

# The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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

VOL. V., No. 7.

MARCH 28, 1918.

Price 2d. (6s. per Year Post Free.)

## Current Topics.

### TE DEUM.

For that supreme token of Thy love—  
For that dark hour in lone Gethsemane;  
For that high Cross upraised on Calvary;  
The broken seals—the rolled-back stone—the  
way,  
For ever opened through His life in death;  
For that brief glimpse vouchsafed within the  
vail;  
For all His gracious life; and for His death,  
With low-bowed heads and hearts im-  
passionate,  
We thank Thee, Lord.

—(Oxenham.)

The report of the Royal Commissioner (Sir Samuel Griffith) on the subject of recruiting, reveals a situation even more serious than was generally imagined. Our present deficiency is estimated to have already reached the discreditably large number of 27,000 men, and we are informed that as well as making good this shortage, we shall also need monthly enlistments of 5,400 men to replace the average wastage. There has been an eloquent silence, and still more, a masterful inactivity on the part of those who so fiercely opposed conscription. The problem assumes more alarming shape as we contemplate what threatens to be an increasing deficiency in the number of our available forces, at a time when Germany is gathering herself up for what may prove her mightiest attack on Britain and the Allies. We are not so conceited of our comparatively small strength as a nation, nor so lacking in pride and faith in the Motherland as to suggest that the Empire cannot weather through the gale without Australia—though it is not to be forgotten that the tiniest weight may turn the scales. But it is too bitter a reflection for any patriot to sit down complacently under, that the glory that has gathered around the name "Anzac" may be tarnished by a measure of desertion on the part of Australia at the hour of the Empire's greatest need.

Another aspect of the matter which must be constantly borne in mind, is the extra strain which such a condition of things puts upon those already in the fighting line—some of them wearied with more than three years' campaigning. A letter recently written by Sir Charles Wade, Agent-General for New South Wales, gives special prominence to this point:—

"The Australians are in a specially unfortunate position, as the flow of recruits is now reduced to a small trickle, and with the defeat of conscription the prospects of reinforcements are very uncertain. In consequence the authorities are refusing leave right and left. It simply means that those who have volunteered are being compelled to do more than their share to protect the shirkers, who are drawing high wages at home."

One great seat of the trouble, in addition to the unashamed disloyalty that still stalks abroad, is that our politicians seem unable to cease their petty squabbles, even in the face of the grim dangers that confront us. One soldier politician, Captain Carmichael, is just now making a commendable effort to bring together the leaders of all sections of the community in friendly conference, to work out some effectual practical scheme for securing the required number of recruits. May his endeavours be crowned with success. This season of the year should provide the clergy with an unique opportunity to preach "the Cross" in this respect. Much harm has been done in the past by "preaching at" young men, who, in many cases, have had sufficient reasons for keeping them from enlisting. But more than ever now there is laid upon the clergy the duty of tactfully but pointedly applying the principles of Calvary to the present situation.

The exigencies of camp and trench life are teaching many of our chaplains to review some of their old prejudices, because they are finding them difficult to defend and entirely inexpedient if not completely wrong to insist on when dealing with men who are face to face with the deeper principles of life and death. For instance, the differentiations of the various Christian churches are not so keenly felt or emphasised in the common brotherhood at the front of men who realise one another's love for the Christ. Men of all shades of Christian thought and practice find it possible and obligatory to worship in common the one great Father as manifested by their common Lord and Saviour. And the strange prejudice in the minds of churchmen of a certain color of churchmanship in the matter of the correct time for Holy Communion, is being found so impracticable under war conditions that the prejudice against evening celebrations is disappearing amongst many who refuse to let such prejudice hinder their spiritual ministrations to men who are freely placing their lives in jeopardy for humanity's sake.

In our "English Notes" we have another illustration of this "volte face" on the part of a chaplain from the Diocese of Winchester. And this chaplain indicates an attitude on the part of certain English bishops which is both unconstitutional and narrow in the extreme. The "English Record," in referring to the chaplain's statement on this point, says:—

"It has long been known that certain Bishops have used their influence to suppress Evening Communion, but this is the first time we have seen a statement from such a quarter that they have given 'direction' on the matter. Such 'direction' seems to us to be a most unwarrantable and

reprehensible abuse of the episcopal position, and a Bishop who by so doing has hindered any of the Lord's own people from coming to the Lord's own Table has taken upon himself a most terrible responsibility, for even 'our tradition' must, as this chaplain says, bow before our Lord's last command."

It is a matter of regret to us that the same unconstitutional and narrow policy is pursued by some of our Australian bishops, and in some cases where we should have least expected it. We can hardly think that they have really thought of the "terrible responsibility" they incur in thus practically depriving many an earnest Christian in back country parishes of the comfort and strengthening of regular and reasonably frequent communion times.

The "Day of Prayer" in England, which was exceedingly well observed, gave rise to quite a novelty in one inter-denominational service in London. One of the officials of the British Museum composed for the occasion three Psalms in celebration of "The Contemtable Little Army." The C.F. newspaper, in admiration, suggests the occasional use of these Psalms during the war. The "Church Times," on the other hand, after quoting some verses of one of the Psalms, goes on to say: "We are resolute in our preference for David's lyre. . . . The time, we hope, is far distant when Psalms written in Bloomsbury will be sung in the churches instead of the venerable Psalter." We cannot help agreeing with this latter criticism in the present case, but we hardly expected the "Church Times" to say without qualification what it has said, for by so doing it brings back to memory things "which our fathers have told us" concerning the preference of the "guid auld Scot" for the tuning fork and his dislike of the new fangled organs and modern hymn singing. It is the general style of these modern psalms that does not please us; but for our readers' sake we print below one as a specimen:—

Let us praise God for the Dead: for the Dead who die in our cause.

They went forth first a little army: all its men were true as steel.

The hordes of the enemy were hurled against them: they fell back, but their heart failed not.

They went forward again and held their ground, though their foes were as five to one. They gave time for our host to muster: the host of the men who never thought to fight.

A great host and a mighty: worthy of the men who died to gain them time.

The men who never thought to fight have not been found wanting: in the strength God has given them they are great of heart.

They fight against those who love war: they fight, and by faith in God they shall prevail.

Let us praise God for these men: let us remember them before Him all our days.

Let us care for the widows and orphans: and for the men who come home maimed.

Truly God has been with us: these things have not been done without His help.

O Lord our God, be Thou still our helper: make us worthy of these who die.



## English Church Notes.

The current issue of the Tasmanian "Church News" sets a fine example of the way to run a correspondence column. All the letters and the delicious editorial footnotes refer to Captain de Houghton's criticism of "The Chief Service," vogue, which had been advocated in a leading article by that paper. The first letter, over the name of H. R. Fimms, is a model of bad form and closes with a perfectly rude and utterly question-begging sentence. It runs: "May I, with the greatest temerity, offer to him (Capt. de Houghton) the advice I give to quite young men, viz., 'When your view of an adversary's position is that which no reasonable man could hold, reconsider your view and you will find probably that you are wrong.'" This is quite a modern equivalent of the sign post of Scotch fame, which had upon it this amazing direction: "If you can't read this, ask the blacksmith."

Letter No. 2, written in excellent tone, clearly upsets the argument of the leading article referred to by quoting in full a passage of Scripture which had been only partly quoted by the leader-writer in order to bolster up his argument. We quote the letter in full with the editor's striking rejoinder.

Sir,—The leading article in your February number on "The Chief Service" is rather unfortunate in its use of the only text of Scripture it quotes. The article states that it is the duty of the Church to "show forth the Lord's death" (the text I refer to) in the celebration of the Holy Communion. And it goes on to argue that every one who is present at a Celebration, whether he actually partakes or not, is helping to show forth the Lord's death. But I would remind the writer of the article of the rest of the verse from which he quotes a fragment. The verse says: "As oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death." Surely this must mean that it is those who actually partake, not those who look on, who show forth Christ's atoning sacrifice.

I am, Sir, etc.,  
C. ALLEN.

Kempton, February 11.

[Our correspondent gives the obvious literal meaning of the text in question. What our article argues is that the Church practically adopted a wider interpretation in view of the new conditions which arose when Christianity was recognised by Imperial Rome.—Ed.]

Letter No. 3 is from the pen of Captain de Houghton and contains a carefully reasoned statement of the doctrine and practice of the Church of England on the subject of non-communicating attendance, which, to ordinary minds, is very pertinent to the discussion of the "Chief Service" question. Again the editor comes to the rescue with this amazing footnote:

[Our correspondent raises a host of controverted questions which we shall be glad to consider at the proper time. And also, he manufactures some history. But we wish that, for the present at any rate, the discussion could be restricted to the main point which we dealt with in our article, viz.: the making of Holy Communion the "chief service" of Sunday worship.—Ed.]

It all reminds us of the old adage:

"He who fights and runs away,  
Will live to fight another day."

We shall look forward with interest to the editor's return to the "host of controverted questions which," he says, "we shall be glad to consider at the proper time."

This class of thing is mere throwing of dust into the reader's eye, and is quite unworthy a reputable church paper.

"O Lord and Sovereign of my life, take from me the spirit of idleness, despair, love of power, and unprofitable speaking."—(Prayer of St. Ephraim of Syria, in the Russian Liturgy.)

noticed to be watching the proceedings from a corner of "a box." The chairman very courteously invited Mr. Elliott to respond, and in a few moments he appeared on the stage, saying that he did not know why they should wish for the opinions of "a bloomin' outsider" like himself, but that if they would listen to a bit of advice from a simple Christian standpoint he would gladly give it. The ensuing speech was full of a sympathetic understanding of the men's difficulties, with many humorous sallies at the expense of the Ministry of Munitions; but there was none of the less earnestness in the straightforward appeal which the speaker made for an immediate return to work. A resolution proposing a resumption was already before the meeting, and probably had the support of the majority; but there had been contrary shouts of "No" from some quarters when the resolution was read. It is some indication that a voice from the Church is not altogether useless on such occasions, that the resolution was carried unanimously at the conclusion of the Vicar's "few remarks." (From "The Challenge.")

## Outcome of the National Mission.

The temporary executive that was appointed by the members of Christian congregations in Manchester to formulate a "constitution" presented their report to a large representative meeting in the Council Chamber of the Church House on Thursday last. The Bishop presided, and the Archdeacon of Manchester, who was chairman of the temporary executive, laid before the meeting the proposals, which were unanimously adopted. They were as follows: That a Council of Christian Congregations, consisting of one minister and two lay representatives from each congregation, should be formed, with an executive of thirty-six members, and that meetings should be held at regular intervals, and special ones when necessary. The Bishop was elected President; Bishop Welldon, the Rev. S. F. Collier (Wesleyan), and the Rev. L. E. Roberts (Dr. Maclaren's successor), Vice-Presidents; the Rev. F. H. Webb-People, and the Rev. J. Heath, Hon. Secretaries; and Archdeacon Aspinall Chairman of the Executive, with the Rev. J. Stirling Vice-Chairman. The Executive to consist of the officers and twenty-seven members, nine ministers, and eighteen laymen and women. The meeting was satisfactory in every sense of the word, and the spirit that prevailed bodes well for united Christian action in the future.

## AT THE FRONT.

The "Winchester Diocesan Chronicle" contains the copy of a most interesting letter addressed to his parishioners from a returned Chaplain to the Forces. Two passages are of deep significance:—

## Evening Communion.

"It is being asked with growing insistence why, when out there even our neighbours, the Roman Catholics, celebrate the Communion in the afternoon or evening, and most of our padres do the same, it should be considered an anomaly to allow evening Communion for the stable-lads, milk-boys, and servant-girls, and mothers with young children, who cannot come before the dinner hour without neglecting their duties or pushing them on others. A Roman Catholic Chaplain from Canada told me that the present Pope's predecessor was intending to promulgate a licence to Canadian priests to take a light meal between their first and second masses, and that it had been in contemplation to relax their early morning rule for some of the sons of toil. I quote this lest some of my Anglo-Catholic friends should be disturbed. But surely, as my Roman Catholic friend said, the Church is perfectly capable of altering her own rules, and, if our tradition prevents men from receiving the Body and Blood of Christ, our tradition must bow before His last command, 'Take, eat, drink ye all of this.' Many of us priests, who have been loth to stand apart from our brethren in this matter, and have followed our Bishops' direction, would gladly welcome a permission to open doors which we have been induced to close."

## Reunion.

"One other matter concerning the Coming of the King. Overseas there is a growing movement towards the reunion of Christendom. As Rome will have none of it, and the Greek Church is far off both in general outlook and temperament, must not charity begin at home? Nationality has won a new significance, and has been rediscovered as an unbreakable bond—through this war. Must it not be on a national basis that the Church must be reconstructed and rebuilt on the same apostolic foundations, and with the same corner stone—Jesus Christ? Reunion is in the air—we have come near it, out there, and have held combined evening services. The Sacrament—or rather the Second Sacrament alone—is the line of cleavage. Time will not allow for me now to indicate plans which have been talked over and sometimes accepted; but I would ask one question of thinking men—does it not seem entirely repugnant to the mind of Christ that the Sacrament of the Communion of His Body and Blood should be the permanent and unbending dividing line between Christians who are all alike sharers in the benefits of His Cross and Passion?"

