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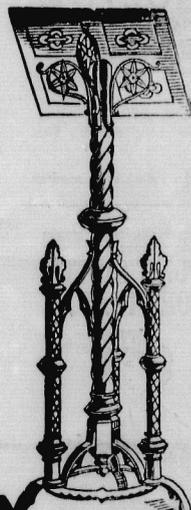
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Current Topics.

We print the second and concluding part of one of the best of the recent Cheltenham Conference

addresses on the general subject of Re-union with our separated brethren. The Vicar of Cheltenham, Rev. H. A. Wilson, M.A., has shown in necessarily concise yet very clear form the historical position of our own Church, and it will be seen that, in the present attitude of the larger denominations, there should be every reason for hope that a suitable basis of rapprochement can be arrived at. We would that our non-conforming brethren would take our Church's own estimate of doctrine and ritual into consideration in this matter, and pay less attention to the rigid ecclesiasticism of men who are by no means content with the present statements of the doctrine and practice of the Church of England, although they have, ex animo, supposedly, assented to those doctrinal statements and hold their present position as authorised teachers on the grounds of that assent. Evangelicals, generally, should attend more earnestly to the fundamentals upon which there is a fairly general agreement, and be content to discuss with more open mind the matters which are confessedly of the scaffolding and not of the essential building. We are strongly attached to the orders of our beloved Church, but the statements employed concerning them in some quarters of the world lead one, logically, to infer that the holders of those orders on earth would of necessity hold them in heaven as well.

We have received from two sources a copy of what purports to be a Royal Guide to Heaven for men of the A.I.F., entitled "St. George's Book for Australian Soldiers and Sailors on Active Service, compiled by A PRIEST (Church of England) and A RETURNED SOLDIER (A.I.F.), relying on the Prayers of Our Blessed Lady and St. George the Martyr." The compilers evidently felt that the explanation "Church of England" was as necessary as we feel that it is a deception; for no man who believes and teaches the doctrine contained in the book has any right to be a priest in the Church of England. If the subject were not so solemn we should be tempted to ridicule the paltry and patronising tone of the whole thing; but it treats mainly upon the Holy Communion and the forgiveness of sin. As the book is meant for men of the A.I.F. the Chaplain-General should be informed of its publication, and we venture to hope, would doubtless veto its use by any of our Australian Chaplains; for its publication is an act of pure effrontery to the Church and its rulers of which the compilers profess themselves members. Needless to say

its doctrine of the Holy Communion a "Mass" is grossly materialistic, and its method of salvation as mechanical as could be wished. Let us take for illustration the last page:—

"Holy Communion.

"In the Holy Communion our Lord gives us His flesh and blood. If we die after Communion we must go to Heaven. That is why our Lord gives IT to us. You say, 'I am not fit to receive Holy Communion.' Of course you are not until you have been to a Priest and confessed your sins; and if you receive Communion without this, 'all sorts of dreadful things will happen to you; but if you confess your sins to a Priest, and he allows you, as he will, to receive Communion, you are perfectly safe, can play the man, and whatever happens Our Lord has promised to raise you up at the last day So—1. Hear Mass. 2. say 'Our Father.' 3. ask the saints and angels to help you. 4. go to confession. 5. receive Communion; and you will go to Heaven."

The book was printed and published in Adelaide and is anonymous.

"The wish is father to the thought" is a well-known and true adage; and it is curiously remarkable that gravely inaccurate statements are to be found in statements of Church teaching and practice by men who are otherwise keen to demand accuracy of thought and life from others. In the Perth Magazine for January we have a mischievous example of this in an answer to a query sent in by some reader of that periodical on the much discussed vestments question. The writer makes this statement as one of fact:—

Are Eucharistic Vestments really Legal!

The great object of having distinctive and fine robes for the Holy Communion is to emphasise and adorn that service as the great super-eminent act of Christian worship. Symbolic meanings are by some attached to the different vestments. They are included in the ornaments of the Church ordered by the Ornaments Rubric, though they fell into disuse after the Reformation until the Revival, due to the Oxford movement. Their opponents maintained that vestments signified Roman Catholic ideas about the Holy Communion, and were illegal. At first the Privy Council judgments supported this view, but further research has altogether discredited the correctness of the Privy Council judgments, and shown that vestments are not only legal but ordered to be worn, and would have to be universally worn if the Act of "Uniformity" were enforced. A rigid enforcement of uniformity is not advisable, however, and the matter has been left to the discretion of the rector and the parishes. Vestments are used in several churches in West Australia.

From the airy statement regarding the Privy Council's judgment and "further research" it would be naturally inferred that the judgments of the Council had been reversed. Yet the writer should know that such is not the case; that the law of the Church of England as interpreted by our highest court of appeal has declared the vestments illegal, and that, there-

fore, if the Act of Uniformity were enforced vestments would be **universally excluded** from the ornaments of the minister. It would be highly interesting to learn what "further research has altogether discredited the correctness of the Privy Council's judgments, and shows that vestments are not only legal but ordered to be worn." If this be really true how is it that the Primate of Australia vetoes the use of vestments in his diocese without any serious appeal being made to the law of the Church of England in contradiction of his action.

We are somewhat at a loss to understand the full meaning of an extract

we have culled from a usually well-informed paper anent an appointment in Ballarat. We gather that a young clergyman of some ability was selected for St. Peter's, Ballarat:—

"But when Dr. Clarke was asked by Dr. Maxwell Gumbleton, the Bishop of Ballarat, if he had any objection the Archbishop refused to consent to the nomination. It seems clear that Dr. Clarke has no wish to disparage the clergyman who has thus been singled out for distinction, but he is a single man, and it was thought by the Archbishop that St. Peter's, which possesses a large vicarage, is essentially a married man's parish, and the appointment of a single man would be an injustice to many clergymen with families who have long struggled for preferment."

We confess to some difficulty in understanding where the Archbishop of Melbourne comes in. What constitutional right had he in vetoing the appointment? We quite admit and agree with the righteousness of the reason assigned for disallowing the nomination; but surely that was the Bishop of Ballarat's responsibility and not the Archbishop's. There may be some facts which would explain the matter, and we are quite sure many of our readers would be interested in the explanation.

The latest sample of the insolent arrogance of the Church of Rome comes in the shape of a declaration by the Mixed Marriages Roman Catholic Bishops of New South Wales on the subject of mixed marriages. It begins with a declaration of the evils attendant on mixed marriages. So far most people would be inclined to concur. Then it states that Rome only grants dispensation for such marriages under the most exacting conditions. There must be no attempt to in any way interfere with the religion of the Roman Catholic party to the marriage, and all the children are in every case to be brought up in the Roman faith.

There is little room to doubt that, under such conditions, while Rome professes to abhor the idea of mixed marriages, every facility will be afforded and encouragement given to them. What an excellent proselytising agency! What a glorious means

of propagating the "most holy faith"! Roman priests are instructed to give teaching to the people on this subject at least once a year, the second Sunday after Epiphany being indicated as most appropriate. That is to say, that this intolerant and tyrannical attitude is to be assumed in the name of Him Whose presence "adorned and beautified" the marriage feast in Cana of Galilee. It is to be urged as a necessary safeguard to the sacredness of marriage.

If this is not an act of provocative sectarian bigotry then we do not know one when we see it. But we shall presently hear from the leaders of Rome on some future occasion of political importance that Rome is perfectly innocent in the matter of stirring up sectarian strife and that Protestants are the offending parties. The very reverse seems to be the case in Australia. Rome's brazen offensiveness grows more emboldened, while Protestant toleration seems to have degenerated into spineless apathy which can scarcely gather energy to protest when its own life is at stake. A week has passed since that impudent challenge to Protestantism was flung out in the daily press, and yet not one single line of protest has appeared from any source whatever. How pleased the Roman Catholic Bishops must be to lead Rome's campaign in a country where their preparations to blow up the foundations of Protestantism are viewed with such a kindly eye!

We trust that in this case our criticism may be mistaken, and that this disquieting silence may prove to be the prelude to a more aggressive and effectual resentment on the part of our leaders. The liberty that Rome claims is the liberty to walk all over other denominations even in their most cherished convictions, in her own interests. That conception of liberty is too much even for the easy-going Australian. And whatever our leaders may do, there certainly rests upon the clergy the duty of warning their flocks from the pulpit of the danger of marriage with Roman Catholics. It must be pointed out that to marry a Roman Catholic under the conditions imposed by the Church of Rome is an act of practical and life-long treachery to the faith of their own Church.

REPORTED MISSING.

"Not missing from the Father's heart,
Not missing from His ordered ranks,
For this, through pain and bitter smart,
Faith still, with tears, can give Him thanks.

We cannot tell where he may be,
On earth or in the heavenly light;
A captive or a son set free,
He still is in the Father's sight.

God sends His soldiers far away
To bear the battle's strain and stress;
But some He calls, e'en from the fray,
To rest with Him in blessedness.

And here or there, they all are dear
To Him; He knows them every one!
And plans for each, afar or near,
Until the battle day is done.

Within His sight each son of His
Remains; not one is wanting there;
The lad indeed is safe; he is
Not missing, but with God somewhere!"
—The Zenana.

If no one gives no more than I, how long will it take to save the world?
If no one prays no more than I, how long will it take to save the world?
If no one works no more than I, how long will it take to save the world?
If no one has a desire to go no more than I, how will the heathen hear the gospel message?
If I am entirely indifferent, how shall I answer in the day of judgment?

THE HISTORICAL ATTITUDE OF THE CHURCH OF ENGLAND TO OTHER CHURCHES.

(By the Rev. H. A. Wilson, M.A., Vicar of Cheltenham.)

(A Paper read at the Cheltenham Conference on September 19.)
(Concluded.)

In drawing up the Prayer Book free use was made of the advice of the Continental divines. Their opinions were eagerly sought, and in many parts of the Book their hands can be plainly traced. Indeed, it was the boast of some of our leading men that in doctrine we differed from them but "a nail's breadth," and the statement was made with no small satisfaction.

Secondly should be noted the even more practical expressions of this regard for the sister Churches across the seas, when their members were persecuted and driven from their own lands. At different times they came to England, but always, and by all classes of Churchmen, they were welcomed warmly. They were given some of our churches to worship in, and we can find interesting relics of this fact in the church in Austin Friars and the crypt of Canterbury Cathedral where the descendants of these refugees still worship.

Similarly, when our countrymen fled abroad in Mary's reign and at other times, the same hospitality was shown them. Where English Colonies established themselves churches were given to them for public prayer, and in other districts smaller groups were welcomed to the Reformed Churches and admitted to full Christian privileges, which were gratefully accepted. I have often thought that this most interesting chapter in our Church's history would well repay the careful examination of a leisured scholar. There is a great deal of scattered information as to the life of these English refugees on the Continent which has never been gathered together.

We have observed so far that our Church regarded the non-Episcopal Churches as equals, invited their opinions upon the Liturgy, welcomed their adherents to our places of worship, and accepted a like kindness at their hands. But we must add some additional facts to make the case complete.

There were repeated attempts to bring about a federation of all Protestant Churches. Cramer was most zealous in this matter. In 1548 he approached Melancthon, Calvin, and Bullinger with a kind of draft programme, but the Marian persecution made his attempts abortive. Parker made a similar attempt later on, and San-croft, definite High Churchman though he was, engaged in a correspondence with a leader of the Dutch Church, in which he expressed an eagerness for some form of union. Though nothing definite came of any of these plans, they are none the less facts of great significance.

Again, we must note that for a long period after the Reformation non-Episcopally ordained men were admitted to benefices with cure of souls in our communion. The extent of this practice is a matter difficult to determine. One contemporary authority declares that he knew personally more than one of these men in foreign Orders, while Clarendon, a recognised historian of his own day, whose personal bias was all against the practice, states that "there were many and at present (i.e., in 1602) there are some" who were incumbents of benefices in England who had received non-Episcopal Ordination in France and Holland. We cannot detail the evidence; it is surprisingly strong, and it really deserves more careful attention than it has usually received, for no fact is more conclusive as to the attitude of our Church at that time on the whole subject of Church government than this. We read not only of Bishop Andrews appointing French ministers to incumbencies in the Channel Isles, but of Bishops here

in England encouraging the non-Episcopalians, and of one of them even telling an applicant for advice, who was a little uneasy as to whether he ought to seek re-Ordination, that he did not think his scruples justified.

III.

Those of our brethren who do not favour the opinions which this paper is intended to express, disparage this evidence (now that they have abandoned the futile attempt to deny it) by saying that these things were the acts of individual Bishops for which the Church could not be regarded as responsible. For instance, Archbishop Grindal, of Canterbury, issued a licence in 1582 to a Scottish Presbyterian minister to serve in our Church, and as this licence specifically gives our permission to celebrate the Sacraments, it constitutes a very awkward piece of evidence. But the answer is advanced that this was simply the act of an individual Bishop.

Similarly, when an official deputation went from England to the Synod of Dort, in 1618, the obviously inference that this act indicated the brotherly regard of our Church for the Continental Protestants is met by the statement that it is only a proof that the deputation (75 per cent. of whom either were, or afterwards became, Bishops) held the foreigners to be fellow-members of the Church Catholic.

We must be fair to this line of reasoning, though it is such palpable special pleading, for a society cannot be charged with responsibility for what individual members may do. But when representative and leading men systematically pursue certain lines of conduct and no protest is made by the society it is quite fair to decide that those leading men are expressing fairly the feeling of the main body. Such was the case in those days in the Church of England. It matters little what we read of contemporary writers whether it be the Zurich Letters, Strype's Histories, the Anglo-Catholic Library, etc., the same fact always emerges in different form—viz., that our Church regarded the non-Episcopal Churches of the Continent as suffering from no vital defect in being deprived of Bishops.

