiers. The Church Army is worthy of the support that we can give to it, and a great deal more, and possibly some of us will learn when it is too late what a God-given opportunity we have missed unless we support our Church's great effort to minister to the souls as well as bodies of our soldiers."

#### Church Army Huts. To Help our Boys.

"The Church Army Recreation Huts stand on a definitely Christian basis. They are open to all, irrespective of faith, creed or opinion, and they are offered in the name and for the sake of our Lord and Saviour Jesus Christ."

It is our duty to help our Chaplains and to give to them every opportunity for carrying on their spiritual work—and the Church Army Huts, especially when it has a chapel attached, is the greatest help and comfort to the Chaplains in the execution of their difficult but much appreciated work. It is our duty to help our boys and to show them in a tangible manner that the Church is behind them, is conscious of their needs, and is more than grateful to them for their brave endurance and their courageous service.

Every Hut which the Church erects is a witness to our real interest in the boys, and a tangible proof of our gratitude to them. If they value the gifts which we send them, how much more do they value the permanent (as far as anything can be permanent in the war zone) gifts which mean refreshment, recreation, rest, quiet, and as far as possible "a bit of home."—Bishop's Letter.

An anonymous donor has given £1000 for a N.Z. Church Army kitchen car, that being the best way the family of a fallen soldier could think of to help our boys at the Front.

#### DUNEDIN.

##### Spiritualism.

A public debate has recently taken place between exponents of Christianity and Spiritualism. That good has resulted is evident from the Editorial comments in "The Church Envoy" for May; unfortunately no indication is given in that paper as to the Christian denomination that supplied the Christian champion. But the editor is very outspoken in his appreciation of the debate. He writes:—

"Christians owe a very deep debt of gratitude for that recent public debate on Spiritualism. We instinctively felt that Spiritualism was wrong somewhere. It was a sort of intangible monster lurking in darkness, whose presence we dreaded,

though his form remained indistinct and shadowy. Now it has been dragged into the open, and we see it, and know at last how to deal with the evil beast. Openly declares the paid advocate of Spiritualism that Jesus Christ was not God. Now we know where we stand. Spiritualism has been nailed down to a definite statement: would that the exponents of Theosophy would similarly deliver themselves into our hands. It is the vagueness of these systems that has made it so difficult to expose them. But Spiritualism has declared itself. Let us see what S. John would say about it. 'Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son.' 'For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. Whosoever goeth onward and abideth not in the teaching of Christ hath not God.'—If any one cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh in his evil works." The Spiritualist denies the Divinity of our Lord. Says S. John, the man who does this is a liar and antichrist; shun him. And that advice is excellent.

"Thanks to that debate, we know also that Spiritualists would destroy the marriage bond. In one instance a meeting openly declared itself in favour of 'free love,' out-Hunning the Huns. It is worth knowing that a Spiritualist cannot be a Christian, even though the blasphemy uttered at the debate must have staggered and outraged the feelings of the majority of those who heard it. Spiritualism has ever been a moving business for its promoters, who will not see their opportunity for gain disappear without making strenuous and unscrupulous efforts to retain it."

### Young People's Corner.

#### A Living Link with the Past.

Dr. Livingstone, the great African missionary and explorer, was born in Lanarkshire in 1813. Working twelve hours a day in a factory he yet found time and means to educate himself for the noble work of a missionary to the heathen, a work which was ever foremost in all his great explorations. Amongst the results of the latter may be mentioned the discovery of the Zambesi River and Lake Shirwa. The account of his last illness and death aroused the sympathy of all. With only his faithful Nassic boys around him he was seized with the fatal illness. Fearing the result, he told his boys he intended to try to reach Zanzibar and thence England. This he was quite unable to accomplish, and he died on his homeward journey, May 4, 1873, after a quarter of a century of successful exploration in hitherto unknown countries. His faithful native boys embalmed the body, and collecting all his papers, etc., wrapped them with the body to form to all appearance a bale of merchandise. With their precious burden they bore the body of their loved leader more than 1000 miles through hostile and all but pathless country to Zanzibar. From there the P. and O. Mail carried Livingstone's body, and also one of his followers, to England, where it was received with most reverent ceremony and laid to rest in the nave of Westminster Abbey in the presence of a vast number of people, many of whom were leaders in science, literature, art and politics. The illustration above is from a photograph of one of Livingstone's faithful "boys" who carried his body to the coast. It was forwarded re-



Matthew Wellington and his Wife.

cently by the Rev. D. Haultain (Own Missionary of the parish of Wahroonga), who has recently come across him while acting as chaplain to the native African forces. He describes him as an earnest Christian of missionary zeal, one of the many who owe all worth having to the life and influence of David Livingstone, so singularly fitted by God for a tremendous life work. Such a life as this won for God is a never-failing encouragement for unflinching efforts and prayer in missionary endeavor.