## "A Bloomin' Outsider."

It is not often that one finds a parson receiving an attentive hearing from a big crowd of men whose feelings have been so much ruffled that they are out "on strike"; but the official meeting of the steel-workers in Sheffield Hippodrome last Saturday morning was certainly very much enlightened from the moment when a voice from the altar called for a speech from the Vicar of St. Paul's (the Rev. Spencer Elliott), who was

Under the above name a movement has been launched in the diocese of London which is likely to be of interest to other dioceses. In the week before Christmas each incumbent received a letter from the Bishop of London inviting him to concentrate his teaching, especially during this Lent, on the effort to give permanence to that "most wonderful spectacle of 'Giving' on a great scale which the world has ever seen—men willingly giving their lives for a great ideal, parents their sons; wives their husbands, girls their lovers."

## The Gospel of Giving.

The movement comes from below, not from above. It rises from the conviction of a small circle of clergy and laity that, as yet, the Church has made no adequate response to that revelation of the possibilities of human nature that has come to us in and through the war. The war has revealed the capacity of human nature to give, and has proved that the call to sacrifice is the most inspiring of all appeals. The Church, on the other hand, has been reluctant to teach a gospel of giving. Her gospel had been a gospel of receiving rather than of giving. She has laid her emphasis on the personal salvation, the spiritual privileges which are offered to the believer, and taught men to find the "good tidings" in these, rather than in that offering of "themselves," "their souls and bodies," in which, as so many have learned during the war, lies the true secret of life, the true good tidings of the Church of Christ.

The aim of the movement is to change all this, and to restore a higher ideal of the Church of Christ.

## Above All, Pray.

The "North Star" prints the following passage from a remarkable speech made to his men at the Front, shortly before his death, by the late Brigadier-General Roland Boyes Bradford, V.C., M.C., whose home was at Darlington:—

Comrades,—I have come to introduce myself to you as your new brigadier. This is the first opportunity I have had to speak to you by day. I am going to ask you to put your implicit trust and confidence in me, to look upon me not only as your brigadier, but as your friend. By the help of God I will try and lead you to the best of my ability, and remember your interests are my interests. As you all know, a few days from now we are going to attack; your powers of endurance are going to be tested. They must not fail.

you. Above all, pray; more things are wrought by prayer than the world dreams of. It is God above Who can give us the victory, and bring us through this battle safely.

A day or two after the delivery of this remarkable message, Brigadier-General Bradford was killed on November 30, while talking to his men and cheering them under most difficult and trying conditions.

## Queen and Kaiser: A Contrast.

Prebendary F. S. Webster has a story, which he told at the recent Advent Testimony meeting in London, to the effect that when he was in Germany before the war he had a conversation with a Lutheran sister who had been to Keswick. She said that on one occasion she was telling the Kaiser all about the Convention, and he listened with great interest. Then she went on to speak about the great hope of the Lord's return, and at once he said, in a quick, impulsive way: "That would not do at all; it would spoil all my plans!"

How very different was the attitude of Queen Victoria towards the same question. It is understood that on more than one occasion she expressed the hope that she might live to see the Return of the Lord that she might lay her crown at His feet.

## The Risen Lord.

## THE COMPANION OF HIS PEOPLE.

(By the Bishop of Durham.)

"Jesus saith unto her, Mary!"—St. John xx. 36.

"Jesus Himself drew near, and went with them."—St. Luke xxiv. 15, 36.

Easter has a wealth of themes. We might devote ourselves to the proof of the mighty fact, the historic certainty, of the Resurrection of the buried Lord. No topic is at once more satisfying to the mind and fruitful for the soul. Or we might see, forth, the Risen One as the supreme evidence of the triumph of His own Atoning work. (Rom. iv. 25; 1 Cor. xv. 1-20; Heb. xiii. 20, etc.) Or we might dwell on the powers of that "endless life" (Heb. vii.) in which He came forth, to be the life of His people for ever; or on the pledge of our Resurrection because of His.

But to-day we will take an Easter theme suggested by the three recorded incidents of the first blessed Easter day—the appearance to Mary; the walk to Emmaus; and the meeting at evening in the upper room. And do Thou, dear Risen Lord, meet us and bless us as we thus prepare to meet Thee.

On these three occasions we see the Lord presenting Himself as the holy Companion of His people, in solitude, in privacy, and in their companies.

I. In the Garden we see Him the Companion in solitude.

Observe the glorious Risen One in the very first acts of His risen triumph. What does He do? Present Himself for the adoration of angels, call for a second Bethlehem chorus, or appear in open majesty to the confusion of His enemies? Not so; but He devotes Himself to the broken heart of a solitary woman: "Woman, why weepest thou?" "Jesus saith under her, Mary!"

Christian reader, in physical, or in spiritual, solitude—it may be in the great solitude of some bitter loss, the desert of a stricken heart—remember Joseph's garden! He who lingered in it for Mary's sake is the Same to-day; and He is yours.

II. On the Road to Emmaus, we see Him the Companion of His people in privacy.

How does the Divine Conqueror spend His afternoon? In pacing a stony road, in patient intercourse with two disciples of His, not of the first rank, slow to learn, disappointed and disappointing, and in leading them in

the path of the written Word to the glorious sight of Himself.

Christian friends, comrades, co-workers, He is the Same for you this Easter day. In the broad light and open road of common life, Jesus is near, "this Same Jesus," risen again. Call Him in, not only in garden or chamber, but in public places. And in your own mutual talk, call Him in. And over your Bible study, call Him in. In these days of suppressed or open denial of the Blessed Book, walk often towards Emmaus, and look for Jesus on the road. And walk to Emmaus, and seek Him there at your table, and seek Him there at His table.

III. In the Chamber where the disciples gathered, we see Him the Companion of His people in companies.

Blessed evening-visit of the Risen One! The shadows gather, but so do the disciples, drawn together at once by even the rumor of His life. And He is there, they know not how—with them, showing them His hands and His side, and making them, oh, how glad with Himself!

Christians, gathered in social groups, Christians gathered in the holy house, Jesus is the Same yesterday and to-day. Shut the world out, but hail Him in, and take care to see very clearly His hands and side, and hear His "Peace" pervading your assembly; and go forth from His presence, after such an interview as those whom He hath "sent into the world" to witness for Him.

Even so come, Lord Jesus, to our life's garden, road, and chamber—to its whole experience.

## A CROWNED HUMANITY.

The glory of Christ's Resurrection was the glory of a Crowned Humanity. At His birth He took the manhood into union with God. After His resurrection He took the manhood so united to be crowned with glory and honor in Heaven.

Humbly and devoutly as we say at the Cross was ever sorrow like unto Christ's sorrow, or love like Christ's love—had there been only a Cross and a grave, with no crowning after the Cross, no rising out of the grave, the world would still be in its sins, and Death king. But hear St. Paul's Gospel: "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." That is a Gospel. When Christ died man was redeemed, and when He rose man was justified, and when He ascended man was crowned.

## The Way of the Cross.

A time to watch, a time to pray,  
A day of wonders is to-day,  
The saddest, yet the sweetest too,  
That ever man or angel knew.

The saddest, for our Saviour bore  
His death, that man might die no more,  
The Agony, the Scourge, the Fear,  
The Crown of Thorns, the Cross, the Spear.

And yet the sweetest, for to-day  
Our load of sin was borne away,  
And hopes of joy that never die  
Hang on our Saviour's Sacrifice.

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## The Ministry of Reconciliation.

(A sermon preached in Sydney Cathedral on the evening of Sunday, March 17, 1918, by the Most Rev. John Charles Wright, D.D., Archbishop of Sydney.)

2 Cor. v. 18: "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."

## What is "the Ministry of Reconciliation?"

It is better termed "the Ministry of the Reconciliation," emphasising the Greek article, which seems to me most significant in this connection.

What, then, is the Ministry of the Reconciliation? It follows the great truth of the Reconciliation referred to in the beginning of the text, "God hath reconciled us to Himself by Jesus Christ," and enlarged upon in subsequent words, "God was in Christ, reconciling the world unto Himself," the whole blessed series of facts that tell us the grounds of the divine forgiveness, the Christ of God who died upon the cross in the sinner's stead, sin atoned for, the way to God opened even for sinners. God has thus provided means by which His wanderers may return.

But it remains that they must learn of it, that the way is actually opened; they must be called to return, invited to enter into the reconciliation. To do this is the function of "the ministry of the reconciliation."

To whom is this ministry of the Reconciliation committed? Primarily to all those who have already entered into the reconciliation. It is the privilege, as it is the duty, of those who know the Saviour, to summon those who do not know Him. That is Christ's great commission in the Upper Room. "He breathed on them and said unto them, Receive ye the Holy Ghost; whosesoever sins ye remit they are remitted unto them; and whosesoever sins ye retain they are retained." (John xx. 22, 23.) To whom was that commission given? Not to St. Paul personally, though he says: "God hath committed unto us the word of reconciliation," for St. Paul was not present in that Upper Room. Nor was it committed to any official class. The Apostles at this time were the only group who could be called in any sense an official class, and the commission could not be said to have been given to them for two reasons. The whole apostolic band was not present; St. Thomas was absent. Others were present and were addressed by Christ, who were not apostles, men and women who were disciples. Christ gave His great commission to the church of the living God, assembled in that upper room the body of the faithful, and to that body of the faithful, increased and continued in successive generations, that duty belongs always, to the end of time. Christ commissions them for their work, and enables them for it. For their enabling He "breathes on them." They are quickened by the Holy Ghost to receive the responsibility. As at the first creation God breathed on man, and he became a living soul, so at this new creation God breathes upon the body of His faithful, the spirit of courage, the spirit of self-sacrifice, the spirit of witness.

It is a vast responsibility. On their fidelity the happiness of mankind in large measure rests. "Whosoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained." If they hold their peace, men may die ignorant in their sins; if they speak faithfully, it may bring joy and peace from realised and applied knowledge of the forgiveness that is in Christ Jesus. Each disciple of Christ is, or ought to be, an "ambassador in Christ's stead." But many forget it. Do you forget it? Still more decline it. Do you decline it? If so, why? Many excuse their silence on the plea that this ministry of the recon-



ciliation belongs to the function of the clergy only.

Let us consider what is the function of the Christian minister, especially as regards this ministry of the reconciliation, and what is the relationship in this respect between his functions and that of the ministering by the body of the faithful.

It is well to ask first, **Who is the Christian Minister?** He is the one who has heard the call of God to forsake and set aside all worldly cares and studies, and to devote his life solely to the great mission of bringing men to God in Christ, and the seal of his calling has been this setting apart by the body of the faithful. It is an overwhelming and comprehensive charge, but the faithful did not resign all their duties and responsibilities for the ministry of the reconciliation at his ordination. Their obligations still remain the same, though his are added to. How can the Christian minister discharge his duty? He has to dispense the Word of God, and to order the Sacraments of the Gospel, which latter function he can only discharge efficiently, as he has first effectually set himself to dispense the Word of God, by specialised study of the message, and of the method of its delivery. In this dispensation of the Word of God, he exercises in particular the ministry of the reconciliation.

**How does the Christian minister exercise that ministry of the reconciliation?** He delivers the message without fear or favor. The features of his message are inimitable, and yet the same; they include the call to all men to recognise that they are sinners, the announcement that God is a Judge, and yet a Saviour; the whole mystery of the Cross; the glorious news that God is reconciled, and that all men are saved if only they will accept the reconciliation by faith and enter into the full liberty and service of the children of God.

In delivering this message he must ever have in front of him the manner in which Jesus Christ presented the reconciliation that he seeks to minister. For instance, he can never wisely depart from the principles inculcated by the parable of the Prodigal Son. What does Christ vividly teach there? The son returning from his wandering comes willingly; he is not dragged back. The Father meets him half way, and prescribes no probation, no preliminary suffering, or compensation. He is reconciled already, and as soon as the son returns the reconciliation is consummated by the return. The Christian Minister must ever take warning from the sombre figure of the elder brother. It looks as though he was disappointed that he had not a share in readmitting the prodigal. He would like to have been allowed to test him, and put him to discipline, and then perhaps to present him to the Father for readmission possibly to a menial place in the household. Christ allows no elder brother to come between the son and His Father. Equally so when he forgave the sins of the paralytic (Matt. ix. 2) Christ taught the same truth. At once, without any intervention, recognising directly the penitent heart and the faith that trusted, He opened the door of joy and hope immediately. "Be of good cheer; thy sins be forgiven thee."