Naturally enough, when powerful and learned opposition demanded that our Church should dispense with Episcopacy the proposition was fiercely contested by champions of the old ways. Indeed they said little which we here would not endorse on that point. We know that this situation actually arose when the Dissenters got the upper hand. It is a dreadful chapter in English history, and every page is shameful reading. Happily, it needs no attention here, but it was in consequence of the demand by the English Dissenters that they should retain the benefices which they had occupied during the commonwealth, and from which the original incumbents had been ejected, that the clause to which we referred in the Preface to Ordinal was added, in 1662, forbidding any but an episcopally ordained man from holding a benefice in our Church.

It was argued that those who had deliberately broken away from an Episcopal Church for insufficient reasons were in a totally different position from those who had reluctantly parted with Episcopacy as the price of loyalty to truth.

IV.

This brings us to a new question which closely concerns us to-day.

Granted that Episcopacy is not absolutely essential to the constitution of a true Church, and this is undoubtedly the official position of the Church of England, what are sufficient grounds for breaking away and forming another assembly, which will do the best it can with another system of government? It is a nice question. For instance, was Wesley justified in ordaining Coke as Bishop, and Whatcoat and Vasey as Presbyters for America in 1784, when he found it impossible to make our Bishops see their responsibility in the matter? I leave the Conference to debate such questions.

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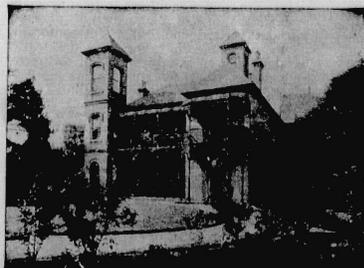
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A Lenten Message.

RESISTING UNTO BLOOD.

By the Rev. T. W. Graham, M.A.

"Ye have not yet resisted unto blood, striving against sin."—Heb. xii. 4.

At the annual conference of the Church of England Men's Society held in Manchester rather more than a year ago, it was resolved to call upon all members of the Society to think out the reasons which have hindered the effectiveness of the Church in witness for Christ in the life of the nation. Nearly 500 branches and federations made returns and over 700 secretaries sent in suggestions; thus expressions of opinion were received from all parts of the country. Lord Wolmer, who undertook the task of sifting and summarising the replies, in his recent report states that amongst the constantly recurring phrases are these:—"Failure among churchmen to follow the example of Christ in their every-day life." "They lack courage to bear witness of Christ." "The Church has not dared to rebuke evils which are popular." Putting such together they force upon us as fact that the Church, generally, is far from resisting unto blood.

We cannot evade the indictment and reflection which such expressions carry. Yet we are members of a Church which has been purchased with blood, whose Founder's very Presence, when on earth, was a judgment felt by the men of the time. When, for instance, He cleansed the Temple of the merchants and the money-changers, overawed at His irresistible authority, they fled in terror before Him and from the Temple precincts, apparently without a protest. Or, again, at the close of the Saviour's earthly ministry the men detailed to arrest Him, paralysed by His majesty, fell to the ground. Yes, His Presence among men was a felt judgment.

Example of the Early Church.

And, we are members of a Church whose earliest members fearlessly fought, resisting unto blood. St. Luke in the Acts records that the national council, apprehensive, agitated by the work of the Apostles, "commanded them not to speak at all nor teach in the name of Jesus." Their answer was unhesitating and definite, "We cannot but speak the things which we have seen and heard." "and with great power gave the Apostles witness." The next chapter shows the Sanhedrin, infuriated, plotting to slay the Apostles, but the temperate counsels of Gamaliel prevailed, and having beaten them they again commanded them not to speak in the name of Jesus. The Apostles departed from the council "rejoicing that they were counted worthy to suffer shame for His name, and they ceased not to teach and preach Jesus as the Christ."

That is the description of the Churchmen of the first century, beside which we have to place this as the description of the Churchmen of the twentieth, "they fail," they have not courage," "they don't dare," and the question of blood-resistance does not come in at all.

Ah, and we are members of a branch of the Church whose very terms of initiation, "pledge us not to be ashamed to confess the faith of Christ crucified and manfully to fight under His banner against sin, the world and devil, and to continue Christ's

faithful soldiers and servants unto our life's end."

Compromise.

There are three conceivable attitudes towards evil: (1) Compromise.—It proceeds on the policy (we will not use the high word "principle" in such a connection) of "give and take." It is a vain attempt to adjust the eternal and essential difference between right and wrong, good and evil, righteousness and unrighteousness. It is specially in regard to sin as we meet it in our personal experience—our own sin. It rises not at our best moments, and usually from motives which on examination prove to be motives of sloth, self-ease or cowardice.

Nor can we forget that the darkest hours of history were also the hours of an attempted compromise. The earthly judge of the Son of God sought to come to terms between his Roman sense of justice, under the conviction of the innocence of the Prisoner and his fear of man, stirred by the clamour of the crowd; "I will chastise Him and let Him go," a vain attempt of escape by compromise, heaping the ignominy on Pilate's name.

But compromise towards personal, social, commercial, or any form of evil is ruled out by the King Himself: "No man can serve two masters."

Non-committal Attitude.

(2) The Non-committal Attitude.—Not taking sides at all, not "against" and not "for"—an attempted neutrality.

After Israel had entered upon the possession of the Promised Land they were sorely oppressed by the Canaanitish inhabitants of the country. Their forces met the Israelites under the leadership of Deborah and Barak, the Canaanites led by Sisera. These latter were utterly routed, and Sisera met his death a refugee in the tent of Jael. But there was one small town which, in the peace of its own seclusion, held aloof and would not "come in." Deborah and Barak offered their song of victory, recounting the tribes sharing in the fight and now in the triumph. Suddenly we hear the outburst of indignation: "Curse ye, Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty," and Meroz has stereotyped its name in shame, whose inhabitants held aloof in the hour of national need, a lesson for all time in impossible neutrality.

Neutrality is ruled out by the King Himself; there is no middle camp, no third choice: "He that is not with Me is against Me."

Deciding Aright.

(3) The only Possible Attitude towards Evil, War.—"I came not to send peace, but a sword." The King has declared war, and the New Testament sets out His objective—"to destroy the works of the devil." His objective must be ours, and he who fights in that battle must be secure as to his own foothold, "having done all, to stand." An English friend was in close conversation with a student of the American University of Yale, earnestly seeking to win him to decision. It was night, and they talked as they walked towards the younger man's home. At the gate he placed his hand in the lad's hand and prayed that he might decide the great question that night. They then separated. The lad, as he approached the door, suddenly stopped, and with his

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stick drew a line across the gravel path, saying, "I must decide this question for or against Christ to-night. If I cross the line my life shall be for Him, but if I go round it, it will be for the world." For half an hour he battled, and at last cried, "O God, help me to decide aright," then bounded over the line. Such a man will prove to count in God's battle, whose aim will be steady, whose blows will be home-thrusts, and who will resist unto blood, for he is conscious of his firm relation to Christ, he has leaped to Christ's side in a determined faith. On the death of Lord Palmerston, one of England's great Prime Ministers, Mr. Gladstone rose in his place in the House of Commons to pay his tribute to his late chief, and in describing his qualities said: "I am convinced that it was the force of will, a sense of duty, and a determination not to give in that enabled him to make himself a model for all of us who yet remain." Resistance unto blood is a determination not to give in. It is called for in the arena of politics, it is demanded, indeed, on the battlefield of righteousness. It is God's demand, coming through such words as those of our text, and constantly re-echoed in the triumph songs of His people's praise, whether in the joyous strains of a revivalist hymn which tells us "to hold the fort for Christ is coming," or in the stately measures of "Onward, Christian soldiers"; it comes to us, this demand for a determination not to give in, in the shame of our failure to follow Christ's example, and in the shame of our lack of courage or of daring which is hindering the effectiveness of Christian witness to-day; it comes again in the challenge which evil itself, always bold, often insolent, makes to the whole Christian Church. The strife against sin will always demand resistance unto blood—your blood and mine.

The Voice from the Empty Pew.

By "Less than the least of all Saints."

I noticed in the papers the King's Proclamation concerning Sunday, January 6. When the day came round I went to Church. There were many voices in Church on that day, but three I remember above all others. (1) The voice of the Ministers leading the Service; (2) the voice of the Choir and Congregation in thanksgiving and prayer; (3) the voice from the empty pews. Mr. and Mrs. Money and my family were absent. Their grandfather, old Mr. Grip It Tight, had somehow given the whole family a prejudice against the House of Prayer. It was not what he said so much as what he did that influenced his children. I heard a voice from their pew, "Beware of covetousness."

After that I looked round to see if any were present bearing the younger but now powerful name of More Wages First. But their pew was empty, too. I was afraid of this because on my way to church I had met the second son hurrying towards the Trades Hall. "What takes you to the Trades Hall on Sunday?" said I. "Fightin' the bosses—more money," was all he had time to reply. The voice that I heard from that family pew was this, "Seek ye first the Kingdom of God and His righteousness."

Another honoured name in our neighbourhood, and one with many connections, is that of Pleasure Love. They are a very old family. Indeed, it is said that Mrs. Pleasure Love is able to trace her ancestry right back to the Garden of Eden. I am told there are one or more persons to be seen in this pew when the service is ornate, the ritual elaborate, and the music superb. A day of prayer and thanksgiving was evidently not to their taste. I could find no one in church bearing the name. But I distinctly heard a voice which said, "But know this that in the last days grievous times shall come. For men shall be lovers of pleasure rather than lovers of God." If that voice be true, thought I, it explains a great deal. When we are really in love we try to find our way to the house of the one we love. It is only when we cannot go that we think of making excuses. While I was thinking these things over the service came to an end, and we left the building for that time.

I place no value on anything I have or may possess except in its relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given or kept as by keeping or giving it I shall most promote the glory of Him to Whom I owe all my hopes both of time and eternity. May grace be given me to adhere to this.—David Livingstone.

Personal.

Rev. F. G. Copeland, formerly of Tasmania, has been appointed by Lord Beauchamp, formerly Governor of New South Wales, as rector of the family living at Madresfield. The parish church is a very beautiful one, and Lord Beauchamp is a very definite and keen churchman.

Rev. C. E. Gayer has been inducted to the charge of St. John's, Blackburn (Vic.). Mr. Gayer is taking the place of the Rev. R. A. Blackburn, who has been appointed to Donald in the diocese of Ballarat.

Misses E. J. and M. M. Clarke, of the Church Missionary Society, are returning to Ningpo, China, to engage in mission work. They will leave Sydney in a few days. Miss E. J. Clarke is being supported by St. Columba's, Hawthorn, and Miss M. M. Clarke by St. John's, East Malvern.

Mr. J. C. V. Behan, M.A., B.C.L., Oxon, the first Rhodes scholar for the State of Victoria, has been elected by the council of Trinity College, Melbourne University, as warden of the college, to succeed Dr. Alex. Leeper, who has held the position of warden for 42 years. Mr. Behan is 36 years of age, and has had a career of remarkable brilliancy. It is said that his academic record is unsurpassed by that of any other member of Melbourne University.

The death of Admiral Bridges has removed a stately figure from the civil and ecclesiastical life of Victoria. A loyal and consistent Churchman, he was interested in all concerns of the Church diocesan and parochial. He sat in the Synod of the Diocese, on the Council, and on the Board of Electors. In his own parish he gave the example of faithful duty, holding office as vestryman and nominator, and taking a personal part in all its affairs. The fine parsonage house at Beaufort is his gift to the parish. Near to Trawalla House stands the winsome and comely chapel he built for his family's use, and for that of his friends and neighbours. There he was always in his place at public worship, and read the Lessons for the day. To his parish clergyman he was a kind and faithful friend. In the civil affairs of his district he took his proper place, as became a country gentleman, sitting as magistrate, presiding at public meetings. Brought up in the high traditions of the British Navy, he carried into every relation of life the loftiest sense of duty, and a gracious old world courtesy that won the honour of all who met him. He was the true English gentleman, and, equally in pri-

vate and in public life, maintained the associations that have given grandeur to the name. To Mrs. Bridges and her family we offer our sincerest sympathy in their deep bereavement. The burial service in Kew Cemetery was conducted by the Lord Bishop of Ballarat, assisted by the Rev. W. Wood, locum tenens of the cure of Beaufort.—Ballarat Chronicle.

The Bishop of Gippsland is announced to preach at the King's School, Parramatta, Annual Commemoration on the 9th inst. His lordship will preach on the following day at St. John's, Glebe Point, and St. Paul's, Chatswood.

Mr. H. B. St. John, a student of St. John's College, Armidale, N.S.W., who has passed his final examination with honours and was ready for admission to the diaconate has enlisted. He is the eighth of the students of his college who have offered for service abroad.

Rev. T. D. Reynolds, Th.L., L.Th., lately temporary chaplain to the forces and formerly rector of St. Bede's, Drummoyne, diocese of Sydney, has been appointed assistant chaplain of the Missions to Seamen for the port of London.

Rev. F. P. Williams, who was acting-vicar at Warrnambool whilst Rev. T. P. Bennett was on active service, and who went to the front on the latter's return, has been awarded the Military Cross for bravery in the field.

The Bishop of Grafton, who is staying at Woolgoolga for his holidays, has developed a cold, brought on, no doubt, by the inclement weather prevailing at Woolgoolga last week. His lordship hoped to return to Grafton on February 1, and will leave shortly for confirmation and other work in the north.