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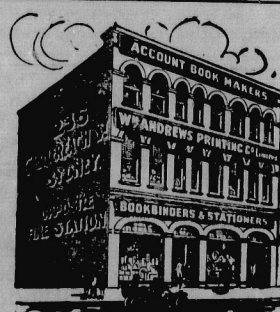
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**The Archbishop of Brisbane and Bolshevism**

In the course of his Address to Synod last week the Archbishop of Brisbane, after reviewing briefly the war situation, dealt at large with the danger of Bolshevism. His Grace said:

"We ought to ponder the lessons of the Russian Revolution. That Russia was ripe for revolution few will now deny. The bureaucracy was corrupt, the Church was enslaved, the people were kept down and ignorant, and if nothing short of the dynamite of revolution could effect the change, no real supporter of democracy will find it in his heart to complain. But however great the service thus rendered by the promoters of the revolution, we cannot follow its development without disappointment and grave anxiety. You cannot reform the world by dynamite, and that is what the dominant forces in Petrograd have set out to do. They had no constructive programme, and consequently the first chapter of the Russian revolution has ended with the riveting upon the choicest parts of Russian the yoke of a victorious autocracy.

**Bolshevism.**

This was inevitable if we consider what Bolshevism is. For a year past indeed, we have been asking that question, and the answer is not easy to give. Bolshevism is a patchwork. It includes all sorts of differing and often conflicting forces; it includes socialists on the one hand and syndicalists on the other; it preaches pacifism and hatred of war, but in the same breath it preaches class war, it proclaims the principle of self-determination for nations, while it cuts across the boundary of nations with its doctrine of internationalism. The fact is that Bolshevism has not developed a definite programme at all. It is purely destructive. It is an emotion. It is the hunger of violent idealists for a union of workers throughout the world for the purpose of destroying what they call bourgeois society. The battle cry of Karl Marx is in reality the only bond of union: "Workers unite, you have the world before you, and have nothing to lose but your chains." It may be hard for us in Australia not to regard this cry as an unreasonable travesty of the facts; but some countries are less happily situated than Australia, and anyhow it is insane folly to ignore its power.

It was in the hope of rousing the German workers to join them and insist on immediate peace that Messrs. Trotsky and Lenin surrendered Russia into the hands of Germany at Brest Litovsk. The result we know. The immediate effect of Bolshevism has been to place Russia under the heel of the very form of Government which it sought to destroy. Far from forwarding the cause of democracy, it has put it back incalculably, as purely destructive methods always will.

**A Twofold Warning.**

Why do I dwell on these events? Because they contain a twofold warning, which I venture to think we in Australia need to-day. The first relates to the general development of the Labour Movement. The Labour Movement in Australia has always in the past been constructive. That has been its strength. We may or may not support the proposals of Labour in practical politics, but in the past it has had a definite platform, and it has worked for its objects with rare devotion. Moreover, it has played no mean part so far in the building of the Australian nation. Whatever you may think of the local economic and political phases of the movement, I believe that you will all agree that the movement itself is among the cleanest, healthiest and most hopeful that the world has seen. But for this very reason I am the more concerned to emphasise the danger which I see lies in its path. The Bolshevik conflagration destroyed the Russian bureaucracy, it sought to destroy the German autocracy, and it failed to do so; but there is no knowing how it may extend in other directions. "Forest fires know nothing of frontiers," and here is a passion which might easily spread wherever there is fuel to burn. Already our Labour press has shown it to be infectious. The reason of this is fairly obvious. Sheer force without a constructive programme is only too often an attractive gospel to impatient spirits. There is something simple about the doctrine of direct action, of class war, of the "go slow" policy, not to mention more pronounced revolutionary methods, when no question is asked as to what will happen when the smashing is done. But I repeat,

you cannot reform the world by force. The Bolsheviks here are true brothers to the Prussians. Mr. Trotsky openly admitted at Brest Litovsk that force was what he relied on, and force is the method to which too many supporters of the Labour Movement are tending in Australia to-day. My conviction is that this doctrine will not prevail. The heart of labour is too sound, the moderation of the mass of the workers is too enlightened to give way to it. But the days are critical, and Labour has arrived at the hour of its temptation. On the one hand there lies before it a mighty career of increasing value to humanity. On the other there is the Tempter showing all the kingdoms of the world and the glory of them, and offering world domination by force. "All these things will I give thee," he seems to be saying, "if thou wilt fall down and worship me." I believe that Labour will resist the temptation, but there will have to be a fierce and terrible struggle first.