That and alone is the function of the Christian Minister in his ministry of the reconciliation. He declares the revelation of the Cross, the heinousness of sin, and the release from guilt. He invites the sinner, provided his own conscience recognises that he has sinned, and desires the new start, to enter into the reconciliation open to him, if he will turn to his Saviour's word, and he bids him, "Be of good cheer." This is the constant teaching of our Prayer Book in its directions to clergy and people alike. Our Church provides two great forms of Absolution. One is **declaratory**, used for the great congregation at Morning and Evening Prayer. "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel." Many a tired, anxious soul, hearing the old truth proclaimed afresh officially in the name of the Church of Christ, has welcomed it, applied it, and entered into the reconciliation. The other form is **intercessory**, reserved for the inner circle of the communicants: "God have mercy on you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness." Many a lapsed communicant, coming back, has found his hesitating faith strengthened, and the clear assurance has shed sunshine upon his path as it shone before him at his Confirmation. Both forms of absolution are general in the spirit of the great Commission, which was delivered in the plural number. But the soul hears and God through the general words speaks to the individual.

But has the Christian Minister no direct duty to individuals in ministering the Ministry of the Reconciliation? Most certainly he has, just because individuals are individual. There are strange cases of conscience to be considered, twisted reading of the promises of God, hesitancy of self-distrust, various ignorances, as well as the frequent

inability to apply the general message to the personal life. For this the Church makes provision, not only in the general direction for pastoral ministrations given to her clergy at Ordination, but also in the special instructions of one of the pre-faces in the Holy Communion Office. There the faithful are encouraged if they cannot quiet their own conscience, rather than abstain from the Holy Communion to "Come to a discreet and learned Minister of God's word," and "open his grief," and the Minister is directed what to do. He is to use "the ministry of God's Holy Word" that so the anxious soul may "receive the benefit of absolution." This means that he is to elucidate to the best of ability the promises of God, which the inquirer hesitates to accept; he is to try to make the issues straight, and to endeavor to restore the oblique vision, by the ministry of God's Word. He is to pray with him, and teach him above all the certain promise that God's Holy Spirit will illuminate, as well as give courage of faith. He is not directed to pronounce any final absolution, but by putting plain the certainty of God's love and pardon, to lead him to seek and find "the benefit of absolution" from God, which only waits the seeking. So he ministers "the Ministry of the Reconciliation."

This was the great recovery of the English Reformation. In the years before the reformation of the faith and practice of the English Church, a mischievous system had grown up, partly through an effort to secure a right aim by a wrong method, under which social life had been honeycombed by a network of private confessions, which left no secret of the soul, or of domestic life free from a stranger's eye, and which at the same time robbed religion of all its joy. After the Reformation these evil things were banished, and the soul was taught to look the Father straight in the face, and find peace in His reconciled and revealing love.

Once and once only is the Minister of the Church of England permitted to say those words, "I absolve thee," by which for so many years souls had been bound in bondage that was not of God. In the Visitation of the Sick they may be used, but only in a carefully specified emergency, and even then surrounded by safeguarding words, which are intended to prevent any obscuring of the full freedom of the reconciliation in Christ Jesus. If ministering to a sick person in grievous illness, upon whose soul something seems to rest as a cloud, the minister is directed to move him to make confession of the sin that weighs upon him, and then, if he humbly and heartily desires in his weakness to hear that he may trust the forgiving mercy of God in spite of his sin, the Minister may say, "I absolve thee from all thy sins," but in order to show that as a Minister of God he claims no power to forgive sins, but only officially declares that he sees no barrier between the sinner and his God, the Minister must first pray the Lord Jesus "Of his great mercy forgive thee thy sins," and even after he has said "I absolve thee" he is again to make prayer to God, "Open thine eye of mercy upon this servant who most earnestly desireth pardon and forgiveness." It is the same blessed truth repeated again and emphasised, in the ministry of the reconciliation, pointing the sinful riven soul to the way of peace, which is wide open, and to the Saviour waiting to lead him into it, as He alone can.

Is there any other help to establish the sinner in his assurance of forgiveness? I unhesitatingly point to the **Holy Communion**. I believe that it is given us to-day by our Master for this very purpose, amongst others. The Holy Communion does not give forgiveness nor ensure forgiveness, nor is it in any way an essential aid which we neglect at our peril. The Holy Communion service points

directly to the Cross. "The body of Our Lord Jesus Christ which was given for thee." "The blood of Our Lord Jesus Christ which was shed for thee." Many, many a time, when kneeling at the Holy Table, has the full light of realisation burst upon a darkly hopeful Christian as Christ Himself seemed to point to His work completed upon Calvary. We fail in our ministry of the reconciliation if we fail to teach and urge full use of this most precious legacy from our Master. Do you ever deprive yourself of the joy of Christian life by carelessness of obedience to this His last and most beneficent command?

In conclusion, I sum up the message about the ministry of the reconciliation by two personal questions:—

(1) Are you reconciled to God? Have you come with your sins to Him? If you are still outside the door, how long will you prefer darkness to light?

(2) If you are reconciled to God in Christ Jesus, are you exercising your ministry of the reconciliation, which you cannot dispute? Are you endeavoring to lead others into the reconciliation? May you be enabled to take up the words of the prophet (Is. l. 4) in a Christian significance: "The Lord God hath given me the tongue of those that have learned (in the school of the spirit), that I should know how to speak a word in season to him that is weary." It is the greatest joy of all that when you stand before the Throne, someone may take you by the hand, and lead you forward and say (to quote the expression of a humble, thankful Indian convert): "This is the man; this is the woman who led me to my Saviour." That is, the blessedness of exercising the Ministry of the Reconciliation.

## The Table of the Lord.

### For the Easter Communion.

Around a Table, not a Tomb,  
He willed our gathering-place should be;  
When going to prepare our Home,  
Our Saviour said, "Remember Me."

We kneel around no sculptured stone,  
Marking the place where Jesus lay;  
Empty the tomb, the angels gone,  
The stone for ever rolled away.

Nay! Sculptured stones are for the dead:  
Thy three dark lonesome days are o'er;  
Thou art our Life, our living Head,  
Our living Light for evermore.

Of no fond relics, sadly dear,  
O Master are Thine own possess—  
The crown of thorns, the cross, the spear,  
The purple robe, the seamless vest.

Nay! Relics are for those who mourn  
The memory of an absent friend;  
Not absent Thou, nor we forlorn:  
Art Thou not with us to the end?

Thus round Thy Table, not Thy Tomb,  
We keep Thy sacred feast with Thee,  
Until within the Father's Home  
Our endless gathering-place shall be.

### PRACTICAL RESULTS OF MISSIONARY EFFORT.

A sergeant-major in one of the British regiments on service in British East Africa, "having come across the practical results of missionary efforts among the natives," sent to the C.M.S. missionary at Nairobi a cheque for 150 dollars to "help defray the expenses of a cause" which he considered to be "in every way good."

## Personal.

Rev. Canon Swinburn has found it necessary to resign from the Bluff (N.Z.), owing to a breakdown in health.

Rev. W. T. Drake has resigned from Mamiototo to take an appointment under the Rev. H. Packe, Vicar of Gisborne, N.Z.

Rev. S. E. Woolley has been appointed rector of Nyngan (Bathurst).

Rev. E. Lethbridge, Vicar of Terang, has tendered to the Bishop of Ballarat his resignation of the parish, after several years of faithful work under the difficulties of delicate health.

Rev. H. N. Drummond, of the Melanesian Mission, is on a visit to Melbourne.

The news of the death of the Rev. A. H. Colville, M.A., Vicar of St. Sepulchre's, Auckland, was received throughout the diocese with feelings of profound regret and a deep sense of loss. He died on 13th February, after an operation. For some months previously he had been suffering from rheumatoid arthritis. He seemed to be well on the way towards recovery, when his medical advisers decided that an operation for appendicitis was necessary. The operation was successfully performed, but it was followed by death caused by heart failure.

The Defence Authorities have confirmed the appointment of the Rev. Canon T. Feiden Taylor, C.F., as Principal Chaplain of the Church of the Province of New Zealand at Trentham Military Camp, in the place of the Rev. H. F. Tracey, M.A., resigned.

Canon Moore, C.F., of Fremantle, accompanied a contingent of New South Wales, Queensland, and New Zealand soldiers, who arrived in Sydney from Egypt last week. Canon Moore has been chiefly along the Suez Canal, where, he says, everybody is cheerful. He will return to the front shortly.

At a recent meeting of the council of the Australian Historical Society a resolution was carried that "on the occasion of the retirement of the Venerable Archdeacon Gunther from the council of the society it is the desire of the council to record its appreciation of the Archdeacon's past services, extending over an unbroken period of 17 years since the foundation of the society."

Rev. S. W. Williamson, rector of Broadford, diocese of Wangaratta, has enlisted as a private.

Rev. P. Shaw, of the New Guinea Mission, has arrived in Sydney on furlough. The Rev. H. N. Drummond, of the Norfolk Island Mission, is also in Sydney prior to returning after furlough.

Rev. Garnet V. Portus has been appointed acting-director of tutorial classes, by the Senate of the Sydney University. The classes are in connection with the Workers' Educational Association.

Miss Badham, of the C. of E. Girls' Grammar School, Sydney, has recently undergone an operation for appendicitis. We are glad to learn that she is making good progress towards recovery.

A farewell social was tendered by members of the Missionary Guild of St. Andrew, at St. Mary Magdalene Hall, on March 8, to Miss Nellie Williams, a member of Christ Church, North Adelaide, who has been accepted for mission work by the Bishop of Melanesia. A "dismissal" service was held at St. Peter's Cathedral on March 9.

Rev. A. H. Venn is leaving Penrith to take up his new duties as rector of Cessnock (Newcastle), on May 13.

Rev. N. Lloyd has been appointed as locum tenens of Penrith from June 1.

Rev. A. R. Ebbs, Organising Secretary of the Victorian C.M.S., has accepted the vicarage of Lismore. Mr. Ebbs has been in his present office for many years, and his departure will create a vacancy which it will not be easy to fill.

An engagement, which will be of interest to a wide circle of friends, is announced between the Rev. Canon Bellingham, of St. Philip's, Sydney, and Miss Constance Conolly, daughter of Mr. T. W. Conolly, and sister of Rev. Arnold Conolly, of West Maitland.

## Our Melbourne Letter.

(From our own Correspondent.)

The clerical barometer in Melbourne is pointing to change. The resignation of Rev. H. E. Taylor from Christ Church, Hawthorn, and the appointment of Rev. A. Law to Toorak have created vacancies, the filling of which will cause a stir in the parishes. Rev. H. S. Hollow has been appointed to Hawthorn. He is a man that gets things done. His disappointment will be that the church at Hawthorn does not need rebuilding. Perhaps he will find an outlet for his energies in providing an up-to-date parish hall—or, better still, in building living stones into the solid old church on the hill above the river.

Two important parishes remain to be filled—St. Andrew's, Brighton, which has been a training ground for three bishops, and Christ Church, Geelong. Evangelical churchmen will view the appointment to the latter parish with some anxiety. Christ Church is the traditional home of evangelical churchmanship in Geelong. It would be an offence to the whole evangelical section of the diocese if any but a tried and proved evangelical is appointed to the late Canon Goodman's parish. It would also be a grievous mistake from the ecclesiastical standpoint. Geelong is noted for the number of its sturdy evangelicals, and to rob them of their spiritual home would only result in weakening the church and strengthening the nonconformists.

The Eastward position has been introduced then by the departing incumbent. But at Christ Church it is an innovation and represents a movement with which the parishioners have little sympathy. They will look for a return to the real traditions of the parish, and with that will come a rallying round the old church, which will make for peace and progress.

Sir John Madden is dead. He has for many years filled a unique place in the life of the city. A judge of great integrity and ability, the Chancellor of our University, the Lieutenant-Governor of Victoria, and a watchman upon the walls caring for the moral welfare of the people. He was a gifted speaker, who clothed any sub-

ject he treated with light and interest. Even the intractable undergraduate listened with attention to the Chancellor's commencement speech—after he had got off steam by singing in lusty chorus:—

"We are 'Varsity students all,  
Sir John, he is our father."

The churches feel that they had in him a friend of all that made for the upbuilding of the moral life of the community. He was also one of the few public men who realised that there could be no real basis to morality without reference to the law and authority of God. The movement for putting the Word of God into the schools had his entire sympathy.

The Archbishop has sounded the trumpet for advance in the matter of church schools. One is being created for the Eastern Suburbs, and Preparatory Schools are being projected in various suburbs as feeders to Merton Hall and the larger schools. What is needed is an increase in parochial primary and sub-primary day schools. It is along these lines we should progress. Branch schools for Merton Hall won't touch the problem of the high fees. Our church high schools and grammar schools are for the most part schools for the wealthy—Rome has founded her schools for the people, and she is getting their children—Protestants among them. It is only a parochial school which can take children for 6d. or 1s. a week.

Chaplain MacKenzie, of the Salvation Army, is home, and is getting the welcome he deserves. He is one of the great men of the A.I.F. We wonder if the Church in this diocese will arrange a similar welcome for an equally great man, Chaplain Dexter, when he returns.