Rev. R. P. Hewgill, the new rector of St. Andrew's, Walkerville, S.A., will be inducted on January 31.

The Bishop of Adelaide has appointed the Rev. Canon Charles Soward Hornabrook to be archdeacon of Adelaide, in succession to Bishop Wilson. Archdeacon Hornabrook is the first Australian-born Archdeacon of Adelaide.

The living of St. John's, Adelaide, has been accepted by the Rev. H. P. Finnis, assistant-priest of Toorak, Victoria. The Bishop will institute Mr. Finnis at St. John's on February 1.

Rev. R. Harley Jones, Curate of Bexley-Arncliffe, who has been dangerously ill since Christmas Day, is, under the doctor's orders, resting for some time at Bowral.

Home Comforts in the Trenches.

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Rev. E. Coulcher, rector of Blackall, Q., had a narrow escape from serious injury on the 15th inst. He went at night to get some carbide from a tin, containing only a small quantity. The wet weather had caused a generation of the gas, and when Mr. Coulcher struck a match an explosion occurred. The flames burnt his eyebrows and eyelashes, but fortunately his eyesight is not injured.

Rev. H. G. White, Rector of Korumburra, Gippsland, has been appointed travelling secretary of the N.S.W. C.M.S., from April 1. Mr. White was for some years a missionary in China.

Rev. J. Howell-Price, of Sydney, has just been informed that his third son, Captain Frederick Phillimore Howell-Price, has been promoted to the rank of Major in the A.A.S.C. Headquarters, Desert Mounted Corps. This young officer left Sydney for the front in December, 1914, and has served in Egypt, Gallipoli and Palestine.

Rev. G. H. Jose, M.A., Rector of Christ Church, North Adelaide, has been appointed a Canon of St. Peter's Cathedral. Canon Jose was for six years a missionary in China.

Rev. H. P. Finnis, M.A., was, on Friday, inducted to the living of St. John's, Adelaide.

Rev. D. J. Knox, of St. Luke's, Adelaide, has been accepted for Y.M.C.A. War Work for 12 months. Rev. R. B. Robinson, assistant minister of St. Barnabas', Sydney, is to act as Locum Tenens during Mr. Knox's absence.

English Church Notes.

Personalia.

The death is announced in his eighty-third year, of Prebendary John Cox Edgill, who was Chaplain-General to the forces from 1885 to 1901. He was ordained in 1858, and became a Chaplain to the Forces in 1861. In 1885 he received the degree of D.D. from the Archbishop of Canterbury. Dr. Edgill served as Chaplain to the Tower from 1861 to 1901, and he was Honorary Chaplain to Queen Victoria, King Edward, and the present King. The Bishop of Bath and Wells presented him to a Prebendal Stall in Aults Cathedral in 1908. The death of his brilliant son, the Rev. Ernest Arthur Edgill, was a heavy blow to him in his declining years.

The death is recorded of the Rev. Sir Edmund Laurie, Bart., of Dumfriesshire, at the age of 94. He was formerly vicar of St. George's, Bloomsbury, and St. John's, Paddington.

Rev. F. S. Laurence, M.A., has resigned the living of Holy Trinity, Cambridge. Canon Carnegie Brown, of Christ Church, Jerusalem, has been appointed to St. Paul's, Cambridge.

Canon R. D. Joynt, of Christ Church, Gipsy Hill, has resigned. His reason for so doing is that he feels that the work requires other hands than his, and he prefers to hand over his trust in a state of prosperity rather than outstay his usefulness.

Rev. S. M. Stewart, of Ungava, has safely reached England after an adventurous journey. He was to be the chief speaker at the Colonial and Continental Church Society's meeting on December 6.

At a meeting of the London Clerical and Lay Evangelical Union, Prebendary Fox and Sir Ernest Tritton presented Prebendary Webb-Peploe with a congratulatory address, as a token of loving appreciation of his work, on his 80th birthday.

The Church Army has suffered a heavy loss in the sudden death of the Rev. Edward Rainbow, M.A., Secretary of its Men's Social Department. Mr. Rainbow proceeded on his motor cycle to take the early Communion Service at the Church Army Headquarters,

Upper Berkeley Street, on November 22, and on reaching the church, before actually entering the building, he suddenly collapsed, and died before medical help could be obtained. To all appearance he was in an ordinary good state of health on leaving home.

New Bishop of Hereford.

Recent cablegrams inform us that the appointment of the Very Rev. Hensley Henson, D.D., Dean of Durham to the Bishopric of Hereford has been confirmed, in spite of the protest of Bishop Gore, of Oxford. It seems rather curious in light of "Lux Mundi" questionings that Bishop Gore should be laying charges of heresy against Dr. Henson.

New Bishop of Newfoundland.

Canon White, Rector and Sub-Dean of the Cathedral in St. John's, has been elected Bishop of Newfoundland. There were several candidates, and fourteen ballots were taken before the election, which was then made unanimous. Canon White was born in Trinity, Newfoundland, forty-eight years ago, and is the first native of the colony to be chosen Bishop in the Anglican Church.

Ministry of Deaconesses.

In view of a correspondent's claim that a wider use should be made of the Ministry of Women, it is interesting to notice that in Madras, in one of the slum portions of the city, a chapel, which had been closed by reason of the lack of a chaplain, was handed over to two deaconesses, and is in ordinary use now as a church, the deaconesses having been commissioned to take the services and a sphere of influence or parish has been assigned to them.

The Church and Divorce.

Memorial to the Prime Minister.

The following memorial has been signed and has been sent to the Prime Minister and others:—

We understand that support is being widely invited for a Bill which is to be presented in Parliament to effect changes of a very drastic kind in the existing law of marriage in this country. Were these proposals to become law they would enable any Separation Order issued by a Magistrate, on whatever grounds, to become ipso facto a permanent divorce from his or her partner on the mere ground that the couple had been continuously separated for three years, whether by mutual agreement or for any other reason. This would apparently mean that marriage might be during pleasure only. We believe that these changes, when their purport is understood, would be repudiated in the strongest way by the men and women of England. We regard them as running counter to the consistent teaching of the Church of Christ from the beginning, and we are anxious to assure those who are rightly indignant at such proposals that the most strenuous opposition will be offered to any attempted legislation of that character.

Randal Cantaur F. B. Meyer
Cosmo Ebor J. H. Shakespear
A. F. London R. C. Gilli
Handley Dunelm Northumberland
Edw. Winton Salisbury
Francis Cardinal Beauchamp
 Bourne Selborne
W. B. Selbie Parmoor
J. Scott Lidgett and others.

Islington Conference.

This meeting was to take place on 15th January last. The general subject was, "After the War." The speakers included: Preb. Webb-Peploe, Canon E. A. Burroughs, The Bishops of Durham and Chelmsford, and Dr. Gary Wymen.

Missionary Opportunities.

Between sixty and seventy past and present members of the Federation of Junior Clergy Missionary Associations met at the S.P.G. House for their annual Conference on November 6 and 7.

The Rev. C. C. B. Bardsley, of the C.M.S. and the Rev. J. S. B. Brough, of the S.P.G. and Y.M.C.A., spoke on "A Survey of the Present Situation."

Mr. Bardsley was most inspiring as he pointed out the tremendous calls that are coming to the Church at this time from a world of nations, now so much more accessible than in days gone by. The wide demand for education, the longing for new principles and life since the old

religions are found to fail, the twentieth century movements everywhere in national life, social and economic, call for a stronger, fuller, living character in the Church as a whole. The outlook, too, is encouraging, as we see the native churches developing in self-support and missionary power, and opportunities opening up in every land. Let the Church arise with new enthusiasm, and respond to the call—"Go forward." Mr. Brough carried the audience in thought through different countries and pointed to "the open doors." The appeal everywhere is to adventure for God. The general discussion drew out various ways of making the missionary call not merely an extra, but the primary duty of the Church's life.

Miss G. A. Gollock in her address on "Unity" said, "Our aim must be the unity for which our Lord prayed, there must be carefulness of thought in scale and perspective, an honest facing of facts such as the smallness of Anglican missions in China and elsewhere, and the separatist spirit so evident in our many missionary organisations. There must be more earnest prayer for and striving after the spirit of unity, and an opening of our hearts "to a new and glorious realisation of the immensity and immortality of God's truth, with a fragment of which we Anglicans have been put in trust."

Prayer and the War.

The Bishop of Sodor and Man is conducting a campaign in his diocese for more prayer in relation to the war. Dr. Denton Thompson said that during his recent visit to the mainland, primarily to attend conferences of the Diocesan Bishops at Lambeth (which coincided with the homecoming of his wounded son), he had had the privilege of fulfilling a round of engagements which included preaching at Stone, Birmingham, Summerfield, Quinton, Bayswater, the City of London, Westminster Abbey, and the Chapel Royal, besides addressing meetings in different centres. He had, therefore, many opportunities of learning the state of public opinion in England. Everywhere he had found not depression so much as anxiety, not despair but concern, a deep consciousness of the critical condition of the colossal struggle combined with a firm resolution to strain every endeavour to bring the war to an end only by a decisive victory. One of the mightiest methods of ending the war and bringing in the peace they all desired was prayer, and yet while some were praying earnestly and unitedly, many were not, while few, if any, were praying as they might and ought.

"Life and Liberty."

The Council of the Life and Liberty Movement has agreed recently to the following Statement of Policy:—

(1) The Church is commissioned to bring to bear upon all phases and problems of life—political, social, and economic no less than personal—the Mind of Christ, wherein alone can be found the true principles of human life and civilisation.

(2) The Church has not given effective witness to the Mind of Christ in regard to such matters as international relations, industrial order, wealth and poverty, and the like.

(3) There are abuses in the system of the Church's administration which disqualify it for effectively proclaiming the way of justice and love to others.

(4) When the Church attempts to discharge its responsibility more fully, or to remedy its own abuses, it finds itself without any means of self-expression, and hampered by restrictions which, under present conditions, it is powerless to alter.

(5) Therefore we claim that, for the sake of life, the Church must, without delay, win liberty in the sense of full power to manage its own affairs through representative and responsible assemblies. Further, we believe that, in order to strengthen the witness of the Church in the national life, fuller advantage should be taken of the lay service of both men and women.

(6) The first necessity is to convince people of the need for liberty. The Life and Liberty Movement is not primarily concerned with the exact form which this should take; but the plan which it advocates is in general outline the scheme set forth in the "Church and State" Report, except that it urges the following amendments:

(a) Membership of all councils, and the right to vote for them should be open to women on the same terms as to men.

(b) It should be made clear that the Church Council has power to legislate on all matters relating to ecclesiastical endowments, property, patronage, and tribunals.

(c) Though properly the whole government of the Church should be in the hands of those who, by Confirmation and Holy Communion, are recipients of the grace of God in fullest measure, yet because we re-

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cognise that the Sacraments have not been presented in the completeness of their power and truth, and that by the mercy of God His grace is often received by those who do not make use of its appointed channels, we suggest that the electors for Parish Councils should be baptized persons who declare themselves members of the Church of England, and do not belong to any religious body which is not in communion with the Church of England.

Australian Student Christian Movement.

Annual Conference Jan. 3-10, 1918.

It was under the most favourable circumstances that the A.S.C.M. held its annual Conference this year at Mittagong, N.S.W. The Principal of "Frensham" Girl's School (Miss West) very generously handed over beautiful grounds and school buildings for their use. The expansive grounds and quietude of Mittagong provided the most suitable setting for a real spiritual Conference, and the results and tone of Conference, which will be lasting, were due to these conducive surroundings.

All the Universities in Australia sent delegates, men and women. Even the very youthful University of Western Australia was represented. In all, there were about 200 present, including leaders and speakers. Students from Teachers' Training Colleges—Theological Colleges, and one or two High Schools, as well as members of the different faculties and schools from the Universities, were present.

The daily programme was much as follows:—9.15 a.m.: Morning Prayers and Bible Reading, in "The Laws of the Kingdom as embodied in the Sermon on the Mount." (Matt. vi-viii) led by the Rev. P. A. Micklem, M.A. These readings were perhaps the most heart-searching and spiritually helpful part of Conference.

10.15 a.m.: Bible Study Circles, which carried on the thoughts of the Bible reading; Circle leaders were Revs. W. E. Bennett, N. J. Cocks, A. H. Garney, J. S. Moyes, F. H. J. Paton, J. W. Burton, Dr. J. McKellar-Stewart, Messrs. C. F. Cranswick, and D. K. Picken, Mrs. E. L. Prince, J. V. Slack, also the Ven. Archdeacon Davies.

10.45 p.m.: Period for quiet—prayer and meditation.

11.30 a.m.: Mission Study on "Work among students in the East."—Jan. 4-5-7. Discussion on "The Student movement and Christian Union Ideals."—Jan. 8 and 9.

Mission Study Leaders: Revs. J. W. Burton, W. E. Bennett, F. H. J. Paton, H. W. Whyte, Mr. W. Gillanders (W.M.C.A.), and C. F. Andrews, of the School of Kambindriath, Tagore, India.

Afternoon: Recreation.

7.30 p.m.: Devotional Session, led by Dr. J. McKellar Stewart.

8.30 p.m.: Addresses on "Jesus Christ and Human Need."

Jan. 4, Friday.—"The Break up of Modern Civilisation."—Rev. N. J. Cocks.

Jan. 4, Saturday.—"The Roots of the Evil."—Rev. N. J. Cocks.

Jan. 7, Monday.—"The True Basis of Civilisation."—Rev. N. J. Cocks.

Jan. 8, Tuesday.—"The Captain of our Salvation."—Rev. J. S. Moyes.