The other warning relates to the immediate situation. The Bolsheviks' surrender is an eloquent warning of the inevitable results which would follow the supremacy of Pacifism. Let me guard my words. There are two suspicions, it seems, behind the Pacifism manifested in Labour circles. The first is a suspicion of the motives with which our leaders are conducting the war. Rightly or wrongly many believe that the disinterested motives with which we entered the war have deteriorated into designs for the acquisition of territory or the securing of markets, and certainly there has been much talk of late in Australia as to Australia's share in the spoils of the Pacific. Moreover, there are suspicions concerning secret treaties of which the public knows nothing. The other suspicion finds voice in criticisms in Australia (not, be it noted, in the English Labour Movement) of President Wilson's great statement of American war aims. "Our policy," said the President, "is to keep the world safe for democracy." "But what sort of democracy?" it is asked. "What security is there that the aspirations of Labour after self-determination shall have a fair chance?" Let me say at once that with much of this I am in hearty sympathy. None of us want the present misery and bloodshed to go on for a day unless we are fighting for the noblest ends. As to territory, there must no doubt be some re-adjustment, but I for one do not want to see the British Commonwealth come out of the war any richer in territory taken for selfish motives; and I confess I dread the pressure of selfish interests when the peace conference assembles. But I trust our leaders, I believe too much has been made of the secret treaties, and I believe that our leaders are disinterested enough to fight consistently for a disinterested policy with regard to territory and for a just recognition of the sacrifices which Labour has made, if only right thinking people will support them. It will be the Church's duty to throw its whole weight into the scale in support of a disinterested policy when the time comes. But even if these suspicions were justified, what possible advantage can there be in treating with an enemy like the Prussians? What does the Brisbane Industrial Council really hope for when it demands an armistice on all fronts and negotiations for peace on the basis of no annexations and no indemnities? I may note in passing that the British Labour Movement, in its official memorandum of December 28th, 1917, emphatically rejects the principle of no annexations and no indemnities. "It is impossible to ignore the fact," I quote from the memorandum itself, "that not only restitution and reparation, but also certain territorial readjustments are required if a renewal of armaments of war is to be avoided." But the point is that any negotiations at the moment would be futile and dangerous. The proposal of the Brisbane Industrial Council is exactly what the Bolsheviks tried for at Brest Litovsk, and they relied for success upon the immediate rising of the German Labour Movement to co-operate with them. But they found that the German Labour Movement lies powerless under the heel of Prussianism. It was Prussianism with which they had to deal, and Prussianism intends to have all the annexations and indemnities it can get. Is anyone in Australia insane enough to wish to repeat that folly? There is not the slightest hope of coming to any terms with Prussianism, short of absolute surrender and surrender means the Prussiansing of the world. Indeed, we need a warning. The preaching of Pacifism in the present crisis may let in Prussianism and lead to a world wide human slavery worse than before."

**An Important**

A movement has been started by the 'Protestant' which has been widely the Christian Churches States, to prepare for a once on Faith and Order promoting the visible union of Christ on earth. In response to this call, a Committee was formed in Australia, and the Archbishop of Canterbury commissions by the Free note the same Movement.

This Joint Conference is a First Interim Report of the Sub-Committee, consisting of members of agreement on the (2) Statement of Order, relating to Order; (3) Aferences in relation to which require further study which we printed some months ago.

In further pursuit of the Sub-Committee was reaplarged. After mature consideration it is hereby the Interim Report under the Conference as a whole, standing that the members Committee alone are to be for the substance of the d

The Report is as follows:

In issuing our Second we desire to prevent questions regarding our intentions, not in formulating reunion for Christendom, for the consideration of a projected Conference on 1. We are exploring the grounds discover the ways of approaching to be considered that we were not attempting to for subscription, but desiring agreement upon certain as the basis of a spiritual creed and life for all mankind. It was a found gratitude to God that selves so far in agreement that we were not even as relating to Order, we were certain common conviction guard to these we were for differences of interpretation ly, however, that we could ter rest there; but that we once seek to understand ter, in order to discover questions on which we seen we might not come nearer 1. In all our discussions, by two convictions from no escape, and would no could.

It is the purpose of our society, and this unity is purpose of Christ for His its effective witness and world. The conflict among Christians, inasmuch as deder that growth of mung which it should be the Church to foster, a Church which is itself speak effectively to a div

The visible unity of answers to our Lord's pur its source and sanction, n arrangements, but in the Father, manifested in effected, through the op Spirit; and it must expre the fellowship of itself p another in Him. Thus of the Body of Christ is expressed in the co-op Christian Churches for social service, though tion might with great ad ried much further than it could only be fully community of worship, including common partic Lord's Supper. This w compatible with a rich d and worship.