## Notes on Books.

**The Coming Great World Changes**, from a prophetic standpoint; by Rev. Robert Middleton (third edition), published by Marshall Bros. Price, 3/6 net. Our copy from Messrs. Angus and Robertson, 89 Castlereagh-street, Sydney. The war gives rise to a large amount of prophecy, religious and otherwise, the former in many cases seeking justification in the pages of the Bible. The present book is of this class only unusually remarkable for the assumed prophetic instinct in its author, leading him to quite a dogmatic interpretation of certain passages of Holy Writ which to many Christian students of marked spirituality of vision as well as of critical acumen have presented very great difficulty. The author's extreme literalism leads him to expect a resurrected David sitting on the throne in Jerusalem. To be consistent he must identify John the Baptist with Elijah the Prophet. St. Paul tells us that "All Scripture is inspired of God and is profitable, etc." We confess that we come from the perusal of this attempt at biblical exegesis with the question in our mind "cul bono?" We cannot help feeling that this textmongering is only profitable for the unsettling of the minds and hearts of God's people and for an appeal to the feverish curiosity of untempered minds.

**A Way Book for Youth**, by W. Edward Lush, M.A. Price, 2/- Published by Whitcombe and Tombs, Ltd., Melbourne. Our copy from the publishers. The book is designed to help youths to a clean knowledge of those secrets of life which so often come in wrong ways. The information herein contained is imparted under the sanctions of the Christian religion, as it always should be, for the Christian motive alone is likely in the ordinary case to give to a young man an incentive to purity of life strong enough to be of any practical use to him against the storms of passion.

Difficulties are the stones out of which God's houses are built.—Faber.

"Every living thing which is really worth the knowing has a secret in it which can only be known to a few."

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## In Memoriam.

HENRY SCOTT-HOLLAND.

The death of Dr. Scott Holland has removed from the service of the Church Militant a unique personality. The writer has very poor qualifications to justify him attempting to estimate the character and worth of such a man; but it was his privilege years ago to come just within the sphere of Canon Scott Holland's influence and teaching, to be able to witness the depth and strength of his influence in social questions, his sympathy for the working classes, and his passionate love for social righteousness. Of this one had learnt something during the dark days of the Great Dock Strike of 1889, but it was not until some years later that the writer came immediately in touch with Scott Holland, as a member of the Christian Social Union of which Scott Holland was the inspiration and strength, as well as a member of a little band who missed no opportunity of hearing him preach or teach. It would be impossible to estimate his services to humanity and the Church in those long years during which he was in the closest touch with every social and political movement, and which, month by month, and later in the columns of the "Commonwealth," he explained and inspired or condemned in his wonderful and inimitable way.

No man ever had such a sanctified gift of humour. It never hurt and never rankled; it was all curative, creative, and helpful, and his was never "funny" for the mere sake of raising a laugh. His rarest and most spiritual teaching often came sparkling up from his unfailing well of humour. His command of adjectives is proverbial. Adding phrase to phrase, and adjective to adjective, he would paint a picture of marvellous beauty before the eyes of his audience. The writer remembers vividly, as though it were yesterday, a picture he drew, as a great artist might draw, of the love of God. It was at a course of lectures the Canon gave in St. Paul's Cathedral on St. John's Epistles. It is nearly a quarter of a century ago, but the picture remains, as many a picture of actual canvas and paint remains after many years, vivid and real. He built it up; he showed the love of mother for child, and child for mother, of friend for friend, and so forth. In glowing language he conveyed to the eyes of the mind such a picture of the Love of God that it seemed to be visible to the eye of sense. And when he completed the whole with one incomparable gesture, of a series of arches with one great arch overhanging them all, yet including them all, one understood as never before the words, "God is Love."

As far as the writer knows, Scott Holland published little of a permanent character, but his "Personal Studies" of some twelve years ago, and his "Bundle of Memories" ten years later show his wonderful powers of description and the penetrating quality of his mind in estimating causes and character. No one of his generation understood so well the mind of the English working man. He more than any other was able to get beneath the surface and see the essential Englishman under the disgruntled, discontented, and unhappy working man of the eighties and nineties of the last century. His power remained with him to the end, as is shown by several of his articles in the "Commonwealth" since the War, articles afterwards republished in "So as by Fire." How it delighted him to be able to write after a visit to France—

"An Englishman who walks about the streets of Havre to-day, does so, lifting an unseen hand from an invisible head, and cheering, in silence, for all that he is worth. It is at the sight of English soldiers that he performs this spiritual feat. They are his perpetual joy; and it is difficult to keep down his national pride within reasonable limits."

What knowledge of the English character, and by English he means English, not Scotch or Irish or any other, does he show when he writes—

"We must chaff ourselves; see the fun of ourselves. We must keep ourselves down by this from 'high-falutin.' We should not be ourselves, if we ever lost this temper. We cannot be over solemn; or go about with the air of mutes at a funeral."

Who can doubt that Australia would have played a far bigger and nobler part in this War of the Cross had our leaders the mind of Scott Holland with regard to Conscription. What easing of Labour troubles there might be if our politicians could learn the mind of Labour as he learnt it—

"Organise! Socialise! Control! Compel! Yes! But we must do it as free men, in the name and in the power of freedom. For freedom is the breath of our life. It is our heritage: our hall-mark: our in-

spiration. . . . Free men can put out compulsion over themselves. There can be lots of law: lots of organisation, but it must be imposed from within as well as from without. Those who obey it must be able to recognise their own initiative, their own consent, their own conscience, in that to which they consent." And again:—

"There is the matter of rules regulating the Output, and the scale at which piece-work is to be allowed, and the proportion of skilled and unskilled men in each department of the machinery, etc. People write and talk, as if all this, belonged to the fads and freaks of Trade Unionism: as if they were utterly irrational and unmeaning, and probably selfish: as if they ought to disappear, whole-sale, at a word, in the face of the urgency of the moment. They do not appear to dream of what is actually at stake in this vital issue. For the workers, these regulations embody the results of interminable and resolute and passionate effort, which, for fifty years and more, they have been spending on the task of rendering their labour consistent with a human standard of life. . . . They represent the attempt to rationalise and organise labour: and to prevent the blind forces of competition riding rough-shod over their lives. . . . They themselves would be broken and spent and thrown on the scrap heap. . . . They may be pedantic and suspicious, but it is their very life which is at stake."

It would be a mistake to suppose that Labour and Social Problems alone lay close to the heart of Scott Holland. They indeed did so, because they formed a part, and perhaps the most pressing part, of the problem of winning the world for Christ. Space does not allow me to speak of the part he played in "scotching" the distressing movement last year to legalise the Reservation of the Sacrament for purposes of Adoration. That he offended some minds in the manner of his condemnation, and that he made one of the mistakes of his life in belittling the power for practical good of "the dwellers in the Sanctuary" is sure; but of the soundness of the grounds of his opposition to the practise of Adoration of the Reserved Sacrament, there is little question among men of "a sober mind."

His attitude on the vexed question of reunion was wise, and showed his real knowledge of human nature as compared with Dean (now Bishop) Benson's knowledge of the man to be found in books, but non-existent in the ordinary walks of life. Come together—play together—eat together—explain yourselves to each other, but don't invade each others' pulpits, is the sum of the wise man's teaching on reunion.

It was Scott Holland (was it not?) who defined a public company as having "no body to be kicked, or soul to be damned," and in view of the wickedness of the attitude of companies, consisting of directors and shareholders, individually excellent Christians, towards bad conditions of employment, such as that of indentured labour in Fiji, and the employment of male attendants to care for Indian female hospital patients, who can deny the accuracy of his definition.

Of his splendid advocacy for missions one must speak. It was life-long and most powerful. He once described the English Church as a very, very old man (and under the magic of Scott Holland's tongue he was there on the platform), his heart weakened by age; and then he pictured the daughter Churches in the Dominions and in the Mission Field, bringing hot-water bottles to apply to his extremities.

It was again Scott Holland who spoke of the dangerous influence of the old gentlemen of the Athenaeum over our Fathers-in-God. He had "a deep veneration for the judgment and wisdom of important laity of this type, yet the Athenaeum is not the shrine of infallibility. Its elderly common sense has no prophetic afflatus."

In all that he said and wrote we see the man of faith—the man who had an intense faith in the Gospel to redeem and recreate, not only the individual, but the class and the nation. C.E.C.

## Correspondence.

"The Diaconess and the Priestly Office."

(The Editor, "Church Record.")

Dear Sir,—Emboldened by the stimulating news contained in English Church Notes of March 1, may I again plead, through the medium of your paper, for the recognition of wider services for women in the Church. In answer to "Adelphe," I would say if the much-argued verses of Rom. xvi. are considered as they appear in the A.V. the idea is conveyed to the mind that Phoebe had a distinct office apart from that of "my

helpers in Christ Jesus." In the Greek version the word used is diakonos (deacon), the same as used by St. Paul elsewhere in connection with the services of men. St. Paul, had he wished to give any other idea than that of office, could have used such word as angelos (messenger), which would have been as effective in its meaning as that sought to be conveyed by the word servant. For an explanation of the insertion of the word servant instead of deacon in the English translation, one can only turn to the prejudiced minds of the translators of the times, and the position in which woman was then held. In Matt. Henry's Com. the word is taken to mean "a servant by office, a stated servant not to preach the word." Why are the words "that was forbidden to women" inserted; had a diakonos (a man) at the time of the writing of Rom. xvi. attained to a degree of preaching? Moreover, I have always understood the word "succourer" to mean "patroness," one in an influential position, not such as "Adelphe" would imply.

1 Tim. ii. 12 seems to have been already set on one side, to wit, the modern deaconess as a public teacher and trainer. Will "Adelphe" explain first section of 1 Cor. xi. 15?

In 1 Cor. xiv. 34, the idea that St. Paul meant anything else than that women should be silent in the churches cannot be entertained, but I cannot believe that St. Paul meant such restriction to be universal. I plead women's ideal fitness and the present-day conditions in support of my claim. The position of women in general, and their attributes, have changed since St. Paul's day. Women have proved that they can be calm, clear, well-balanced and of a judicial mind; high-principled, high-souled. The spiritual essence in woman, and its place in the conduct of the world's affairs, can be no longer gainsaid.

In reference to the E.C. Notes, the essential difference between the two words principle and tradition, of which the former would not debar women from preaching in the Churches, while the latter would, involves an interesting ethical point. A principle is a fundamental truth, a law founded on an admitted truth, and in its turn supporting other laws. Tradition is the handing down of opinions or practices to posterity unwritten. It may have, and usually has, a good deal of truth in it; it may even involve a principle; but its basis is an actual happening rather than an ideal truth, usage rather than abstract right, and it often owes its power to the fact that it has never been challenged. Challenge tradition, demand that it prove its claims, and it will often retire from the field. If it holds its own against all challenge, it will then cease to be mere tradition, and be formulated into a principle. It indisputably follows that where "principle" countenances a practice, "tradition" has no right to forbid it. If, therefore, a council such as that of North Meols Deanery can find no principle that prevents women from holding the office of priest, then, personally, I cannot see that anything more is necessary than for some spiritually-minded intellectual woman of pioneer spirit to qualify for Holy Orders and press for admittance to the office, but in the spirit of Phil ii. 3, sweeping aside the only obstacles in the way, tradition and prejudice. Article XXXIV. distinctly allows such action.

I hope to see this an accomplished fact within the next few months, if not, then one of the subjects for discussion on the agenda paper of the next sitting of the Diocesan Synod in Sydney.

I would remind "Adelphe" of the oneness of the Church, and the fact that a soul is of value whether black or white. If a woman will do for a "black" heathen, then a woman will do for a "white" heathen.

I am, etc.

March 22. CHURCHWOMAN.

## He Liveth, Who was Dead.

He liveth, who was dead:  
The bars of hell are riven:  
The gloom of centuries is fled,  
The light hath dawn'd from heaven.

Among His own He stands,  
Oh, why those faithless fears?  
He shows His side and feet and hands,  
And dries the fount of tears.

Peace, blessed peace, first sung  
By angels at His birth,  
Now drops melodious from His tongue  
Like balm for all the earth.

He clothes them with the power  
Of His forgiving love,  
As clothed at His baptismal hour  
With unction of the Dove.

The light hath burst its prison  
And shines Creation o'er:  
The Everlasting Life hath risen,  
And risen to die no more.

—E. H. Bickersteth, D.D.

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March 28, 1918.

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Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepistrier, 84 Pitt Street, Sydney. Telephone No. 1857.

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## The Church Record.

MARCH 28, 1918.