Jan. 9, Wednesday.—"The claim of Jesus Christ and Human Need on the Individual."—Rev. J. S. Moyes.

Only those who have had the great privilege of attending a Conference can understand the influence and the spirit of such a gathering, and what it can mean to each individual. The bigness of the thing; the breadth of outlook; the extraordinary feeling of unity amid variety; social and spiritual fellowship; these are the powerful forces that are at work in a Conference like this. Can anyone calculate the significance of such a movement as this Christian Student Movement, which gathers under its influence men and women of every denomination and type of thought? Students of Arts, Medicine, Engineering, Law, Education, Science, and others; Professors and Teachers, all true to the great principles of their own particular church, are bound together under the great world-wide Student Movement, whose motto is—"Ut omnes unum sint—that they all may be one."

To all church people the leaders of the S.M. (its members) would say—"Brethren, pray for us; in this time of opportunity and testing we students may hear God's call for service, and willingly obey it." Sunday, February 24 is set apart by the "World's Student Christian Federation" as a day of prayer for students.

Correspondence.

Anniversary Sunday.

(To the Editor, "Church Record.")

Sir,—I ask permission to say that in proposing an Anniversary Sunday I never intended to have its celebration confined to the service in Macquarie Place. In my resolution in the Diocesan Synod of 1903, and in the Provincial Synod in the following year the words "every parish" are used. While I desired a special service on the site of the first service in 1788, I advocated a church history service everywhere.

Most of the Bishops of the Province of N.S.W. sent afterwards circulars to "every parish," requesting that each in their own services should honour the day. The late Archbishop sent round a second request just before he died. I write because while I am sure that the day in some form is observed in scores of parishes, there are a considerable number quite willing to leave everything to what is done in Macquarie Place. Such is certainly not in accord with the wishes of the Bishops or the motion in the Synods.

An Australian Church History Sunday was in my mind, and I plead that in every parish the day be honoured. A Church must have been weak and poor indeed if, after a century and more it has no deeds for which it may give glory to God and commemoration among its people. It is well that parishioners should be reminded, the young men and women especially, of the great things God hath wrought in this new land.

Among notable things that should not be forgotten or overlooked is the progress of the Church. The one lonely clergyman in 1788 has become 1300; instead of the "great tree" we have splendid cathedrals and fine parish churches. May we not all thank God for the self-denial and liberality of church-people that has enabled such things to come. Again, as to education for the first 75 years, about, she bore the burden, as the great majority of children were in her day schools. The moral change from the bad convict days, as Brunswick tells us, was chiefly due to Christian teaching; certainly in the sixties our clergy played a most important part in the final suppression of bushranging.

Are there no great lives to be remembered? No brave and able pioneers? There was Samuel Marsden with his seven missionary voyages to New Zealand. There were Bishops such as Broughton and Barker. The greatness of the latter has never been fairly recognised. Among laymen, Thomas Moore, the great benefactor of the Church, can be held up as a lasting example. It would not be easy to tell in any one sermon all that should be said about any one of these names. As to spiritual results, the last day will alone declare all the triumphs.

I earnestly hope that next Sunday, and the very day of the month on which the original service was held by Richard Johnson will be helpful in inspiring our people, and be used as a splendid opportunity for vindicating the work and honour of our Church.

F. B. BOYCE.

St. Paul's, Sydney, Jan. 28, 1918.

The Clergy and the Fighting Line.

(To the Editor, "Church Record.")

Dear Sir,—In support of your Leading Article in the last issue, may I be permitted to quote some words of Donald Hankey in "The Student in Arms"? He says:—"If, while men of every class and every profession are uniting in the common life of service, the ordinands and younger clergy are alone withheld, at the end of the war, they will be more out of touch with the laity than ever. In such circumstances one could only agree with the Nonconformist writer that after the war it is laymen who must minister to laymen, while the clergy are left to attend to the women and children. But since the Bishop of Carlisle has had the courage to declare that he can find no reason either in the New Testament or in the Canons of the Reformed Church why the clergy should not be combatants, one is emboldened to ask whether there is not opened up a yet more excellent way.

"Suppose the Church were mobilised so that the majority of the younger clergy and all the ordinands were set free for service in the army, the situation at the end of the war might be very different from that which we have been anticipating. There is no life more intimate than that of the barrack-room. There is no life where the essential characters of men are so fully revealed as the life of the trench. Those of the combatant clergy who returned from the war would know all that was worth knowing of the characters of ordinary men. They would have seen their weaknesses in the barrack-life at home, in the public-house, and the

street. They would have appreciated their greatness in the life of the trenches. They would know their potentialities and understand their limitations. They would be able to link the doctrines of religion to the lives of men, and to express them in language which no one could fail to understand. With such men as clergy a new era might dawn for the Church in this land, and the kingdom of heaven be brought very nigh."

There is surely sufficient divergence of view, even among bishops, for hesitation in such dogmatic utterances as your Leader condemned.

CLERICUS.

"Stranded City Parishes."

The Editor, "Church Record.")

Dear Sir,—I was interested in the short article in your last issue headed "Stranded City Parishes," in New Zealand. As I read it I could not help feeling that we are not now faced with that problem in Sydney, inasmuch as there has been, during the past ten years, a remarkable influx of private families right into the heart of the city. In Macquarie Street there is a long row of residential flats, as also in Elizabeth, Phillip, Hunter and other streets. One of these buildings contains 90 flats, and it is a fair computation to claim that 40 of them contain Church of England families. How many hundreds of families belonging to our Church have come to reside in the city, it would be impossible to say, but I should think there would be enough to fill St. James' St. Philip's, and the Cathedral overflowing without requiring the train loads of worshippers to come in from the suburbs. I presume the churches I have named are alive to the opportunity thus placed at their disposal, and that every effort is being made to induce these people to attend church. I have made no reference to Darlinghurst, where the flats are thickest.

Yours faithfully,

EDWARD ALLEN.

303 New South Head Road, Edgecliff.

Orders of Unity.

The Editor of the Church Record.

Sir,—Re-union is rightly coming to the fore, and we all of us should study the question to the best of our opportunities, especially as the matter of Orders is one of the really big problems of the Church. And I am writing now on a question which is of supreme importance, indeed, so important that I doubt if much tangible progress (as distinct from a diffused goodwill) is possible till this question is settled. The question is—what constitutes a valid ordination?

Probably we shall agree that while Episcopal ordination is highly desirable, still it is not the only method, to use the phrase which is in common use, it is the better, and not the essence of the Church.

Our reading of Church History, our reading (may I reverently say) of such a fact as the approval of the Holy Spirit, Who as in an historic case "put no difference between us and" many non-episcopal ministers, compel us to admit there are other valid methods of ordination.

But here is the question—what (other than our Episcopal method) constitutes a valid ordination?

I am not quite sure that the following expresses it well, but the theory that authority to ordain comes from the congregation (acting by virtue of the priesthood of the laity) and not from the head of the Church, seems to be finding acceptance—the power comes from below, and not from above as it (not too accurately) is sometimes put. This perhaps is in accord with Article xxiii.

If this is the case, perhaps the question should be—what constitutes a valid and legitimate congregation as distinct from a schismatic body. If the Mother Church were to depart from some vital matter of faith, e.g. our Lord's divinity, I would be justified in leaving her, and with like-minded Christians in forming a church, and ordaining our ministers. But, if I left for some trivial reason, I would not be justified, in this case, those of us who left would not form a legitimate congregation, but a schismatic body.

So the question which, so it seems to me, must be settled before we can have a progressive and constructive policy, is to find out what constitutes a valid ordination, (other than Episcopal) and perhaps this is the same as asking what is, in this technical sense, a legitimate congregation.

I venture to think, sir, if some of your theologically-minded readers could give us their views on this question, it would be most valuable.

I am, Sir, etc.

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The Church Record.

FEBRUARY 1, 1917.

ANNIVERSARY SERVICE.

The recurrence of Anniversary Day on the 26th of January, which this year synchronised with the day of the week, Saturday, on the evening of which day the "first fleet" anchored in Sydney Cove, recalls the circumstances which led to the colonisation of Australia. These are so well known that they need not be detailed. There is, however, one feature of the deportation of criminals to these shores which is sometimes overlooked. It was thought by the authorities at Home that it would be for the advantage of those brought out to a new country to afford them the opportunity of amending their lives under new and favourable circumstances rather than detain them in the crowded prisons of the old country. It was hoped that their new circumstances would awaken in them the hope of restoration of character, prosperity, and possibly an ultimate return to their homes in the mother country. There were doubtless grievous oversights in the fitting out of the expedition, and it was only at the last moment that arrangements were made for sending a chaplain with the fleet. The selection, which was made in the person of the Rev. Richard Johnson, was evidently under the control of a special providence of God, for no more excellent or suitable chaplain could have been appointed. He was in a sense an outcome of the evangelical revival of the latter part of the eighteenth century. He was a man in every way qualified to discharge his arduous, and in many ways most painful duties in ministering to the spiritual needs of such a mixed community as that entrusted to his charge. He performed his duties in no merely perfunctory manner, as he might have done, but he entered most enthusiastically into his work. Collins says of him "that notwithstanding the pressure of important business in Sydney, the discharge of the religious duties was never omitted; divine service was performed every Sunday when the weather would permit. All was done by the chaplain which could be effected under circumstances of great discouragement. He visited the sick and the convicts in their own houses for the purpose of giving them consolation and instruction." Many other words of Collins express the self-denying zeal of this great and good man in the discharge of his onerous duties. The story of the building of the first church and its destruction by fire is

well known, followed by the inauguration of the first St. Philip's. Although persons belonging to other denominations than that of the Church of England attended the Rev. Johnson's ministrations, yet, like a wise man, he was most cautious not to attempt to proselytise in any way. His own words are, "Brethren, I do not ask you what religious persuasion or denomination you have espoused. I fear that if I may judge of your hearts by your actions too many are destitute of any sense of religion at all. . . . I do not address you as Churchmen or Dissenters, Roman Catholics or Protestants, as Jews or Gentiles. I suppose, yea, I know, that there are persons of every denomination among you. But I speak to you as men and women, as intelligent creatures possessed of reason and understanding. I speak to you as mortals, and yet immortals, as sinners who have broken the laws of God and are therefore obnoxious to His displeasure, and my sole aim and desire is to be instrumental in turning you from darkness unto light, from the power of Satan to the favour and service of God." Such were the words preached 130 years ago to his motley audience by this good man. The Church of England is justly proud of such a preacher who was the first to lay the foundation of our Church on such noble and liberal sentiments. Space will not permit to enlarge on the immense increase of the Church of England, with its Archbishops, its 24 dioceses, and its great number of clergy. Of course the vast increase of population and the great extent of our Continental Island have been the cause of the growth of the Church. We are thankful on a retrospect to remember the names of our earliest clergy, beginning with Johnson, Archdeacon and Dean Cowper, Marsden, Cartwright, Hassall, and a host of other good men who firmly maintained the principles of the Reformation and whose influence extends happily to the present day. It is only right that we should generously and sincerely acknowledge the noble work done by other Protestant denominations for the advancement of true and enlightened Religion throughout Australia. But how much remains undone! How widespread the irreligion, the want of acknowledgment of God—the infidelity and impurity, the amount of drunkenness, the unhealthy craze for amusement which is often disgraced by shameless and immodest exhibitions; the avaricious spirit of gambling, the horse-racing and many attractions which lead people into immorality. Unhappily, although there are many thousands of our regular worshippers who fill our churches on special occasions, yet the bulk of the population has not yet been reached. What we want are more constant and earnest missions, so that we may have that Righteousness which exalteth a nation, and abolish that sin which is a reproach to any people. May each Anniversary bring us nearer to this happy goal.

Ye that do your Master's will,
Meek in heart be meeker still:
Day by day your sins confess,
Ye that walk in righteousness:
Gracious souls in grace abound,
Seek the Lord, whom ye have found.

He that comforts all that mourn
Shall to joy your sorrow turn:
Joy to know your sins forgiven,
Joy to keep the way of heaven,
Joy to win His welcome grace,
Joy to see Him face to face.

—Charles Wesley.

C.M.S. Summer School.

Residents and visitors in charming Mornington may have been reminded over the legend "Summer School," which has recently adorned the outside of the Mechanics' Hall. Their curiosity may have been aroused further by the sight of sundry intelligent-looking men, clerical and otherwise, and many more daintily-clad ladies, each and all bearing a pink sale-price label. Closer investigation has this probably revealed the fact that the said pink badges were the insignia of the members of a certain summer school which is held yearly by the Victorian branch of the Church Missionary Society. This is the eleventh annual meeting of the C.M.S. Summer School, and its popularity among the young people of the Church is, happily, greatly on the increase.

The gathering of the clans from many parts of Victoria commenced on Saturday last, January 5. Each train and boat brought in a fresh contingent of Gleaners, Missionaries, and other C.M.S. workers, and the proceedings opened auspiciously with a meeting in the Mechanics' Hall at 3 o'clock, at which the parishioners and residents of Mornington gave a most cordial and affectionate welcome to the Summer School. The President of the Shire (Cr. J. Blacker) and the Vicar (Rev. S. Sandiford) voiced the general feeling in suitable speeches. The Lord Bishop of Wanganatta, who is Chairman of the School, and the Right Rev. Bishop Pain, who is non-secretary of the C.M.S. in Australia, responded to the welcome and hoped that the residents of Mornington would have no occasion to be sorry that the Summer School had met there, but would rather be glad on account of the spiritual blessings which would result from the meetings.