2. In suggesting the cor which this visible unity m we desire to set aside for t abstract discussion of the Episcopate, or, or it trinally; and to secure for when it comes, as it must Conference, an atmosphere o

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controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the Episcopal and Non-Episcopal Communions nearer to one another. Further, the proposals are offered not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches.

The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom is the recognised organ of the unity and continuity of the Church is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied. In view of these two facts, if the visible unity so much desired within the Church, and so necessary for the testimony and influence of the Church in the world is ever to be realised, it is imperative that the Episcopal and Non-Episcopal Communions shall approach one another not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

Looking as frankly and as widely as possible at the whole situation, we desire with a due sense of responsibility to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion:—

1. That continuity with the historic Episcopate should be effectively preserved.

2. That in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognised, the Episcopate should reassume a constitutional form, both as regards the method of the election of the bishop as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of Episcopacy and it so remains in many Episcopal communions to-day.

3. That acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognise as belonging to the Episcopate, but we think this can be left to the future.

The acceptance of Episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life and order, not only of value to themselves but of value to the Church as a whole. Accordingly we hope and desire that each of these Communions would bring its own distinctive contribution, not only to the common life of the Church, but also to its methods of organisation, and that all that is true in the experience and testimony of the uniting Communions would be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved; and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

We have carefully avoided any discussion of the merits of any polity, or any advocacy of one form in preference to another. All we have attempted is to show how reunion might be brought about, the conditions of the existing Churches, and the convictions held regarding these questions by their members being what they are. As we are persuaded that it is on these lines and these alone that the subject can be approached with any prospect of any measure of agreement, we do earnestly ask

the members of the Churches to which we belong to examine carefully our conclusions and the facts on which they are based, and to give them all the weight that they deserve.

In putting forward these proposals we do so because it must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognise the surest evidences of the indwelling Spirit; and because, as becomes increasingly evident, it is only as a body, praying, taking counsel, and acting together, that the Church can hope to appeal to men as the Body of Christ, that is Christ's visible organ and instrument in the world, in which the Spirit of brotherhood and of love as wide as humanity finds effective expression.

(Signed)

G. W. BATH: AND WELL:  
(Chairman).

E. WINTON:

C. OXON:

W. T. DAVISON:

A. E. GARVIE:

H. L. GOUDGE:

J. SCOTT LIDGETT:

W. B. SELBIE:

J. H. SHAKESPEARE:

EUGENE STOCK:

WILLIAM TEMPLE:

TISSINGTON TATLOW (Hon. Sec.):

H. G. WOOD:

March, 1918.

The Bishop of Willochra is the official delegate and secretary of this movement for the Church of England in Australia.

#### REVISED LECTIONARY.

June 30, 5th Sunday after Trinity.—

M.: Pss. 39, 31; 1 Sam. xvii. 1-54 or 1 Macc. ii. 1-28; Matt. vi. 1-23 or 1 Jno. iv. 7. E.: Pss. 32, 33; 1 Sam. xx. 1-23, or xxvi. 1 or 1 Macc. ii. 29-48; Matt. ix. 1-17 or Heb. xi. 1-16.

July 7, 6th Sunday after Trinity.—

M.: Pss. 34, 30; 2 Sam. i. or 1 Macc. ii. 40; Matt. x. 24 or Heb. xi. 17-xii. 2. E.: Pss. 37; 2 Sam. vii. or xii. 1-23 or 1 Macc. iii. 1-26; Matt. xi. 1-19 or Heb. xii. 14.

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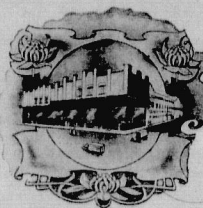
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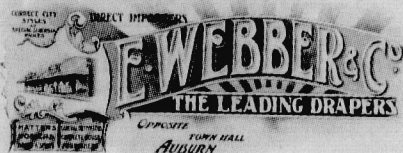
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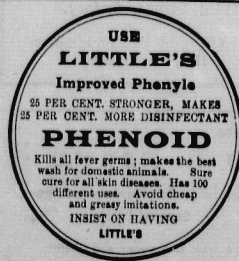
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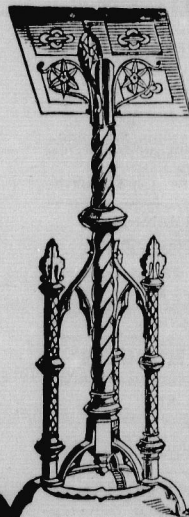
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