## CROSSLESS AND CHRISTLESS.

It is a good thing sometimes to see ourselves with the eyes of others. There is so much danger of a deadening self-deception and self-complacency that are sure to cripple our usefulness and hold us back from that largeness of life and purpose to which God would lead us. Consequently it is well worth our while, as Christian disciples, to weigh prayerfully the criticism which the Rev. C. F. Andrews felt impelled to utter in writing down his impressions of the student Christian conference recently held in Mittagong, N.S.W. We have reprinted the whole of it elsewhere, for it will interest a wider circle than the students who assembled at Mittagong, and, as well, his words of kindly criticism will doubtless have their application to Christians generally, inasmuch as they were evoked by intercourse with those who may well be considered a fair sample of the average Christian community here in Australia. Mr. Andrews writes:—

"I missed something of that daring spirit of adventure in religious thought, which prevents Christianity itself from becoming conventional and static. I had expected to meet this in such times of upheaval as the present; but instead, I found an air of comfortable security which seemed to need shaking out of its comfort. That air of general comfort somehow jarred. There is something in this new land—I feel it in every State—which appears to be saying all the while, 'Soul, take thine ease, eat, drink and be merry,' and the Conference seemed just to lack the final power to shake our minds wholly free."

Have we not to admit in our inmost hearts that the criticism is all too true? Christianity, to-day, is too often a Christianity from which the Cross has been eliminated, and, consequently, it is in danger of becoming "Christless."

Has not the cult of comfort, leisure and ease—the ideals of the worldling—been fast ensnaring the Christian? The spirit of self has too large a place in the life of the present day professed disciple of the Crucified. And what a spirit of deception it is! How it blinds the eyes of men to a full orbed vision of the true character and purpose of the Christian life! How it blinds men's eyes to a true sense of vocation in life and its spheres of activity. What is the motive operating most generally to-day when the young man or woman is seeking a career in life? We venture to affirm that in only comparative rare cases does the Christian, with

open mind, go to God with the earnest cry of a St. Paul, "Lord, what wilt Thou have me to do?"

And just the same spirit seems to be operating through all classes and ages of men and women. It is the self-regarding spirit, that asks every time for the expedient, the politic, the easy way, and refuses the right and the hard. The average Christianity of to-day is an emasculated thing that cannot even work out its own salvation, let alone the salvation of anyone or anything else.

We cannot wonder at the unhappy impression left upon our visitor's mind. He has come to our shores with a heart burning with righteous anger, because of the exploitation of the souls and bodies of those colored peoples for whom our Empire is responsible. One needs to read Mr. Andrews' article on "The Future of the Church in the Pacific" to understand the strength of his criticism on the Australian church generally; his contact with us at Mittagong just revealed to a wondering mind and heart, the secret of our blindness to the hideous wrongs of which he comes to us with first-hand knowledge. "If ever a comfortable, wealthy church," he writes, "needed the word of Him whose eyes are as a flame of fire, 'Repent . . . may there not be something to repent of here in Christian Australia, where the wealthiest company in the land is now grown rich and prosperous out of this very indentured labor, with its terrible fruits of sexual murder, suicide, crime, and the ruin of child life?"

Mr. Andrews has "touched the spot." It is the subtle regard for the comfortable, the easy, the wealthy that is sapping the very foundation of our Christian life and consequently the Christian Church is far too invertebrate to be able to stand up and out against the ways that exist within even our own border. Let us not be mistaken. We are not carping at our leaders, it is the rank and file Christian who refuses to be led to place the great work of God before his own petty interests. To-day men are not prepared to suffer for Christ. They are quite willing to accept all the external blessings He has to offer, they are glad to accept forgiveness and consolation and strength to meet life's trials and temptations. But they are not prepared to accept Jesus Christ as the dominating power in their life, because they cannot quite get rid of what the worldling world call "an eye to the main chance."

A large part of the church in Australia has been busy over a "Mission of Repentance and Hope." What seems to be more needed is a "Mission of the Cross." We have somewhere seen a consecration pledge that just emphasises our point. It runs: "I am willing to pay what it costs to be a disciple of Jesus Christ."

It cost James, the brother of John, his head; it cost a Paul bitter persecution, intense suffering, and the sword; it cost a Charles Simeon opposition, public insult, slander and ridicule. It costs the Christian in our midst to-day—What?

And yet the Day of the Cross emphasises the appeal of the Crucified Son of God, "If any man will come after me, let him deny himself and take up his cross daily and follow Me."

The ship that steers for no port can do little but send other ships to the bottom.—Paget.

When you bury animosities, don't set up a stone over the grave.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Ordination.

At St. Andrew's Cathedral, His Grace the Archbishop admitted Rev. A. S. Smith and Mr. F. A. Carr to the office of priest and deacon respectively, on Monday, March 25. The Ven. Archdeacon Davies, M.A., Principal of Moore College, presented the ordinands. The sermon was preached by Rev. T. Quigley, M.A., the text being Acts i. 8, "Ye shall be witnesses." Mr. Smith has been licensed to the parish of Hurstville, and Mr. Carr to the parish of Ryde.

## St. Anne's, Ryde.

On Saturday, March 16, His Grace the Archbishop visited the parish for the purpose of opening the new Rectory. Gloriously fine weather, and a large assemblage of parishioners characterised the function. The service of prayer and dedication was conducted on the verandah by His Grace assisted by the rector, Rev. S. J. Kirby. The occasional address delivered by the Archbishop was a most stirring call to the present generation. The Home, he claimed, was a priceless possession, giving to us character, preserving morals, and affording foundation upon which to build up a strong and vigorous national life. The present war was an attack upon the Home, and he declared that hesitation on our part to fight through with the utmost of our resources could only be regarded as clear indications of our failure to be true to the best ideals which God had put before us. The address, though part of the service, was punctuated with applause from the large number of men present. At the close an offering for Rectory Fund was taken up amounting to £30. The building, which replaces the old rectory standing for some 80 years, is constructed of brick with slate roof, eight commodious rooms, and suitable offices. The architect is Mr. B. C. Martyn, of Gladstone. The cost of the building was £1600, of which the sum of £500 remains owing to the Church Building Loan Fund.

## Thanksgiving and Intercession for C.M.S. Work.

On March 9, a series of meetings for Thanksgiving and Prayer were held in the Chapter House. The afternoon session, which began at 4.30 p.m., was presided over by the Rev. P. J. Bazley, and Mrs. Newby-Fraser gave an address on the words, "Lord, teach us to pray." Special intercession was made on behalf of the financial needs of the society, and also for the work in the Mission Field. The evening session was presided over by the Rev. H. S. Begbie, and an address was given by the Rev. A. C. Mosley. Many friends and workers of C.M.S. gathered together. Later in the evening opportunity was taken to say farewell to Miss Newton. Bishop Pain took the chair, and addresses were given by Rev. Canon Claydon and Miss Newton. Canon Claydon referred to the splendid self-sacrifice of our early missionaries, and of the devoted service rendered by Miss Newton, who was returning to China for further service, after having already spent 20 years there. Miss Newton urged upon those present, the necessity of prayer on behalf of the workers in the field. Further time was then spent in prayer and thanksgiving.

## Church of England Chinese Mission.

Since the opening of the new hall seven weeks ago, the results of the visiting carried on daily by the Superintendent are visible in two ways. First, in the gradual increase in the number of people attending the services on Sundays. These are held morning and evening, and while the Chinese language is used throughout, yet those acquainted with it could follow the service to some extent. The same prayer book is used, the same lessons are read, and familiar hymns are sung. A difficulty might be felt when it came to sermon time, and the fact that the same Gospel of Good News was preached would have to be taken on trust. The second result is seen in the increase in the number of scholars attending the School held each Monday and Wednesday evening. This, however, is only due in part to the men being visited and personally invited to attend the School. There is no doubt that the Chinese all over Sydney are familiar with the name of Miss Dunn, the Hon. Principal of the School, and the fact that she is now continuing her valued services at this new centre serves to attract both former and fresh scholars to the school. Another factor to be reckoned with is that the hall is situated in a very central position for the Chinese, and they can thus

March 28, 1918.

## VICTORIA.

## MELBOURNE.

(From our Correspondent.)

The interest evoked by the series of lectures and discussions promoted by the Melbourne Diocesan Social Questions Committee during Lent, is growing apace. Chapter House is quite inadequate to accommodate the eager audiences, and "standing room" only at 8 o'clock is the rule each Monday evening. One of the ablest lectures of the series was delivered by Professor Meredith Atkinson, M.A., on Monday, March 18. The subject, "Social reconstruction after the War," was dealt with in a masterly fashion in most felicitous language, and for over an hour and a half the Professor held his audience closely. Even some "fools who came to scoff" remained to listen to a keen discussion and fusillade of questions. The replies of the speaker to some exceedingly anarchical opponents showed a revelation of Christian patience, and a wonderful grip of his subject.

The annual meeting of electors of St. Hilary's, East Kew, was held in the parish hall at 8 p.m. on Wednesday, February 27, preceded by an intercessory service at 7.30 p.m. in the church. The number of electors attending was larger than usual, due no doubt to the fact that the important question of making all seats in the church free was to be submitted to the meeting. The major part of the evening was taken up with consideration of this question, and a very full opportunity given for an expression of opinion. A number of letters from seat-holders were received in answer to a circular sent out by a sub-committee to the Vestry. The majority of those present and the letter-writers favoured the free seats, and finally a motion was carried recommending the newly-elected Vestry to make the change, subject to the incumbent's consent and the other conditions of the Trustees and Vestries Act. The Vestry duly considered the question at its first meeting on March 11. It is next likely that the proposition will be carried into effect from July 1 next.

The total revenue for church and school and all parish organisations for 1917 was £1043. Of this sum nearly one-half was given to missions and charitable objects outside the parish. This is a record in the history of a parish which has always been noted for its keen interest in missions.

## New Church.

That the parishioners of Holy Trinity Church, Kensington, should plan to build a new church at a cost, when everything is completed, of about £3000, speaks well for

attend without much trouble or loss of time. So much from the Chinese standpoint. But as far as the evening classes are concerned they cannot be carried on by the presence of Chinese alone. Teachers are necessary. It will be noticed that this article is headed "Church of England Chinese Missions." That means that the Church of England has accepted distinct responsibilities regarding the Chinese in our midst. What are you doing to meet them. Remember this: **Scholars have ceased coming because they have not found teachers ready to teach them.** We need both men and women teachers willing to come regularly every Monday or Wednesday—or both nights if possible—from 7.30 to 9 p.m. **Especially do we need men teachers for advanced pupils. Remember this: Practically all scholars who attend the School also attend the Sunday evening services.** Will you do your part towards increasing the congregation at this service. Furthermore, please remember that all this work cannot be carried on without expense. Special donations, in addition to your gifts to the General Fund, are urgently needed.

Missionaries are sent to China, and money for their support is forthcoming. When the Chinese have learnt to know the missionary and the reason for his coming, they give him a warm welcome. But for the Chinese in Australia, as far as the Government and the majority of the people are concerned, no welcome is given—rather the reverse.

What are you doing as a follower of the Master Who loved these Chinese "Even unto death," to show to them that you at least welcome them gladly for the Master's sake. The humble but useful man who comes round to your door week by week is one of those for whom Christ died.

We are this week keeping in remembrance the Death and Passion of our Saviour. May He walk with us as we think on these things, and may our hearts so burn within us as to kindle in us the desire to do more than we have hitherto done by personal effort, gifts that cost, and prayer that is reality, for the Chinese in our midst.—Communicated.

## Mothers' Union Annual Service.

On Monday, the Festival of the Annunciation of the Blessed Virgin, the annual service of the Mothers' Union was held in the Cathedral. About 200 members were present. The sermon was to have been preached by Bishop Pain, but, in consequence of his indisposition, the Rev. F. C. Philip preached from the text, "As arrows in the hand of a giant."

## NEWCASTLE.

## Missionary Exhibition.

A meeting in connection with the proposed Missionary Exhibition was held in the District Registry, on February 12. The district clergy, together with representatives from a number of the Parish Guilds, were present. The Rev. J. Jones, General Secretary of the A.B.M., attended and outlined a scheme. This scheme the executive committee have decided to accept.

The object of the Exhibition is threefold: first, to interest churchpeople in the missionary work of the Church; secondly, to inspire them by means of exhibits and curios from the Mission Field, which are explained by missionaries and others trained for the purpose; and thirdly, to inspire men, women and children with a sense of their responsibility to the Lord Jesus Christ to send the Gospel to every creature.

The Committee have arranged to hold the Exhibition in the Cathedral Parish Hall, Newcastle, on September 16 to 20 inclusive. The various stalls or courts will be furnished by the A.B.M., the C.M.S., and the British and Foreign Bible Society; and will include Melanesia, New Guinea, Aborigines, Africa, China, Japan, Palestine and India, and a stall for missionary literature.

## Good Progress.

We have received the annual report of St. Peter's Hamilton, and it is a joy to note signs of progress, spiritual as well as material. The rector, in his letter, says:—

"Notwithstanding all the commotion and disturbance in the world and in our midst, our Church work has gone on quietly and steadily during the past year. In December we had a 'Great Nine Days' Mission,' conducted by the Rev. P. J. Bazley, of the Church Missionary Society, and the Rev. H. Mullens, rector of Eastwood. The services were well attended by large and regular congregations, who joined heartily in the services, and also listened with eagerness to the words of the preacher, which went home to many of those present, so much so that many have promised to strive to live near to God and to place Him first and foremost in all things. May God help them to keep their resolution in my earnest prayer. I shall never forget our last service at 6.30 a.m., when the Holy Communion was administered, seeing the large number who

joined in that beautiful and devotional service, asking God to strengthen them with the 'Bread of Life' and so enable them to keep their solemn promise."