The secretaries (Revs. M. T. Jones and C. L. Moyes) on behalf of the whole school most cordially thank the ladies of Mornington for their kind provision of refreshments for the travellers in the shape of afternoon tea.

In the evening, after a preliminary shaking down into the manners of camp life, the members of the School met for their first service. By kind permission of the Vicar, all services are held in St. Peter's Church. The Bishop of Wanganatta drew attention to the three aims of the School—Devotion, Education, and Recreation—showing how these could best be combined in order to realise the supreme purpose for which the School had met, viz., the glory of God and the advancement of His Kingdom.

Sunday's worship was devoted to the needs of the British Empire, as January 6 was the day set apart by King George as a Day of Prayer for the Empire. Services were held in St. Peter's at 9.30 a.m. (for Summer School members) and at 11 a.m., the preacher on each occasion being the Lord Bishop of Wanganatta. At 2.30 p.m. a United Service for Young People was held in the hall, followed by a United Service of Intercession for the Empire, conducted by the Hon. W. H. Edgar, M.L.A. At the evening service, at which the Bishop again officiated, and at the after-meeting, where the speakers were the Hon. W. H. Edgar and the Rev. A. R. Ebbs (secretary of the Victorian Branch of the C.M.S.), the claims of the Empire to whole-hearted devotion of all her subjects were brought forward with no uncertain sound. Sir John Forrest (Treasurer of the Commonwealth) read the King's Proclamation, and Senator Fairbairn participated in the afternoon service.

On Monday began the routine of the School in its three aspects. The educational side of the work finds expression in lectures by missionaries and others qualified to speak on various missionary topics, each day having a subject of its own. On Monday the special thought was "The Empire," on Tuesday, "The Moslem World of 212 millions"; on Thursday, "The Waiting Multitude: the Scarcity of Labourers"; while to-day (Friday) "The Strengthening of the Home Base" is to receive consideration.

The devotional side of missionary work is by no means neglected, the motto of the School being "They that wait upon the Lord shall renew their strength." From 12 to 12.30 each day a short intercessory service is held in the church, when prayers are offered for needs suggested by the day's special theme. Each morning the Rev. H. T. Langley, M.A., gives a scholarly exposition of the Epistle to the Hebrews, showing especially its message for the present crisis, and every evening the session closes with a thoughtful meditation on some passage from Holy Writ by Rev. Eustace Wade, B.D.

"Life and religion are one, or neither is anything."

Prayer.

Twice in our Lord's ministry did the Master give to his disciples the prayer so well known to us all as the Lord's Prayer. The two occasions are clearly distinct as are also the two purposes for which He gave it. On the later occasion, as recorded by St. Luke (ch. 11) it was given as a form for their use at times of prayer; but, on the former occasion, as recorded by St. Matthew, it was clearly intended to be an example whose principles they were to follow in their own prayers to God.

Looking at this Prayer from this latter point of view, we shall find much guidance for thought as to the nature of prayer, and also practical help in the exercise of prayer.

Nature of Prayer.

The first word that fell from our Lord's lips as He uttered the prayer was the significant word, Father. It was a term understood by the Jews of old practically only in a national sense when applied to God. The revelation of God as the Father of the individual, in its most intimate sense, was specially characteristic of the revelation of The Word made flesh. The wealth of love belonging to the idea of fatherhood sheds a flood of light on the mystery of the reason and nature of prayer.

There are many people who are very sceptical as to the practical use of praying; they sometimes argue that if God is really all-wise, all-powerful, and all-loving, then He is sure to give us the best at all times without the necessity of our asking, and that prayer seems almost insult to His love and wisdom. Some years ago the writer was passing through one of the capital cities of Australia, and during a lunch-hour in a restaurant overheard the following remarks: "Well, how about prayer for rain now? You know I believe in a Supreme Being, but by his creatures to tell him what he should do seems to me to be an insult to him." Now, with that speaker's thought about God, his speech was perfectly consistent; but his thought was defective. God is more to us than merely a supreme being; He is our Father in Christ Jesus.

Let us suppose, for the sake of argument, that that man's idea was correct, and that our God, all-loving, all-wise, and all-powerful, were to give us without our asking all needful things for our life; that prayer could be of no avail, but that all our wants were supplied by what are termed natural laws! Is it not quite evident that all His goodness would have been taken as matter of course, and men would almost have forgotten His existence? In the truth of God's Fatherhood you have reason enough for the ordinance of prayer. What father is satisfied with loving most intensely his child? Does he not seek for a response of his love? Will he be really satisfied with anything less than his child's devoted love? But God is "The Father, of Whom all fatherhood in heaven and earth is named." (Eph. III. 14, 15) "the archetypal Father, the Father of Whom all other fathers are derivatives and types." Consequently in His intense love for His children He yearns after the response of their love for Him. But there can be no love without knowledge, and there can be no true knowledge without communion or fellowship. Consequently God in His loving wisdom has instituted a means of communion between Himself and man, and has made that means so rich in those blessings that all men can understand that we have every encouragement to make use of that means of communion.

Prayer, then, because of God's response to the cry of human need, is an effective link between our Father and His children. This leads to a right understanding of the true nature of prayer. In the Old Testament prayer is described as "seeking the Lord"; the response of their love for Him; the approach to one who is raised above us; we should speak of seeking the face of a king or some other great one of the earth, in order to prefer some request, to gain some favour. Two ideas are, therefore, prominent in the phrase: (1) the greatness of Him Whom face we are seeking; and (2) The petition which we are about to make. The act of seeking, also, has an important result, for, by it we are kept in mind of the God whose face we seek, and are reminded again and again of His interest in the world and our own lives in particular.

But in the New Testament we have emphasised the fact that we can "draw near to God" in our Lord Jesus Christ and speak with Him face to face. "Having, therefore, brethren, holden to enter into the holiest by the blood of Jesus . . . let us draw near with a true heart"; and again "let us be drawing nigh with boldness to the throne of grace." This, indeed, speaks to us of the true nature of prayer, when man can approach his Maker, not as the trembling subject or alien, but as the confident, yet humble, child, to commune with his loving

and loved Father. Prayer, thus, establishes a connection between man and God; prayer keeps the child in touch with his Father; it gives him the opportunity of learning to know Him; it thus leads him to that love which God desires from him. Yet, how far short of this ideal of prayer we find ourselves. Too often our most earnest prayer is only called forth by the felt need of some special boon, and we are in danger of regarding prayer as the utterance of mere request to God. Surely prayer is best illustrated by the confident communion of a child with its father, telling him all its joys and sorrows and opening to him all its mind. St. Paul teaches us to pray without ceasing. Does he mean that we are to be always asking God to give us blessings? Does he not rather mean that we are to be constantly in communion with Him—that we are to live always in touch with Him—that our connection with Him is to be quite uninterrupted. Does this mean that our life is to be unpractical—useless so far as this world is concerned? I think not. Who would dare to say that the life of our Lord was unpractical? Was His Life useless in this world? Never man so spake, never man so worked, and yet He lived in the very atmosphere of the highest prayer—in continuous contact with His Father.

"Prayer is the Christian's vital breath,
The Christian's native air."

Confirmation or Declaration?

By Dr. J. H. Skrine.

We have been told that the proposal to base the Lay Franchise on Confirmation is a compromise arrived at by the Archbishops' Committee between the demand for Baptism as the basis and the demand for Communion. We are all of us too English to repudiate a compromise only because it is such. But even a compromise between extreme principles must be able to exhibit a principle of its own, not be presented to us as a quantitative mean between the two irreconcilable estimates. What is the principle on which the test of Confirmation can be rested?

It is, I suppose, the principle that Confirmation is in vital continuity with both the Sacraments; it is the completion of Baptism and the initiation of Communion. The baptised person who receives the laying on of hands declares his concurrence of mind and will in the act of the Church done in his unconscious condition of infancy; he makes Baptism his own. At the same time, he makes acknowledgment, in a Church which treats Confirmation as a condition of Communion that the Christian man of God can be perfect only if thoroughly furnished unto all good works by the use of the greater sacrament. Thus the extremes will, it is hoped, be contented by a compromise which is not a mutilation of each of the contrasted principles but some accommodation of the two.

Let us examine this principle as to its fitness for a basis of the franchise. It must be agreed that the Confirmation vow is a completion of Baptism. It is an act of personal realisation by the Christian of his incorporation in the Church, without which realisation in some such mode as Confirmation Baptism would be null. But is Confirmation the necessary mode? It is not the mode employed in the Eastern Church nor in some reformed Churches of the West. Our own Church plainly indicates it as the proper normal opportunity for completing Baptism by a voluntary act, but would not claim that Baptism can be completed only so. A right-living Presbyterian is not an imperfectly baptised Christian in her eyes; how, then, one of her own people who brings forth the fruits of Baptism and is ready to confess himself a member of her communion, but declines Confirmation as not a convincing obligation? She may censure him for imperfect conformity, not for imperfect incorporation in her body. But if he is truly incorporate, he has surely that elementary right of a citizen—the right to be represented in the councils of the commonwealth.

But, again, if Confirmation is not the necessary completion of the one sacrament is it the necessary initiation to the other? Here, too, the Anglican Church cannot claim that her theory is full catholic authority; neither the Roman nor the Eastern Church adopts it. Does she securely hold it herself? Not till she can silence the juristic scholars who deny her a constitutional right to refuse Communion to the unconfirmed who are not evil-livers.

But there is a graver unsoundness in the Confirmation basis of a lay suffrage than the insecurity of the Church's right to enact it. Should we even desire to adopt it? Does it offer us the guarantee of loyalty which we seek? The proposers of it commend it as such a guarantee. The confinee has declared this loyalty by his affirmation of the vow of Baptism. Yes, but what was the thing

affirmed and when did he affirm it? His sponsors vowed him to Christ, and also, somewhat indirectly, to the Church of Christ, but not explicitly to the Church of England even when the baptising priest was an Anglican, and not at all when a Roman or Presbyterian. At his Confirmation it is to Christ that in heart and mind he declares his loyalty; and so far as the Church is before his consciousness it is to the Church of Christ that he vows himself, though, since an Anglican Bishop confirms him, adherence to that Church is implicit in the vow.

But, granted this profession, was it a conscious act of will. The boy of 14 or 15 confirmed in a school chapel or a village church (it will leave others to speak of city churches) may have been grounded in the ideas of definite Anglican Churchmanship, but in most cases he assimilates little more than the idea of a Christian Churchman's duty. He has consciously and with his will professed service to the Church of Christ, not to the Church of England. And even this profession was made in early adolescence, seven years before he is to give a vote in the Anglican polity. There is no guarantee that the man of 21 thinks or feels in religion as did the boy of 14. He may now in spirit and creed be Roman, Presbyterian, indifferent to religion, or even hostile to it. The fact of his Confirmation has become irrelevant to this new purpose, citizenship and its exercise in service of our Church. The laying on of hands in boyhood lacks validity as an ordination to citizen service in this commonwealth.

On the other hand, a declaration of adherence to the Church of England and no other, made even in the least specific terms, is an act of the mature man's mind and will. Here is no schoolboy obeying an indeterminate religious instinct and moved in some large measure by a sublimated patriotism of school, nor a rustic lad, "doing as they all does," though in a worthy and a mysterious direction. This is a Christian who has the individualised consciousness and conscience of manhood. And he has also the communal consciousness; he knows that the pledge he takes binds him not only in religious faith but also in social honour; public opinion of Churchmen and non-Churchmen alike will hold him to his word. How does a child's Confirmation assent to the dictated vow compare, as to validity and relevance to the actual purpose, with the sign-manual of the man?

"Surely one purpose of sorrow is that we may come to new relationship to one another."

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Our Melbourne Letter.

(From our own Correspondent.)

It is not given to every man to be able to refuse a parish like St. John's, Toorak, at any rate to a clergyman of the comparatively youthful age of Rev. Horace Crotty. The choice was a wise one and from the point of view of Melbourne churchmen it is matter for regret that Mr. Crotty could not see his way to return to his old diocese. If, as may be surmised, his motive for refusing a tempting offer was a sense of the claims of the work at St. Thomas', North Sydney, his decision reflects credit on his devotion to the work God has committed to his hands. The Board of Nominators will meet again early in February. The appointment is awaited with much interest. A leading business man has described this incumbency as "a great trust."

So Dr. A. V. Green is to return to his old college as Warden. Trinity is fortunate in having a scholar and leader of repute to bridge the gulf between the distinguished warden of the past, Dr. Leeper, and its future scholarly warden, Mr. L. W. Behan. Dr. Green will conduct the services and preach each Sunday in the Horsfall Chapel. It may, under his prelections, fulfil Dr. Leeper's hope and attract to its services university men and women from beyond the boundaries of Trinity.

Two clerical changes affecting Bendigo and Gippsland Dioceses respectively are to take place shortly. Archdeacon Bishop leaves Kyneton to take up work as hospital chaplain in Melbourne. The Diocese of Bendigo owes much to the Archdeacon, for long known as Canon Bishop, and the two Bishops of Bendigo have had no more loyal and devoted supporter. He collected a considerable amount for the Endowment Fund in the early days of the Diocese, and has always been a wise councillor in Synod. As an old clergyman of the undivided diocese he will be welcomed back by the clergy of Melbourne.

Rev. Hedley White, of Korumburra, was ordained by Bishop Cassels when on the staff of the China Inland Mission. Since coming to Gippsland he has been most successful in his parochial work at Korumburra, and a strong force for the promotion of missionary interest in the diocese. He should make an ideal assistant to Rev. P. J. Bazeley, Secretary of the N.S.W. Branch of the C.M.S.' Sydney should not forget its obligations to the young Diocese of Gippsland, for it has recently drawn from thence Bishop Pain, and Mr. Bazeley as well as Mr. White hails from the youngest and, perhaps (as far as men are concerned), the most needy diocese in Victoria. Bishop Cranswick would say pay your debt by sending us recruits for the ministry—men who can rough it and make good, like Messrs. Bazeley and White.

Melbourne papers are full of the threatened strike of the doctors. An article by "Quinex" in Saturday's "Argus" rightly points out that there are other questions than the amount of the doctor's fee to be considered by the Government and the lodges. What is to be the doctor's functions in the new world of the future? To cure people after they are sick or to prevent them getting sick? The suggestion that they should be expected to "keep people well and not tinker at them

when they are sick" suggests an interesting parallel as to popular expectations concerning the clergyman and his work. There is little doubt that the world likes to feel there is a parson in the town to be had, like the doctor, when he is wanted. He is regarded as a restraining influence on the vices of the living, and a comfort, and, mayhap, a means of salvation to the dying. It is so hard to persuade men that the ministry exists to prevent sin and trouble, as the doctor of the future may be engaged to prevent disease and death, by showing to men a higher and safer path of life. The church, in caring for the health of the soul, has always had the positive ideal which is slowly coming into view as the ideal for those whose duty it is to preserve the health of the body politic.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Good Friday Protest.

The Archbishop has addressed the following letter to the Council of the Royal Agricultural Society on the subject of the opening of the Show on Good Friday:—

Bishops Court,
Edgecliffe, Sydney.

Gentlemen,—I again venture to express the hope that you may find it possible to arrange that your Great Agricultural Show may not be opened on Good Friday, which is a day of holy association to so many of us. You have deservedly made a great position for your enterprise by your foresight and initiation, and its value is highly recognized throughout the State. But in this particular, I submit, you do not lead the people rightly or as they might expect to be led by men of your standing in our community. At a time when excessive devotion to material things has brought the world to this heart-breaking condition of War, it is surely the duty of true leaders to urge that the spiritual is more important than the material. You seem to me to do the very opposite in opening your Show on Good Friday because, as I understand you to state, you can not afford to keep it shut.

I, on purpose, have never suggested an alternative plan. That would be presumption on my part. But I may be permitted to say that I hardly can bring myself to believe that the resources of civilization are exhausted when you annex for your own financial purposes that Holy Day which appeals more than any other week-day of the year to the deepest sentiments of the majority of your fellow citizens in this State. Many members of most Christian bodies in this State of N.S.W. share the feeling that I am endeavouring to express.

I venture also to add that Good Friday which reminds us of the sufferings of God in Christ Jesus for our uplift from the burdens that we have put around our life never appeals to the human heart more than in these days when the sacrifice of others has brought such overwhelming sorrow to the many of you who remain. For this reason furthermore I urge you to reconsider the matter.

Yours very faithfully,
(Sgd.) JOHN CHARLES SYDNEY,
Archbishop of Sydney.
To the Council of the
Royal Agricultural Society of N.S.W.

Lenten Ideals.

During Lent we are called to the mountain-top of special communion with our Risen and Ascended Lord. His earthly life—the fasting in the wilderness for forty days, the agony in the Garden of Gethsemane; His sufferings on the Cross of Calvary—it is to this that we are asked to give the central place in all our thinking. What particular way we find most helpful in making the most of such an opportunity is a matter for our own conscience, guided by the Holy Spirit, and for the peculiar circumstances of our own life. The thing that matters is that we should be in earnest about making it in a very real sense a time of solemn meditation and prayer about the

Passion of our Lord. We shall re-read His Life as recorded in the Gospels; we shall think of the example He set us as man, and of the free redemption He has purchased for us as God. We shall weep more over our sinfulness as the vision of His perfect life of love becomes clearer, but we shall also rejoice more over the sufficiency of His grace, and shall find assurance and peace as we cast ourselves in penitence and faith upon God, with glad and humble dependence on Him as "Saviour."

I humbly suggest five lines of activity:—
1. **Prayer.**—Sometimes other things crowd out your prayers. Regulate your habits and plans so that ample opportunity will be afforded for communing with God, morning and night. What you daily learn about yourself and your Saviour brings it in assured faith to God in prayer. Be ready to send up a silent prayer to God during the day as need and opportunity arise.

2. **Bible-Reading.**—Read consecutively. Take a book like Isaiah from the Old Testament for your reading, in connection with your morning prayer. Then read through one of the Gospels, passage after passage, at your evening devotions.

3. **Fasting.**—The Prayer Book refers to the Forty Days of Lent under the heading "Days of Fasting, or Abstinence." But there is no obligation to abstain from eating meat and to eat fish instead. Such practices are certainly traditionally associated with the idea of fasting. But the point aimed at is the disciplining of the body, that it may be the servant of the spirit, and not its master. Let some "helpful act of abstinence" be resolved upon in whatever direction "the life of the flesh" threatens to get the upper hand of us.

4. **Self-Denial.**—Let us aim at some liberal denying of ourselves, as our Lord did, for the sake of others. A worthy object of our giving is being set before us. Let us rejoice to go without some innocent amusement or gratification from time to time, in order that what we would have spent on ourselves quite legitimately, but not of necessity, may be given to the work of God and the welfare of others.—Willoughby Parish News.

Roseville.

"It is my intention (D.V.) to have each quarter a Missionary Sunday, on which sermons will be preached telling of the progress of the Missionary Enterprise in many lands. The surplus collections on those Sundays (after deducting the usual average offering) will be given to the Church Missionary Society, but gifts may be specially marked for any other missionary organisation. The first of these Missionary Sundays will be held on February 3, when I hope to preach on "The Present Outlook," and "Are Foreign Missions a Failure?" at the morning and evening services respectively. I ask your support in connection with this effort, as experience has shown that the spiritual life, both of individuals and of parishes, is deepened as we learn to lift up our eyes and look upon the fields white unto the harvest."—Rector's Letter.

"The Flying Angel."

(From Log Notes)

"The visiting afloat by means of the launch brings us into touch with all sorts and conditions of men, who in many cases hold very weird views with regard to religion. Some of these "nautical theologians" sail very close to the rocks of heresy, and the responsibility is cast upon the Chaplains to enlighten them on many "knotty points," and thus help them to see the Truth in its proper perspective.

Many American sailing ships have been in port during the quarter, several of them were originally German owned, but upon the entry of America into the war they were interned, and now fly the "Stars and Stripes of our Ally."

On one of these vessels, the steward, a most unique personality, solemnly declared that everything of a teutonic nature had disappeared from the ship "from the German coat-of-arms to the aroma of limburger cheese."

On another vessel the chief officer said the good old Flying Angel is always on hand to welcome us wherever we may happen to be from time to time. Surely this is a wonderful testimony to the work the Church is doing for these heroes of the merchant service through the agency of the Missions to Seamen."—From Log Notes.

Church of England Chinese Mission.

The opening of the new Hall will take place (D.V.) on Wednesday, February 6, at 7.30 p.m. The Hall is situated over the

QUEENSLAND.

BRISBANE.

Soldiers' Rest Home at Coolangatta.

The rest home for returned soldiers of all denominations, which has been established at Coolangatta by the Soldiers' Church of England Help Society, was opened on the 16th inst. A large party from the metropolitan branches assembled, including Lady Morgan (who performed the opening ceremony), Brigadier-General and Mrs. Irving, Mrs. Garland, Mr. D. J. Garland, Canon and Mrs. Osborn, Mr. Scott-Ross, Chaplain Hardingham, and the executive of the Soldiers' Help Society. Fully 400 persons had assembled in the grounds, which were gay with bunting, and afternoon tea was served in a marquee by the members of the local branch, who entertained the visitors, and also arranged an enjoyable musical programme. Canon Osborn was elected chairman of the proceedings. At 3 o'clock Lady Morgan, who was presented with a bouquet of roses, tied with red, white, and blue streamers, by the little daughters of Mrs. Morley, drew aside the Union Jack which veiled the doorway, and declared the home open. A verse of the National Anthem was sung, and the Rev. H. Lilley (rector of Tweed Heads) offered a prayer. The visitors then entered the commodious dining hall, where short speeches were made by the rector and Dr. H. Costello Shaw (who welcomed those present on behalf of the local branch), Brigadier-General Irving, Mr. Scott-Ross, and Chaplain Hardingham, all of whom eulogised the work of Canon Garland, to whose energy and foresight the establishment of the rest home is due. Much admiration was expressed for the comfortable arrangements of the home, which is situated on an ideal site, almost on the beach, and offering accommodation for 24 men. Many have already enjoyed the rest and change, and now a contingent of wounded men from Rosemount Hospital are in residence.

St. Anne's, Ryde.

The missionary activities of this Church found further expression in the sending forth of Miss Emily Matthews to the C.M.S. Blind School at Foo-Chow, China. On Thursday evening, January 24, the School Hall was crowded with parishioners who had gathered to say "good-bye" to their fellow-worker. Brief messages of farewell were given by representatives of the various parish organisations, and the rector delivered the parting charge. Opportunity also was taken of presenting Miss Matthews with a silver travelling clock suitably inscribed, also some useful book volumes. At the close a large number repaired to the parish church where the Lord's Supper was administered. Miss Matthews, who for some considerable time has been a keen worker and helper in the things of God, left Sydney by the s.s. "Tango Maru," on Friday, January 25.

"After the War."

"I hope to be back in Sydney early in February, thoroughly recruited by a restful holiday in this beautiful spot.

"We have all of us an anxious year in front of us and must undertake our burden with wisdom, as well as with a good deal of cheer. "As for ourselves personally we ought to be making preparation so as to be able to play our part in the reshaping of the world after the war. That it will, in many respects, be a new world goes without saying. What does matter is that the stamp set upon society should be something more in accord with the will of God than was the type of living with which we were all too content before the war. Each of us has his influence and this is not negligible. We must consider what we have been learning about our true attitude as human beings to God.

In the response to the call to service, and the breaking free from many shackles of convention, the voice of the living God has been heard by many who had been deaf to it since childhood. We must beware that in the very familiarity with the strain of war we do not relapse into our old condition.

"With this danger in view I appeal to you all to make full use of the solemn appeal of Lent. Approach God afresh, personally, as He is revealed to us in Jesus Christ. Do not be put off from Him because your soul is aghast at the vastness of the world's suffering. Out of the fiercest fires in the past have often emerged some of the most precious of the world's blessings. Meditate on this thought before the Cross in preparation for Good Friday, the day to whose true value and use so many are so blind. Then you are the more ready to enter with joy upon the glorious hope of Easter!"—The Archbishop's Letter.

British and Foreign Bible Society.

The N.S.W. Secretary of the B. and F.B. Society has just received a cablegram containing the thanks of the Home Society for the specially large remittances sent in December and January for this Association. This experience is unique in the Association's record. At the last meeting of the Council the Trade Manager, Mr. D. Weir, submitted the annual report for 1917. In it he says:—

The stock was estimated on 31st December at £2,132/10/8, but the indications of stock-taking show that this estimate is under the actual figures.

In reviewing the work of the year just ended there is much to call for thankfulness to God for His continued blessing on the distribution of His Word.

The total sales reached £2,347/16/4, and the total amount banked being £2,413/7/2. The circulation of 61,207 Scriptures is made up as follows:—A.V. Bibles, 14,123; R.V. Bibles, 365; A.V. Testaments, 28,502; R.V. Testaments, 211; Portions, 16,358; Foreign, 1,593; Bibles, 10. Total, 61,207. Add this to the total of New Testaments presented to our Troops in England, France, and Egypt, details of which we have had no information; and the gross total would undoubtedly exceed the figures of 1916.

During the year 2,307 English and Foreign Scriptures to the value of £10/14/10, were granted to Colleges, Missions, Military Camps and Transports, etc.

A feature of the work was the increase in the sale of Foreign Scriptures, amounting to 1,503 copies in eighty different translations. The list is as follows:—German, 275; French 273, Chinese (2) 207, Greek (2) 155, Japanese 142, Russian 124, Hebrew 63, Italian 53, Swedish 32, Welsh 25, Norwegian 20, and in other small quantities in different languages.

SOUTH AUSTRALIA.

ADELAIDE.

Summer School.

The A.B.M. Summer School was this year held at Victor Harbour. The arrangements for the School were carried out by the Rev. G. E. Downton, Canon Hart, of Melbourne, president. The presence of the Rev. H. Drummond of the Melanesian Mission, added greatly to the interest of the School.

A Gift.

Archdeacon Hornabrook has received an anonymous gift of £1000 towards the work at St. Mary Magdalen's.

Glenelg.

A second Mission Church is being erected in the parish of Glenelg.

TASMANIA.

Missions to Seamen.

The Christmas entertainment took place on December 28, an overseas vessel arriving a day ahead of time necessitating hurried arrangements. However, the ladies of our Guild can be depended on for almost anything. One lady of the Committee, noting the vessel coming up the harbour, started to pick raspberries; result—raspberries and cream were served later at the tea tables. Other ladies, with the same vision, got busy in their flower gardens with the result that the tables and whole Institute looked like a veritable garden when the men trooped in to tea in the evening. Willing hands assisted Mrs. Cocks for hours in the preparations necessary for the tea, so that by six o'clock everything was in apple-pie order, more correctly speaking in ship-shape order. We question whether it were possible for a more delightful scene than was presented when the men took their seats. The sailors were delighted to find that kind friends were determined they should not be overlooked even though Christmas itself had passed. They were jolly crew and enjoyed to the full every minute of the time. Quite a number of "peggies" (see ship's slang dictionary) assisted to clear away and tidy up. After "smoko" some round games, in which the ladies participated, were indulged in. A musical programme followed, both shore friends and members of the crew contributing. This was interrupted by a stentorian voice outside calling: "Seamen's Institute, ahoy, on deck there!" On opening the main doors, sure enough there was "Father Christmas" in a boat loaded to the plimsoll line with Christmas gifts. Throwing in his heaving line, several stalwart seamen soon hauled the old gent and his boat inboard.