There were 45 persons confirmed in April last year, and an increase of over 500 in the Acts of Communion beyond that of 1916. The Parochial Council, in their report, state 'the attendance at Church and Communion Services compares favourably with past years.'

## BATHURST.

## Disciplined Lives.

With this month ends the financial year of the parishes in our diocese and elsewhere, so that our people should bear in mind that their ordinary and special offerings should be in the hands of our treasurer before Easter Day, 31st March. Lenten self-denial boxes and envelopes are being distributed. If our lives are well ordered, we regulate, according to our mother Church's primitive practice, not only our time, our pleasures, but all our expenditure, simply because we try to remember (of course, always too feebly) that "whether we eat or drink, or whatsoever we do, (we should) do all to the glory of God." So our church and our country deserve the highest consideration as we limit our luxuries, our engagements, and, in a word, all our selfish desires. We are told that by the highest military and national authorities this and next month's efforts on the part of our Empire and faithful Allies depend the salvation or dismemberment of our loved and great Empire, and the cause of world-wide freedom. This Lent, indeed, should be a time for national penitence, spiritual stock-taking, and turning towards God, so, as in the case of ancient, penitent Nineveh (Jonah iii. 10). He may give to us His gracious pardon for national and individual sins, and mercifully usher in for us and the world a joyous and hallowed Easter-tide.—Orange Notes.

## GRAFTON.

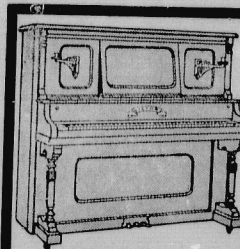
## The Bishop's Letter.

I venture to write a word this month with reference to a manifesto which has been circulated amongst ministers and leaders of religious thought under the signature of "G. E. Arrell, Convener of Conferences." It is entitled: "The Second Coming of Christ at Hand."

For myself, I find the Church's sober statements of belief, such as that contained in the "Te Deum"—"We believe that Thou shalt come to be our judge"—or in the Apostle's Creed—"From thence He shall come to judge the quick and the dead"—or the similar statement of the Nicene Creed—"with the intensifying phrase 'with glory' added—fully sufficient to steady and determine my attitude towards 'the pressing problems of the hour,' without committing myself to a programme of future events, such as the manifesto sets out. Over and over again in the great convulsions of history, the expectations of those who proclaimed an immediate manifestation of the Son of God, 'as evident as to His disciples on the evening of His Resurrection,' have been falsified, and the words 'Not yet!' have had to be written over such prophecies. And it may be that the events of the appalling crisis we have now reached may issue in similar falsification of the forecasts now put forth. That the present collapse or so-called 'civilisation' and of all earth-born remedies for our 'evil days' constitutes a trumpet call to the Church to proclaim afresh the Christ as our only hope of 'reconstruction' seems to me the wiser policy to follow. It is the Christ in all His fulness—spotless Exemplar, all-sufficient Saviour and Mediator between God and man, Himself perfect Man and perfect God, absolute Master in the individual heart and life as well as in the corporate and public concerns of Church and Nation, and Judge of all mankind—that we must proclaim afresh. There are but two alternatives before the world—Christ or chaos.

## The Bush Brotherhood.

"The war and other causes have reduced the Brotherhood staff from seven to three. The Liston district is served by Brother Rowe, Urbenville by Brother Fulford. The latter left some months ago for camp, prior to A.M.C. work at the front, as he hoped, but could not pass the final medical test. Good news comes from Brother—now Corporal—Perry. Brother Cameron has been medically advised to resign his membership of the Brotherhood. Brothers Jagger and Morris have left the work for conscientious and doctrinal reasons—the latter after taking a good place, under the Warden's tuition, in the Th.L. examination last October. This means that the Warden has to work the Drake district as well as the Kyogle parish—an impossible task. Seven new workers are needed for work in the Brotherhood area."—Bishop's Diary.



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their zeal at a time when the complaint is general that people's obligations towards the Church are being neglected. The contract price is £2760. This does not include furniture or fencing. Building operations are to begin immediately.

#### St. John's, Toorak.

The Archbishop presided at the annual meeting of parishioners of St. John's, Toorak, which was held recently. This was owing to the death of the Rev. Canon C. E. Drought, and the fact that the Rev. A. Law, his successor, had not taken up his new duties yet. Dr. Clarke spoke in regretful terms of the death of Canon Drought, and expressed the hope that Mr. Law would have a successful ministry in Toorak.

The financial statement showed that £716 had been received in offertories, and £285 in pew rents, while £1164 had been contributed by the parish to the Hospital Sunday Fund, the Bishop of Melbourne's Fund, and other like objects.

Sir Edward Miller, Senator G. Fairbairn and Mr. Frank Fosbery were appointed churchwardens, and a vestry of 12 was elected.

#### The Mission to Seamen.

The annual report has come to hand and shows a most successful year of work. The statement of accounts reveals a remarkable total of over £13,000 as income and expenditure for the year—an amount upon which those responsible for the work are to be congratulated.

The summary of annual statistics is as follows:—Visits to ships alongside 2251; visits to ships in the Bay 73; visits to seamen in hospital 150; attendance of seamen at services ashore 10,164; attendances of seamen afloat 554; attendances of seamen at concerts and socials 17,052; seamen conveyed to services in the Mission launch 1172; seamen attendances at Holy Communion 125; letters written by seamen 5045; letters received for seamen, parcels of literature sent to sea 1302.

#### BALLARAT.

##### Special Synod.

A Special Session of Synod will be held on Thursday, April 18th, to pass three Bills suspending certain sections of the Home Mission Fund Act, the Clergy Provident Act, and the Trustees and Vestries Act. This is necessary to avoid interference with the organisation of the Diocesan Scheme of Finance.

#### Memorial Chapel.

The St. George Chapel, which has been erected as an addition to St. Peter's Church, Ballarat, in memory of the soldiers of the parish who have enlisted in the Australian Expeditionary Forces, was dedicated on Sunday, 3rd inst., in the presence of a crowded congregation. The Memorial Chapel, which cost upwards of £1500, is a very handsome addition to one of the most beautiful parish churches in the Ballarat Diocese. New vestries have also been constructed. The Parish Honor Board, which was formerly in the portico at the front of the church, is now placed on the walls of the memorial chapel. All the chairs for the new building were donated by members of the various young people's organisations of the parish, and a number of members of the congregation.

#### QUEENSLAND.

##### ROCKHAMPTON.

##### Temperance Reform.

The Bishop devotes the greater part of his monthly letter to this question. After reviewing the policies of restriction and total prohibition, his lordship goes on to say:—

"I am led to advocate State purchase. Not because I am partial to State monopoly, but because it seems almost the only way to gain the essential factor, that of eliminating private and vested interests and getting proper control of the trade. No reform worth having is possible so long as the liquor traffic is conducted for private gain. The private interests of the publican and brewer demand that they shall push the sales. We want full public control of the whole machinery of the liquor trade, the manufacture as well as the sale of intoxicants, and State purchase seems to be the key to control. Under State control a reduction in the number of houses, and reduction in hours could all be effected, if thought right, without encountering the dead weight of opposition of a great and powerful trade. Local option

we have already. Under State control we should have the possibility of making experiments, which at present we don't possess. That is, of making constructive as well as controlling reforms, such as the alteration of the character of our hotels, and out of door cafe system, the brewing of light non-intoxicating beers, and the popularising of the light wines of the country."

#### NORTH QUEENSLAND.

##### Mackay Disaster.

The "Northern Churchman" says:—

"The sympathies of the church-people of North Queensland have been deeply moved for the people of Mackay at the calamity that has overtaken them. The Bishop of the diocese was present at a meeting held in Townsville recently to inaugurate a fund for the relief of the sufferers, and expressed that sympathy and readiness to help. The general need having taken first place, it goes without saying that churchmen have a special duty to their brethren who have to face the reconstruction of the churches in Mackay and district. Committees are being formed in the various districts of the diocese to that end. We are going to do our best, and we believe it will be a good best. The common peril existing at this time of the year, together with past experiences, make the need very real and pressing to us who live in the cyclone zone. The Bishop has appealed for help to the church throughout Australasia. A little brotherly generosity on the part of the rank and file of churchmen in the Commonwealth should enable the diocese to raise £10,000 needed to rebuild the Houses of God in the devastated area."

##### Diocesan Magazines.

"I want to recommend these diocesan notes to our church-people everywhere. The primary functions of a diocesan magazine are that it should be a medium of communication between the Bishop and the diocese, and that it should record whatever is worth recording in the work of the Church in the diocese. The first purpose might be made one of great value in a diocese of wide spaces like ours. I wish we could get a copy of the "Gazette" into every churchman's house all over the Bush. Month by month those who are perforce out of any continuous touch with organised church life, would thus receive some church message through the diocesan paper. They would have for reading an article on some religious subject, and through the editor enquire might be made on subjects of difficulty and dispute; the children would receive a little message, and the Church's needs would be made known."—The Bishop's Notes.

#### CARPENTARIA.

##### Torres Straits Mission.

"The Carpentarian" has a very interesting account by the Bishop of his trip around the islands of this mission. The natives seem to be responding to the efforts put forth for their good. One very pleasing feature of the trip was the number of conferees presented, and another was the presentation by the native Christians at Yam of a Pastoral Staff to the Bishop. His lordship thus describes the incident:—

"After the service there was a very interesting presentation made to me of a pastoral staff, which has been carved out of a couple of solid pieces of 'Wangai,' a native timber, by one of the Christians at Yam. The staff had been left in the Church since it was finished, and as Mr. Done and I were sitting on the verandah of the Mission House in darkness, slightly dispersed by one or two hurricane lamps, the people formed in procession at the Church door, and with the carrier carrying the staff, marched towards us, singing 'Onward, Christian Soldiers.' There were some carrying lamps in the procession, and it all looked and sounded quite weird and impressive. When the procession arrived at the Mission House the staff was quickly passed from one churchwarden to another till it was at last handed to me by David. Nothing was said by any of them. Then I spoke to them, thanking them for the gift, and I explained the symbolism of the pastoral staff.

It was also a good opportunity to impress upon them the truth, that the people are the Church; that the Church is not an extraneous body, not a foreign element in the lives, and so I was more pleased to have and to use as the symbol of the Bishop's duty, a staff made in the islands by a Christian of the islands, out of island timber.

The staff is made in two parts, the upper fits into a socket in the lower half. It is a little heavy; but that probably could not be helped, as the grain of the wood in the crook is very straight, and if further reduced in size, might split.

The Bishop is full of appreciation in his letter for the missionaries; Rev. J. E. Done is especially singled out as a man full of resources. This resourcefulness, coupled with his known spiritual enthusiasm, augurs well for the work under his control.

#### Motor Car for the Bishop.

The members of the Normanton Parochial Council have appointed a sub-committee to carry out the scheme of providing a motor car for the use of the Bishop of Carpentaria. There has been a very gratifying response from the people of Normanton, and arrangements have been made to send out circulars to church-people in the diocese asking for contributions. Owing to the fact that mails are disorganised during the wet season in the North, it may take longer than usual to get replies to the circular; but the committee are quite sanguine that the money will be raised. It is a matter which affects the whole diocese, as it is for more efficient work of the diocese as a whole. The Diocesan Council has very wisely decided to advance the money for the purchase of the car—a Ford Utility—and such other extra parts and tools as are necessary in out-of-the-way places where a garage is not to be found. The motor car has been ordered, and is to be delivered to Burketown about the end of June.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

(From our Correspondent.)

The Bishop is preaching, in the Cathedral on Sunday evenings, this Lent a course of sermons on "God and the Church":—(1) 313 A.D. (2) The Great Schism, (3) The Reformation, (4) The Church and the Churches, (5) The Present Crisis.

##### Two Churches of St. George.

The rector of St. George's Church, Goodwood (Rev. Canon Wise, M.A.) is preaching on Sunday evenings a series of addresses on "The Church of England":—(1) The Church in relation to (1) The Mass, (2) The Real Presence, (3) Reservation, (4) Benediction, (5) Invocation of Saints.

The rector of St. George's Church, Magill (Rev. J. T. Phair), recently preached a series of sermons on the following subjects:—(1) The Church: One, Holy, Catholic, Apostolic, Protestant, Reformed. (2) Party Spirituality: "Catholic," "Protestant," "Evangelical." (3) The Priesthood in the Church: Of Believers—not Sacerdotal. (4) The Church's Confession of Faith: The 39 Articles of Religion; (5) The True and Only Mediator between God and Men. (6) Loyalty to the Church of England: What it implies; what it demands.