Having "made fast" alongside the platform, he told of his rough passage and fears as to his arrival in time, etc., explaining that though his duties ended as a rule on Christmas Eve, he was anxious the "bhovs" should not go without suitable gifts, subsequently distributing some 60 parcels. A few words from the Bishop, who was present with Mrs. Stephen, and also from the Dean, were warmly received by the sailors. Then, on the invitation of the Missioner, all hands went into the Chapel till it was crowded out. Here, in a reverent and subdued atmosphere, the Dean conducted a service, the men joining in heartily. How they did sing the old hymn, "O, come all ye faithful." The recitation of the 23rd Psalm and the Creed—how it must have moved many hearts. Then the hush of prayer, "truly, God was in this place." The vesper hymn, in which both soldiers and sailors were remembered, was sung while kneeling, and with the Benediction ringing in their ears the men passed out of the Chapel. Some light refreshments in the Institute, then handshakes, expressions of goodwill for the New Year, and farewells, and our Christmas entertainment remains to live in the memory of these men "who go down by the sea in ships." We should explain that in consequence of the limited space of the Institute it was impossible to invite many friends whom we should have liked to have seen present. Will all those who helped so willingly accept our warmest thanks?—Log Notes.

(Continued on page 13.)

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This Fund has the support of the Church in Australia, and at the Synod held in September last it was commended by resolution to the support of the Clergy and Laity.

Funds are Urgently Needed and will be gratefully acknowledged.

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The Church in Australasia.

(Continued.)

GIPPSLAND (Vic.).

Bishop's Letter.

As I look back upon my first two months as your Bishop, I have reason to feel greatly encouraged. The memory of our Synod fills me with much gratitude. We met amid the influences of the Quiet Day, from which we rose up with renewed hope and inspiration to face the sublime task set before us—that of winning Gippsland for Christ. We went on to our conference on Home and Foreign Missions, during which we saw in a new and stimulating way the width and depth of the claims that our Master makes upon His servants in their endeavour to Christianise the whole life of our time. In the Synod that followed the prominent notes struck were those of brotherhood and purposefulness, and we separated with a fresh vision of the fellowship that binds together those who are in earnest in the work of our diocese.

Diocesan Summer School.

A Missionary School in connection with the Diocese of Gippsland will be held at Lakes Entrance from January 26 to 31. The locality chosen is an ideal one for the purpose. The Bishop will preside, and cordially invites all church people in the diocese to support by their prayers and if possible by their presence this our first Diocesan Summer School. The A.B.M. and the C.M.S. are both operating in the movement, which is a guarantee of thoroughness and comprehensiveness. Some will ask, "What is a Summer School?"

It is the bringing together of men and women interested in Missionary work for united intercession and study. It is a unique opportunity to learn from those who are qualified to teach, what God is accomplishing in the Mission Field. It is a conference in which to learn how best we can help at home in the God-given work of the extension of Christ's Kingdom in heathen lands. It affords church people of different parishes the opportunity of meeting one another for social and spiritual intercourse under the most favourable circumstances of time and place, enabling them thereby to realise their common membership in the great Family of God.

Those who should come to the School are:

1. All who desire to learn more of missionary principles.

2. All who feel the call of Christ to come apart with Him.

3. All who consider that in a holiday soul and mind, as well as body, need refreshment.—Diocesan Organ.

WAIAPU (N.Z.).

Church Army Day.

The council of C.E.M.S., which has been appointed the Military Affairs Committee for this diocese, is organising a "Church Army Day" for February 16. This is a splendid move in the right direction, and we hope the day will be greatly observed. The claims of the Church Army on the sympathies of churchmen are now so well known and recognised that it is scarcely necessary to elaborate them again. We feel sure that the Church's appeal will meet with an enthusiastic and liberal response. "Will every parish in the diocese do its bit?"

Arrangements for February 16 should have been made already, but if not, let them be made at once. Let us tackle this matter in no half-hearted way. Let every churchman and every church woman, and the children, too, be enlisted to put all their energy into this great effort and show that the dear old Church, which is so constantly reproached with coldness and aloofness, can really enthuse when a proper object is presented to her.

One of our Chaplains in France, writing the other day to the editor, said:—"The Church should do something worthy of her great name. A few weeks in the Army showed me the situation at once. The topic of the boys was Y.M.C.A. or Salvation Army. Few of them realising that the comforts, etc., these bodies provided were bought largely with Church of England money."

It is this pernicious idea (for which the Y.M.C.A. is not responsible) that the Y.M.C.A. is a "Church" that shows sympathy with the soldier, and the Church of England is a "Church," on the other hand, which does nothing for him, that is doing a very great deal of harm. We have gladly helped the Y.M.C.A. as an institution that disburses the funds provided by all Chris-

The Heresy of Numbers.

(From the Mackay "Church Messenger.")

There is a craze to-day of estimating anything by size. It takes many forms. Everyone seems to delight in having something bigger than someone else. The phrase "the biggest in the world" is one to conjure with. So a fruit or vegetable is by some prized for its size rather than its flavour; a monument by its greatness than its beauty; an organ by the number and length of its pipes rather than its tone. But most of all, an opinion is judged by the number of people who support it. Though the government of a country believes that a certain measure is essential to the preservation of a country it will not put it in force unless a majority of the people are also of that opinion. One even comes across people who think the existence of God is imperilled if the majority of men do not believe in Him.

In the eyes of many people the work of the Church can be judged in this way. One Church is seen to be full every Sunday and another comparatively sparsely attended. There are few who would hesitate to say at once that the former was in a healthy condition and the latter unhealthy. Yet there is every probability that the former is at least not in a healthy condition. The progress of the Church is spoken of as simply a matter of numbers. Nothing could be really further from the truth. The Oxford Mission to Calcutta illustrates this well. For long years they never made a single convert, and the Mission might well have been judged, in spite of the undoubtedly exceptional character of the men engaged in it, to have been a huge failure. Even now the results which could be given in statistical form would be small. But anyone who knows the subject is satisfied that this Society has done more in the way of laying solid foundations for the future than many a society that has thousands of converts to its credit.

Notes on Books.

56th Annual Report of the N.S.W. Institution for the Deaf and Dumb and Blind.

This splendid institution deserves a large and generous public support. For many years now it has been the means of bringing practically a new life to those members of the community who without its aid would have spent a hopeless and darkened kind of existence. The Minister for Education sent two inspectors to examine the work of the School, and in their report they say:—"The general management is characterised by care, economy and thoroughness. . . . the work done is a noble one; it is quite unnecessary to dwell upon this aspect. . . . But after a searching inspection we wish to assure the supporters of the school that their money is well and wisely spent. We also heartily commend the claims of this admirable institution to the general public in the hope that it may enlist their practical sympathy and tend to relieve the Board of their financial anxieties." The year closed with a debt on the Building Fund Account of £5000, and a current account overdraft of £1287. Special donations are solicited and should be forthcoming to liquidate these two debts.

The Bush Brother—the organ of the Dubbo Brotherhood—for November, has come to hand. It contains reports for the year's work and the usual information regarding the doings of the Brothers. Financially, the position is sound and a special word of thanks is given to Sydney for that happy circumstance. Several special articles of interest are contained in the publication, e.g., "Torpedoed," an account of an exciting experience on the pen of an English officer who travelled by the s.s. City of Birmingham to India when she was torpedoed, and Northern India revisited. Of course there are the usual indications of the extreme ritualistic tendencies of the organisation. The Principal, for instance, devotes his quarterly letter to a defence of the invocation of Mary the Mother of our Lord, so emphasised at his mission in Melbourne as to draw forth the accusation of "Mariasolatry." And the Children's Letter contains instruction on the same subject.

REVISED LECTIONARY.

Feb. 10, Quinquagesima—M.: Pss. 15, 16, 26; Gen. ix. 1-17 or Eccles. i. 1-13; Matt. v. 1-12 or I Cor. xii. 4. E.: Pss. 30, 31; Gen. xii. 1-10 or xiii. or Eccles. i. 14; Luke vii. 19-35, or Gal. iii.

Feb. 13, Ash Wednesday—M.: Pss. 6, 32, 38; Is. lviii. 1-12; Mark ii. 13-20. E.: Pss. 102, 130, 143; Jonah iii. or Esdras xvi. 53-67; Luke xi. 29-32 or Rev. iii. 1-6.

Feb. 17, 1st Sunday in Lent—M.: Pss. 51, 130; Gen. xviii. or Baruch iii. 1-13; Matt. iii. or Heb. iii. 14-iii. 6. E.: Pss. 6, 25, 32; Gen. xix. 1-3, 12-29 or Gen. xxi. 1-21 or Baruch iv. 36-v.; Luke xvii. 20 or Gal. iv. 21-v. 1.

MILITARY CHAPLAINS UNIFORM.

(From Administration Orders No. 62, 14/12/17.)

It has been brought to notice that in some instances Chaplains appointed to the Australian Imperial Force do not wear the correct uniform of a Chaplain as directed by A.I.F. Orders, paragraph 47, and that as a result they cannot be distinguished from combatant officers.

In future, all Chaplains will wear the prescribed uniform which is clearly set out in Orders for Dress and Clothing, paragraph 33, as amended by Military Orders 637 of 1912.

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In the Market Place.

(By "Spermologos.")

A well-known ecclesiastical worthy in Sydney has been delivering himself recently on the question of Home and Foreign Missions, and, among other things, he concludes, that at present the home needs are more clamant than the foreign. Doubtless he offered good reasons, though the reporters present seem carelessly to have failed to note them. However, he is not a "rare avis," even though he belongs not to the "Ecclesia Anglicana." Occasionally utterances of a like character have been made by bishops, priests, deacons and lay folk of our own communion. Just where arises the perverse notion that there is some sort of opposition between Home and Foreign work is hard to tell; and just how a matter of latitude and longitude relieves us of the obligation of service is more than ordinary folk can say. Some of us still entertain the old-fashioned idea that God is not a tribal deity, and that the Church is not a merely continental institution. And ideas like that when they are lit up with the light that streams from Calvary impel us to regard the Foreign field as worthy of all that we would seek to do for the Home field, that is, as worthy of our very best service and sacrifice. All this, moreover, is apart from the eminently sane contention of some that to speak of "heathen" in these civilised lands is to juggle with words. That there are in Australia white people ignorant of the elements of Christian faith is not unlikely. That we should seek to reach and convert them is our bounden duty. But surely the mere arithmetic of population, of proportion of Christian workers should save anyone from imagining that the Home-land is the field of the more clamant need. And this latter, by the way, is asserted in a country abounding with Christian institutions, breathing a Christian "atmosphere," and alive with Christian churches fairly tumbling over one another in an impious rush to set up places of worship and preach the Gospel in localities where someone else has been preaching it for years. Why! Let us look at the mere figures of the problem. We take a Victorian Year Book of recent issue and glance at the financial activities of the Melbourne Diocese. It is found that as much is given under the heading "Organist and Choir" as under the heading "Missionary Objects," and if the disbursements included in the column headed "Church Expenses" are counted in we gather that hundreds, thousands of pounds more are spent on the "trimmings" of ecclesiasticism than on what has been called the paramount work of the Church. In other words, we give more for the purchase of luxuries (for our own use), such as silvery tenors and carpet kneelers, than we do for sending the Bread of Life to them whose souls faint and perish. And still there are good folk who stand up and tell us that Foreign Missions are a minor interest of the church.

"Spermologos" has recently been browsing upon a large file of Australian Diocesan magazines. A literary repast, think some. Well, yes! though a slight feeling of discomfort and heaviness seizes one as the last choice morsel is consumed. It is quite clear now that there are diocesan magazines and diocesan magazines. The former, with wider outlook, touch upon the greater life of the diocese and the Church at large; the latter are not much more than parochial "dodgers" whose readers are regaled with tedious inconsequential details of narrow local interest about parishes which they are never likely to see or visit. A perusal of the magazines reveals a real danger—the danger of our misunderstanding or neglecting the true notion and purpose of the Church. To some, the Church is apparently a sort of society for the conduct of worship—and that alone. A cult of religious aestheticism is with us, and Church-people's whole time and interest are being swallowed up in its promotion. To others, the Church is solely an organisation for the cultivation of character. People like to wend their way to the parish church, find a well-cushioned pew, and "sit under" someone whose "beautiful" sermons exercise a soothing effect upon their souls. They return to their Sunday dinner and afternoon doze feeling much the better for it all. A third class persists in regarding the Church as a club for the purveying of amusement. A series of socials, with an occasional dance, and a "hand" at whist, make up the round of "spiritual" activities. Of course the ideas represented (or rather, misrepresented) by these three classes are not absolutely foreign to the true notion of the Church's function. The liturgical, intellectual and the social elements in organised Christian life have a real place, but what is wanted in this day of over-emphasis of small things is that we be re-called to the things that matter. Surely the primary purpose of the Church is to witness to Christ not in the power of worldly organisation or

method, but by the might of the Holy Spirit given. And surely the primary function of the minister is not to be a successful leader in round games for young folk, but to convert people, and to perfect them "unto the work of ministering, unto the building up of the body of Christ." If an intelligent heathen should read some of those magazines he would never gather that from their pages.