Mr. Phair has been drawing attention to the efrontery and dishonesty of men who, in the service and pay of the Church of England, endeavour to foist upon Church-people doctrines and practices which are unscriptural; but which are ultra-Roman, and in other respects Pagan. He maintained that the truest and most loyal churchmen are they who stand uncompromisingly by the 39 Articles of Religion, which constitute the Church of England's Confession of Faith, and by the formularies of the Church as contained in the Book of Common Prayer.

##### St. Patrick's Day Celebrations.

The St. Patrick's Day celebrations were held on Saturday, March 16, on the Jubilee Oval, where sports were held, and an oration delivered during the afternoon by Rev. Father Hogan, O.P., on "Ireland, a Nation." The speaker emphasised the fact that the "life of a nation was the soul of a nation, and the real greatness of a nation was determined by the greatness and nobility of its soul." He contrasted Belgium, with its population of seven millions and her soul preserved, as greater than Germany, with its 70 millions and her soul battered. He then drew a comparison between Belgium and Ireland. He said: "Let the last fifteen centuries say whether Ireland had been faithful to God. Every means had been tried to make Ireland faithless. She had been, she was still, misrepresented and calumniated, because she valued her faith and her faithfulness to God more than anything else. (Cheers.) She was pilloried, belittled and slandered because she was Catholic Ireland." Though England is not mentioned, it seems quite evident that the

speaker's inferences unjustly point to Britain and British rule. When, and by whom, it may be asked, was Ireland "misrepresented and calumniated because she valued her faith," etc.? And when and by whom was she "pilloried, belittled and slandered because she was Catholic Ireland?"

"Why not," asked Father Hogan, "give Irishmen a chance to govern themselves according to their ideas?" To which one may reply: "Irishmen, as Irishmen, might be trusted to govern themselves with efficiency. The danger which besets Ireland seems to be the possibility of the real governance of the country passing from the hands of the Irish people themselves into the hands of the Roman Hierarchy, whose representatives seem to be the chief pleaders for Home Rule." It is significant to notice that at these and similar R.C. celebrations the chief speakers on behalf of the Home Rule question are R.C. Bishops and priests. This fact impresses one with the idea that the question of Home Rule for Ireland is not simply national and political, but foreign and "religious." Also we cannot forget that the Papacy stands for more than a religion, and that its priests are the representatives of a foreign Power which claims world dominion—temporal and spiritual. Believing such to be the case, and making all allowances for the undoubted loyalty of many R.C.'s, both clerical and lay, what a powerful combination could specially chosen persons from their great army of priests, monks, nuns, and members of her secret organisations be for the work of espionage throughout the world, in whatever direction might suit her purposes best.

A smoke social of the United Irish League was held in the evening of March 16, in the Grand Central Hotel. Mr. P. Healy presided. The Very Rev. Father Bertrand, C.P., spoke in support of the demand for Irish independence. Rev. Bro. D. G. Purton, in referring to the death of Mr. John Redmond, said, "Another great Irish heart had been broken by bitter disappointment and treachery." The speaker is not reported as having stated what the treachery was, or who was guilty of it. Continuing, he said, "Ireland's quarrel with England was altogether one-sided." We might ask, "From which direction one-sided?" The speaker stated, "Her (Ireland's) hand was ever outstretched in forgiveness and friendship. She was ready to make peace, but she would make it only on honorable terms." (Cheers.) May we ask, "Do these words infer a charge of dishonour against England? Do they imply a charge of libel against the honour of our Empire?"

"Grattan," said the speaker, "only won freedom for the Irish Parliament when he had the Irish volunteers behind him. It might be a valuable lesson for a future time." (Laughter and cheers.) The above reported utterances may, or may not, stand for very much; they have, at least, the merit of enabling us to judge the mind of some of the Roman Catholic clergy, and through them the political mind of the Roman Catholic Church. It is significant, too, to note that there was a demonstration of enthusiasm when the speaker resumed his seat.

The Hon. P. McE. Glynn, K.C. (Minister for Home and Territories), the Mayor of Adelaide (Mr. C. R. J. Glover), and Senator O'Loughlin also spoke.

##### Foreign Missions.

The contributions of the diocese for Foreign Missions to the end of February amounted to £1442. It is hoped that church people will remember that the diocese assessed itself to raise £2000 by March 31.

#### NEW ZEALAND.

##### Church Huts.

During the month the Military Affairs Committee cabled home an additional £1000—£500 for Hastings-Havelock, Clive Hut, and £500 for Knox Hut for Mine-sweepers—making ten Church Army Huts subscribed for during the past seven months.

The following statement shows the amount received by the Military Affairs Committee to date, February 13th, 1918:—

Diocese of Auckland	.....	3287 10 8
Diocese of Christchurch	.....	2246 18 3
Diocese of Dunedin	.....	541 19 1
Diocese of Nelson	.....	747 18 4
Diocese of Waikato	.....	1746 8 6
Diocese of Wellington	.....	3874 18 7
Church Army (per Rev. F. W. Whibley)	.....	1100 0 0
		£13,545 13 5

##### AUCKLAND.

##### Oil and Water.

This paragraph may possibly meet the eye of someone in England to whom the informa-

tion will be useful. Attention has lately been drawn to the fact that a good many of our young New Zealand soldiers, while abroad have married English wives; and, further, that the bridegrooms have included Maoris and half-castes. Some recently-married invalided soldiers have just returned to Auckland with their brides. One of these is a half-caste Maori who married a young and respectable girl at Home. The following description of their reception in Auckland is supplied by an eye-witness:—The young man, with his wife, was soon met by his Maori relations, who proceeded to welcome him in characteristic native fashion. When the girl saw the rough appearance of the Maoris, and heard their weird cries, and their rapidly-uttered, and to her, uncouth native words, she seemed much taken aback; but when the man and women in the Maori party proceeded to the ceremony of rubbing noses with her husband, her look became one of absolute fear. Of course, everything Maori was strange and terrifying to her."

One can to some extent enter into the girl's feelings. A stranger in a strange land, her first impression must have filled her with dire forebodings. The Maoris would seem to her just so many savages, from contact with whom she would naturally shrink. What is the Moral? Surely this:—It is true that a girl in England who marries a New Zealand soldier of British parentage may possibly be tied to a very undesirable husband, and may experience bitter disillusionment; but a woman's chances of unhappiness are increased when, knowing nothing of life in a kanga, she marries a Maori or a half-caste; for oil and water cannot mix. British girls would do well to remember the warning: "Look before you leap."—From the Church Gazette.

#### WELLINGTON.

##### Girls' Friendly Hostel.

His Lordship the Bishop of Wellington on Friday, February 15th, opened the Girls' Friendly Lodge, in connection with Christ Church, Wanganui. There was a large attendance, and much interest was manifested in the proceedings. The ceremony took place in the social hall of the Lodge. The Ven. Archdeacon Reeve presided, and there were also present Mr. W. A. Veitch, M.P., and Mr. Hope Gilman (a member of the Hostel Advisory Committee).

#### DUNEDIN.

##### Boys' Home.

The Synod of the Diocese has pledged the Church to the erection of a home for boys as a war memorial. Little has apparently been done so far to promote this work, but for that there are several good reasons. The chief of these is the fact that the Boys' Home Committee speedily realised that the scheme was a one-man job, and the first thing was to secure the man. They are fortunate in having been able to secure the services of the Rev. R. de Lambert, at present Vicar of Westport—a well-known enthusiast in boy-work.

#### WAIAPU.

##### Educational Work.

The diocese is working quietly but effectively in the direction of church schools. A meeting of the sub-committee appointed to deal with the question was held recently, and a rough draft was adopted of a bill to be brought before synod to provide for a Diocesan Board of Education. Some very successful schools, either of private or company ownership, have admitted the Bishop as visitor, whilst others are being definitely taken over by the church as church institutions. The Standing Committee have under consideration the appointment of a Diocesan Organiser in the near future.

When Phillips Brooks was elected Bishop of Massachusetts there was some opposition to the election. A relative of the Bishop sent him a rather severe portrait of himself which drew from the bishop the following self-revealing lines:—

No wonder, if 'tis thus he looks,  
The Church has doubts of Phillips Brooks.  
Well, if he knows himself, he'll try  
To give these dreadful looks the lie.  
He dares not promise, but will seek  
E'en as a bishop to be meek;  
To walk the way he shall be shown,  
To trust the strength that's not his own,  
To fill the years with honest work,  
To serve his day and not to shrink;  
And quite forget what folks have said,  
To keep his heart and keep his head,  
Until men, laying him to rest,  
Shall say, at least he did his best.

#### REVISED LECTIONARY.

**April 14, 1st Sunday after Easter.**—**M.**: Ps. 92, 99; Num. xx. 1-13 or Isa. li. 1-12; 1 Cor. xv. 1-28 or Rev. v. 1-10. **E.**: Ps. 103; Num. xx. 14 or xxii. 1-21 or Isa. li.; Jno. xx. 24 or Phil. iii. 17. **April 21, 2nd Sunday after Easter.**—**M.**: Ps. 113, 115; Num. xxii. 36-xxiii. 26 or Isa. lv.; Jno. x. 1-10 or Rev. iii. 1-6. **E.**: Ps. 116, 117, 121; Num. xxiii. 27-xxiv. or xxvii. 12 or Isa. lvi. 1-8; John xxi. or Col. iii. 6-15.

#### A PLEA FOR THE HORSE.

A man of kindness to his brute is kind.  
A brutish action shows a brutish mind.  
Remember, He who made thee, made the brute;  
Who gave thee speech and reason, formed him mute.  
He can't complain, but God's all-seeing eye  
Beholds the cruelty and hears his cry.  
He was ordained thy servant, not thy drudge;  
Then know that his Creator is thy Judge.  
—Author Unknown.

#### KATOOMBA CONVENTION EASTER, 1918

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Contributions to the above Fund, which is being raised for the purpose of erecting a memorial to the late Archdeacon Allnutt in St. Stephen's Church at Portland, will be thankfully received and acknowledged by

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BOOK FOR EASTER. "The Resurrection of Jesus Christ, and Kindred Subjects," by Rev. W. H. H. Yarrington, LL.B. The Spiritual Body, Certainty of Appearances, the Future Life, Recent Science, etc., at Angus and Robertson, Chas. Mitchell, W. Tyas, 84 pages, price sixpence.

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## Impressions of Mittagong, N.S.W.

We cull from "The Australasian Inter-collegian" the following interesting article from the pen of the Rev. C. F. Andrews, M.A., the well-known missionary in India:—

"There is one way in which I may be able to discharge some very small measure of the debt of gratitude I owe to those who invited me to Mittagong, and I hasten, while still remaining on the spot, to attempt it, by putting down immediately on paper my impressions of the Conference.

"I have been at Swanwick, in England, and at Serampore, in India, taking part in Student Conferences, and have felt a certain atmosphere present. In England, it was the sense of imperative and absorbing duty; in India, it was a spirit of renunciation. Here in Australia, I can best name it, perhaps, the atmosphere of friendship. I have rarely felt the warmth of personal fellowship in Christ so vividly present as I have done in the last few days at Mittagong. On one occasion, which I can never forget, at Okhla, near Delhi, bonds of affection were knit together between Indian and English Christian students and teachers of the Punjab, which time and distance have not been able to sever. That student gathering was unique in my own life, and can never be repeated. But its memory came back to me again and again at Mittagong, and I longed with all my heart that this Australasian Student Conference might be to those present what Okhla had been to me—something quite imperishable in Christian friendship.

"Then, further, what impressed me—gloriously impressed me—was the uproarious fun and laughter. That Carnival, on the last afternoon, was too ridiculous for words. It is no small thing to have exercised so completely the demon of priggishness from the inner fortress of sanctimony. To have achieved this one result is a victory indeed. There is something altogether healthier in this, than in the gloom which is too often associated with religion. 'The fruits of the Spirit are love, joy, peace,' says St. Paul; and though joy is something deeper than good-humoured laughter, yet, all the same, laughter is a very real part of joy.

"In entire keeping with this second note of the Conference, and in no way alien from it, prayer and devotion were simple. The conservative element of old and hallowed memories was never absent. The dear familiar hymns were sung over and over again. Dedication to Christ was not a vague or difficult thing. The well-known and well-remembered passages of Scripture were taken by the speakers one after another. There was nothing new—and yet all was new. And when the closing prayer was read—'Lord, it is good for us to be here'—we felt that the words expressed exactly what we wished—in our own poor, feeble manner—to say.

"But there was something that I missed, and I should not be true to that friendship with Australian students, which I have learnt to value so highly, if I did not write plainly about it. I missed something of that daring spirit of adventure in religious thought, which prevents Christianity itself from becoming conventional and static. I had expected to meet this in such times of upheaval as the present; but instead I found an air of comfortable security which seemed to need shaking out of its comfort. That air of general comfortableness somehow jarred, and I almost wanted to see an electric shock running through it. I do not wish to be mistaken. I do not wish, for instance, to imply for a moment that any of the happiness was out of place—it was all of it most wholesome. Nor do I wish to suggest that the addresses lacked stirring power. They came from the heart, and went to the heart. But what I do mean is, that we are living in an age when God Himself is saying to us—'Yet once more, shake not the earth only, but also the heavens.' If that be really so, as I believe it is, then surely if ever the path of daring spiritual adventure were marked out for Christians, it is in such an age as this. Yet there is something in this new land—I feel it in every State—which appears to be saying all the while, 'Soul, take thine ease, eat, drink and be merry,' and the Conference seemed just to lack that final power to shake out of minds wholly free. We seemed too much at peace with our conventions. This deadweight of ease has to be resisted if a selfish outlook upon life is to be overcome.