Here's a little note for churchwardens, committeemen and lay persons of all sorts and conditions. War has been and is still upon us. Who does not feel it? The purchasing power of a sovereign has considerably decreased—and we don't need Mr. G. H. Knibbs to demonstrate it. We know it. Everything has gone up—with two peculiar exceptions, and they, the price of penny stamps and the parsons' stipend. A comparative study of Diocesan Year Books should make some people blush. Twenty years ago some parishes were paying their parsons just what they are paying them now. The years have brought increased responsibilities and an ever-widening circle of work. Localities once rural are now suburban. The parson has to "run" three, four, or even more churches where one in the past sufficed. It would not be so bad if conditions of living were more favourable, for the shepherd of souls finds a deep and holy joy in the work, and has a meat to eat of soul profits by it, still the body needs some attention. Here is the solid fact—£200 or £300 per annum is not the same now as it was even four years ago. These are hard times, says some one. But most folk are finding increased wage awards excellent means of softening down some of the asperities incidental to modern life. But it is not so with the average parson. If he merits an increase of stipend—well, the matter might be considered if he asks for it, but, to his credit be it said he rarely does ask for it, and therefore rarely receives it. Archdeacons and other such diocesan luminaries who might be deemed as having these things under their supervision, have little concern therein. Can not our church-goers give it some attention at the forthcoming Easter meetings?

Young People's Corner.

A Precious Stone.

(By Miss A. W. Farley.)

Brakes were stopping outside Ridge station, setting down members of the Middleford Parish Outing. Day was drawing to a close; tired by happy after cricket, races, tea and rambles, the crowd gathered on the platform.

"Half an hour to wait for our train," said Jack Sims.

"Wonder if there's time to go back for those bluebells," remarked Jim Brown.

"No, boys. Come to this grassy bank; we shall see the train coming. It won't hurt you to sit down after tearing about all day."

Eighteen choir boys, ranging in age from sixteen to seven, scrambled to the bank, and seated themselves around Mrs. Quinton, a white-haired little lady.

"Look, ma'am, what a bright stone I've found."

"That's mica, Dan; this is a great place for it."

"Perhaps those Africans you told us of would make a charm of it."

"Charm!" said Ted Healey, scornfully. "Fancy any one thinking a stone can do anything!"

"But really clever people believed, long ago," said Mrs. Quinton, "that there was a stone which would work wonders—turn copper into gold, sorrow into joy, and troubles into pleasures. Many spent their lives looking for it. They call it 'the philosopher's stone.'"

"Worth looking for," remarked Jim.

"It has been found."

"Now, ma'am, you're having us! What do you mean, ma'am?"

"It has been found. It does turn poverty into riches and sorrow into joy. Only those who have found it know what wonderful changes it makes. But many of them keep the secret to themselves, or, if they share it with a few friends, they keep it from those who most need it—the poorest and most wretched."

"That sounds pretty mean. Will you please explain a little more?"

"I think," said Mrs. Quinton, smiling, "that Wilfrid could tell you what I mean"; she looked at a quiet, dark-eyed lad of fifteen who returned her smile but did not speak. Wilfrid was always reserved.

"She went on," "Many of you have found the true philosopher's stone, the charm that makes life really worth living."

"I know!" cried little Bert, the "baby" of the party; "you mean Jesus Christ!"

A moment's silence, then Wilfrid said, in a low tone:

"A chief corner stone, elect, precious"—Wilfrid knew his Bible well.

"You know He is precious?"

"Yes, ma'am," came earnestly, in half-a-dozen different tones.

"You know that millions are poor and wretched and are without God?"

"Yes—the heathen."

"But why ought we to share our 'precious stone' with them?"

"Because the Lord Jesus said so—'Go ye into all the world and preach the Gospel to every creature'! 'As My Father hath sent Me, even so send I you.'"

"Right, Jim. Right, Jack. Every Christian is sent, and those who cannot go in body must go in other ways; prayers and gifts are good travellers."

"I expect that He expects us to try," said Ted.

"The Lord Jesus more than expects—He trusts you to do your best. He says, 'Ye are my friends if ye do whatsoever I command you'; and then, right on top of that He says, 'I have called you friends' as though He were sure we should do what He commands. Can we disappoint Him after that?"

"But we can't do much, and it's a puzzler sometimes to know how our little bit can make any difference."

"He fits the round peg into the round hole, Dan. The man who is set apart for a special work is called 'ordained,' and Jesus Christ says, 'I have ordained you.' Your little bit is your special work; He couldn't do without it."

"It must be horrid to think God is a sort of devil, who only wants to hurt you, and that when you die you're going to turn into a fly or a spider."

"And the very people, Jim, who think that, make fine Christians when they learn that God is love and Heaven our Home. All the help that we can give them is needed."

"Didn't you say the other Sunday, ma'am, that the Africans and Indians and Chinese ask for teachers?"

"Yes, Wilfrid. They entreat, beg, plead. They are willing to build schools and work hard to get Christian teaching."

"What a shame to keep them waiting!" said Bert.

"It is. We must put our shoulder to the wheel, that the shame may not be ours. Our train is signalled. Where is your stone, Dan?"

"Here, ma'am."

Taking the stone in her hand, Mrs. Quinton said:—

"Sent, Trusted, Ordained, Needed, Entreated. What does that make?"

"Stone! Stone!"

"A chief corner stone. 'Unto you, therefore, which believe, He is precious.' Pass your treasure on, boys—for His sake."

"We'll try," said some; but Dan said nothing as he took back his mica stone.

Years have passed. Those who gathered on the grassy bank are scattered far and wide. Wilfrid, in an Indian mission school, teaches the thoughtful Indian boys to seek the Saviour.

Jim and Ted are shop assistants, and have formed a missionary prayer-union among their fellow-workers.

Jack is farming in South Africa, and has put up a shanty where the English chaplain gathers the Kaffirs together once a fortnight to hear the old, old story.

And Dan? Dan has gone right ahead. The mica stone which gave rise to the talk is buried with his body, and the text on his grave, "Unto you, therefore, which believe, He is precious," is a constant help to Bert, who passes it every Sunday, carrying the missionary-box from the choir boys' class—Dan's old box.

Each has done his "little bit," and only God knows what light it has brought to darkened lives, and what joy to the Master's heart.

Dear reader, is the Saviour precious to you? Then take courage, and do your utmost with your "little bit" for Him and the heathen, remembering that "little is much, if God be in it."

Manhood's Town.

"Just wait, my brave lad, one moment, I pray."

Manhood's Town lies—where? Can you tell me the way?"

"Oh! by toiling and trying we reach that land."

A bit with the head, a bit with the hand; 'Tis by climbing up the steep hill—work, 'Tis by keeping out of the wide street—shirk."

'Tis by always taking the weak one's part, 'Tis by giving thy mother a happy heart: 'Tis by keeping bad thoughts and actions down—

Oh! that is the way to Manhood's Town."

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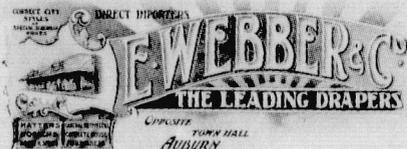
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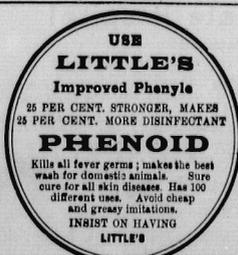
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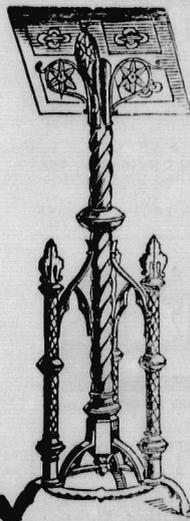
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Current Topics.

The situation is becoming more and more intense. Huge numbers of men and quite literally mountains of munitions are being accumulated on the

The War Situation. Western Front. The Germans are withdrawing every available man from other and weaker fronts in order to get their utmost of power arrayed against the enemy in the West—realising that on that Front the War will be won or lost. Meanwhile our own position is being enormously strengthened, not least by the "American invasion"—for the Americans are pouring into England and France by their thousands, and every day our position becomes stronger and brighter. As the daily newspapers describe it, there is now a lull before the storm. Men are wondering who is going to strike first, and where the first stroke of the colossal struggle is to take place. The position becomes more and more unthinkable as one contemplates the magnitude of the forces on either side, and the enormous sacrifice of life that is imminent, and the world crisis that is at hand.

Surely, if ever there was a time, this is the moment for a call to very earnest prayer to the God of Battles and the God of Righteousness. Is there not a danger lest we become obsessed with the greatness of our material resources, or depressed with that of our foes, and forget that the Arm of the Lord is greater and more powerful than both. It is to Him that we should be appealing, more than ever before, in this awful silence that heralds the impending storm. Is it too much to ask our leaders that at once they should give the Church and Christian people generally, the call to prayer.

"A day of crisis is a discovery of God," and it becomes the Church to discover or make known in no uncertain voice the great fact of God in this day of unutterable crisis.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

It is only natural that the greatness of the war, with its world-wide influence and nature, should call forth an abnormal amount of study in the prophecies of the Bible

in relation to our Lord's Second Coming. Of course there has been much extravagance on the part of many, futile time-setting and hasty conclusions as to what events were imminent. But there are many men of sober and scholarly judgment who regard the times as pregnant with potentiality in regard to fulfilment of prophecy and important crises. Quite recently there has been issued in England a statement on "The Significance

of the Hour," by a number of ministers of standing, including Prebendary Webb-Peploe, Revs. J. S. Holden, F. S. Webster, F. B. Meyer, etc. The statement is as follows:—

The Significance of the Hour.

1. That the present crisis points towards the close of the times of the Gentiles.
2. That the revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection.
3. That the completed Church will be translated to be "for ever with the Lord."
4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.
5. That all human schemes of reconstruction must be subsidiary to the Second Coming of our Lord, because all nations will then be subject to His rule.
6. That, under the reign of Christ, there will be a further great effusion of the Holy Spirit upon all flesh.
7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

N.B.—This is a general statement, which does not profess to decide on particular details of prophetic interpretation.

In the above statement there is a good deal that many of us will agree with, but even here there is displayed a tendency

Watch, Work, to a line of interpretation that is surrounded with a fair amount of uncertainty. Consequently the statement will divide many earnest Christians who hold decidedly and in common the hope of His Coming with all its scriptural certainty and uncertainty, and who regard the present catastrophe of nations as a sign of the consummation of an age and the birth-pangs of a new age. Whether that new age is to be inaugurated by one of those comings of the Kingdom of Heaven which have marked the closing of dispensations in the past or by the personal Return of our Lord, the Christian's hope and expectation, we know not. As Canon E. A. Burroughs, of Peterborough, has recently observed:—

"The fact is that, here as elsewhere in the Christian system, we need to combine the two alternatives, and yet be ready for either of them: to lay our plans for a long continuance of Christian warfare, yet hearten ourselves with the thought that at any moment the Prince of Peace may come; to work for the far future as if its fate depended wholly on our efforts now, yet to remember that our part is not to save the world ourselves, but only to continue striving 'until He come, Whose right it is.' If, in such conditions as surround us to-day, we had to base all our hopes of betterment on some slow 'creative evolution,' led though it were by the Spirit of God, it might well unnerve us for our task. If, on the other hand, we staked all on a speedy return of Christ, we might stand idle through presumption, and so have betrayed the future if our hope proved vain. In the wisdom of God we are left to reckon with both possibilities together. Faith is set her daily task of removing mountains, stone by stone, while yet bidden to pray that He who sets the task will in person 'rend the heavens and come down, that the mountains may flow down at His Presence.' 'Yea, I come quickly.' Amen: come, Lord Jesus."

Every year the Student Christian Movement of the World invites the Christian world to a special prayer on behalf of students generally.

This year February 24th is the day chosen, and we print elsewhere the message of appeal from Dr. Mott and his confrere in furtherance of the object. Student life in our days has become a very big thing; never before, were it not for the war, would there have been so many young men and women with lives full of promise and potentiality included in this call for prayer. Those who know what student life is with its tremendous advantages and no less tremendous temptations, will value the suggestion the Student Christian Movement has given, and we trust that a very general and generous response will be made.

The Bishop of Manchester uttered a salutary warning at the latest meeting of the Representative Church Council.

The Trend of Church Reform. The Church and State Report was under discussion, and, as is well-known, there are many important changes suggested in various directions. And there are not wanting evidences of a desire to foist upon the Church alterations of practice and doctrine utterly opposed to our present formularies. During a short speech of explanation, Bishop Knox said: "If we are out to obtain better government of the Church I am with you; if you want to alter the reformed character of the Church I am not." We are glad to know that some of the acutest of our evangelical thinkers are carefully examining, step by step, the proposals of the Report. The Report has been referred to a representative committee for further review and report.

In a paper on "Churchmanship and Christianity," read before the Bathurst Clerical Society, by Y.M.C.A. and S. C. O'B. B., there is the Churches, some rather strong criticism levelled against the

religious value of the Y.M.C.A. The writer seems to be full of fear lest, after the war is over, our soldiers may, out of their gratitude, cause the Association to become another "form of religion." While here and there is sure to be found a Y.M.C.A. official who has lost or never had the true Y.M.C.A. point of view, and is over-emphasising the social and moral work of the Association, yet we feel sure that normally care is taken to keep men attached to their own denomination. But the reader of the paper, in setting out his fear, gives utterance to what we believe to be a libel on an association that has stood for Christ amongst men of all classes and shades of opinion. The reader said:—

"To them (i.e., Y.M.C.A.) a man by renunciation of evil and by certain attainments in well doing reaches a