"I would suggest, if I may, with very great diffidence, that new lines of advance should be blazed into the future, and young Australia should not be content with following in the wake of the Student Movement in America or Britain. A subject such as 'White Australia,' tackled boldly, might give more life to a missionary study circle than a study of Hinduism. The working out of the principles of Christ's teaching in relation to the new Labour ideas in Australia, might yield more fruit than the study of books written in England about social service. I am only throwing out the barest suggestions, not full-fledged proposals. What I am certain about is, that Australia has its own great contribution to make to the fulness of the Christian faith, and this cannot be given at second hand. "If this critical tone, with which I have concluded, appear harsh or ungracious, I must crave forgiveness. I have put down these first impressions frankly, and will leave them, just as they are, unqualified and unrevoked."

## Thanksgiving at St. Paul's, London.

(Communicated.)

The London correspondent of the "Australasian Christian World," whose communications are always of cosmopolitan interest, writes with reference to the service held at St. Paul's, London, as thanksgiving for the capture of Jerusalem:—

## Thanksgiving at St. Paul's.

"The announcement that a Te Deum would be sung at St. Paul's at the close of the ordinary 4 o'clock service on Tuesday, brought an enormous congregation to the Cathedral: Every seat was occupied, and over 1000 persons stood in the aisles. With the Dean, Canon Alexander and Canon Newbolt, were two representatives of the Eastern Church. All the clergy were magnificently robed, and as they proceeded to the altar, upon which lighted candles were burning, and took their places on the steps below the altar, the chorists and priests chanted the Te Deum to Stanford's setting. It was an exalting experience to the thousands who reverently stood. In a collect of thanksgiving the Dean read:—'Especially we desire to thank Thee for Thy goodness vouchsafed to us in the deliverance of the Holy City, for which we render thanks and praise to Thy Holy Name.'

Everyone would sympathise and rejoice with the object of this service, and join heartily in the Thanksgiving for the fact that Turkish rule has been ejected from Jerusalem—for 'Hei Kuds!' the Holy—as it is called in the City itself. The service must have been most heart-stirring and full of thoughts of the city, 'beautiful for situation—the joy of the whole earth' (Ps. 48). At the same time we cannot but regret that the Holy Table is described as an altar, and that it was decorated with candles lighted in the day time. Of course the correspondent who calls the Communion Table an Altar is not responsible for this; he is only using that description, which, unfortunately, is now so popular, in calling it an Altar. There is no Altar acknowledged in the Church of England save the Altar of the Cross on which one, only, sufficient sacrifice was offered 'once for all,' and which never can be repeated by any so-called sacrificing priest. The Dean of St. Paul's himself, we feel sure, would not call it an Altar, or he would never have denounced the Rome-ward tendency of a certain Bishop as he recently did.

Then with regard to the lights upon the Altar. There can be no moral doubt, however plausible may be the excuse made for them, that they show a decidedly Rome-ward tendency. When an appeal was made to the Privy Council against their being pronounced legal, it was decided 'that their use was unlawful, lights not being permissible except for the purpose of giving light' (November 17, 1898). It may be ingeniously argued that St. Paul's being a dark church their being lighted was added, but in these days of electric lighting such a plea would be condemned in the forum of the conscience. It is averred that the two lights—(why two?)—are a symbol of Christ the Light of the World, but as these lights have been used specially in connection with the administration of Holy Communion (or so-called sacrifice of the Mass upon the Altar) the teaching has undoubtedly been significant of the false doctrine of the Real Presence in the elements. The Ritual Commission in 1898, in its second Report, referring to lighted candles at celebration of Holy Communion—alluding to Sir R. Phillimore's judgment—declares that 'no sufficient evidence has been adduced before us to prove that at any time during the last 300 years lighted candles have been used in any of these churches until within about the last twenty-five years.' There can be no moral doubt but that the observance of many practices tending to assimilation with Rome took their rise with the Oxford Movement. It is deeply to be regretted that such tendencies and teaching are doing serious harm to the Church of England, since they weaken her influence with the British nation, which is essentially Protestant.

"Pain is accidental, suffering is essential."

"Restlessness is discontent with no ideal before it. Discontent which has an ideal is progress."

## Letter from a Chaplain, A.I.F.

The editor has received the following letter from one of our Australian Chaplains, which will be of interest to many of our readers:—

"I have often been going to write to you about our working among the lads. I am stationed with the 1st Training Brigade at Sutton-Veney, just two miles from Warminster and 18 from Salisbury. I often tried to get away as Chaplain even when at ——. I am not sorry that the opportunity has come, for we have splendid opportunities of bringing the claims of our Master and His Church before the lads. My Colonel has placed the running of the dry canteens in my hands; we have two canteens, of course. I do not do the selling part, but there are two rooms with billiard tables, etc., which I have had fitted up as writing rooms a general recreation rooms; in this way we keep quite a number of lads in the camp who otherwise would go to the villages seeking perhaps 'drink' or 'women.' I have not attempted to introduce anything religious into the rooms, but frequently put in an appearance and am often asked questions on matters of religion; after a chat I usually ask the fellow to come and see me at the Church Hut, where I can speak more definitely.

"On Sunday we have H.C. at 9 a.m., and Church Parade at 10 a.m. (usually 800 men at 10 a.m.), in the afternoon hospital visiting or any special class meeting, and in the evening I may preach at the parish church or the hospital. It is surprising to see the number of men who attend the parish churches; on last Sunday night there were about 300 present in Sutton-Veney church. I met a Baptist Padre (in same group attached to Pioneers). My neighbour and I looked at each other and tried to sum up each other, and very cautiously made advances. On enquiry I found out that he had just lost a brother at the front, and of course I sympathised with him, and he unfolded and showed me some of his brother's letters. Since then we have been 'cobbers,' in fact have grown very fond of each other. It is Christianity that brings a unity which the war is making us willingly accept. Another Padre named — (Presbyterian) joined us last week; strange to say he had done first year with me at Moore College, and when he saw me he said, 'Thank God it's you —.' I thought I might have to live with a High Churchman who would not recognise me."

Last week I went out on a "bombing" stunt with the lads. There was a laugh when Padre came along, and I was asked would I like to throw some bombs? Of course I said 'Yes,' and the steel helmet was given me with four Mills bombs, which I threw (dinkum bombs). I am sure that the men respect Padre more when they find that he 'doesn't get the wind up' (an expression meaning funk). One can keep in touch with the men by also going out with them on 'route' marches; sometimes I land up home very tired, but haven't dropped out yet. The men as a whole are great fellows and can easily be appealed to; it is only the 5 per cent., say, who are rotters, and even amongst them one can often touch a chord. I am under orders for France and expect soon to be at the front, so may see the real thing soon enough. Despite the Italian reverse, the general impression still remains that next year will be the last. There are huge numbers of men pouring in from America, which must play an important part in the great push next spring. The Americans are very much like our colonials, except that their nasal twang is more pronounced; they are a fine lot of men."

"You complain of the details of life and duty, but after all they are to the great principles what the countless objects of the earth's scenery are to the sunlight, the points of manifestation."

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## The Cosmic Significance of Christ

(By Rev. A. E. F. Young, Bainsdale, Vic.)

The subject of this paper was suggested by a statement of the late Dr. Dale in his Commentary on the Epistles, and for the particular title the writer is indebted to the late Dr. A. B. Bruce in his comment on the closing verses of St. Matthew in the Expositor's Greek Testament.

What faith does this title cover? And what are the ideas that it expresses?

There are a number of passages in scripture in which the origin of the universe of created things is ascribed to our Lord Jesus Christ. He is also said to be the sustainer of all things, and by Him all things exist. Furthermore the whole system of created things seems to have become involved in the fall of man, and as a consequence the ravages of evil extend not only to the human race, but to the whole universe of which that race forms a part.

The logical outcome of these two propositions is that the redemption that is in Christ Jesus has an infinitely wider sweep than we generally conceive, and that finally the whole universe of created things will share in the reconciling and renewing grace of the Redeemer. We take as our starting point the prologue of John's Gospel, when we read of the Word that "All things were made by Him and without Him was not anything made that was made." The Word was in the beginning with God not as an idle inefficacious existence, but as the energising source of all life and activity. A literal rendering of the passage in its positive and negative presentation of this truth gives it a striking emphasis. "All things"—Panta without the article brings out the idea of a vast multiplicity of things. "All things" became through Him, and apart from Him was not even one thing made that hath been made.

The earliest statement in Scripture of the Cosmic Significance of Christ is found in 1 Cor. viii. 5, 6: "There is one God the Father, of whom are all things, and one Lord Jesus Christ, through whom are all things." In Col. I. 16, 17, we find a most detailed and thoroughgoing statement of the truth: "For in Him were all things created in the heavens and upon the earth—things visible and things invisible, whether thrones or dominions or principalities; all things have been created through Him and unto Him. And He is before all things and in Him all things consist."

"In Him," or "by Him" all things classified according to locality and essence have been created. In Him all things hold together. All the laws and purposes which guide the creation and government of the universe reside in Him, the eternal Word, as their meeting point. In other words—the Eternal Word holds the same relationship to the universe as the Incarnate Word holds to the church. He is the source of its life, the centre of its developments, the main-spring of all its energy and action. Apart from Him the universe would go to pieces. He keeps all the parts in their proper places, and combines them into an ordered whole. He impresses upon creation that solidarity that makes it a "cosmos" instead of a "chaos." These two ideas are again combined in Heb. I. 1-3: "God hath spoken unto us in His Son by Whom also He made the worlds. . . upholding all things by the word of His power." He made "the worlds," i.e., the periods of time, including all that is manifested in and through them. "Bearing all things by the word of His power"—not merely passive support as if He were some Atlas sustaining the dead weight of the universe, but a "bearing" which includes movement and guidance to some supreme goal.

Then we have Christ's last great claim to universal supremacy, "Every form of authority in heaven and in earth" surely indicates a cosmic dominion that passes all man's understanding.

Now, all these texts destroy the "carpenter theory" of the universe, and establish a union betwixt Christ and created things that is too little recognised.

Let not the dread of Pantheism deter us from giving these facts their due prominence. They bind together the material and the spiritual into one glorious head. Nature in her immeasurable heights and in her mysterious depths becomes radiant with the name of Jesus. With a thousand voices science is proclaiming that we inhabit not a dead but a living universe. The New Testament goes further and proclaims that "in Him was life," and in the tender but mighty embracing of His all-pervading presence all things live and move and have their being.

II.

This leads us to briefly summarise those passages which indicate that the whole universe of created things has become involved in the mystery of evil. We pass by at the outset the well-known curse in Genesis consequent on the fall, though there is possibly more in it than many of us are inclined to admit.

We read in Job that He chargeth His angels with folly, and the heavens are not clean in His sight.

The moral imperfections of angelic beings is also a Pauline conception. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." There are several other passages which suggest the possibility that angels are of such a character that they might interpose for the ruin of human souls. The greatest of these passages, however, is in Romans viii. 19-22: "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

Paul here conceives of the whole creation involved in the fallen fortunes of humanity expressing in some way a mysterious sympathy that exists between the two. "Creation personified awaits with outstretched neck the revelation of the Sons of God."

The poetic and penetrative imagination of St. Paul sees in the mark of imperfection upon the face of nature—in the signs at once of high capacity and poor achievement—the visible and audible expression of a sense of something wanting that will one day be supplied. Many of our finest thinkers have detected this dumb yearning in nature for the blessedness that awaits her, when the cancer of decay will be torn from her heart and she will enter on an aeon of indissoluble life and splendour. Out of creation's birth pangs shall come a new heaven and a new earth wherein dwelleth righteousness.

III.

We have passed here into the third part of our paper. In Eph. I. 10 we have an indication of these larger cosmic and redemptive relationships of Christ: "That in the dispensation of the fulness of times He might gather together in one all things in Christ both which were in heaven and in earth. That He might sum up the totality of created things." The idea of the verse is not so much the recovery of a broken pristine unity, but the gathering together of objects now apart and unrelated into a final and perfect unity. Christ is to be the complete and final bond of union or re-union for a universe now in a condition of dislocation and division. In Col. I. 20, Christ is said to reconcile all things unto Himself by the blood of His cross—whether they be things in heaven or in earth. There is a universal and mysterious sweep, the plain statement of which almost staggers us.

It gives us a new concept of the mighty sphere of the atonement. It may be urged that the atonement could not reach angels, for "not of the nature of angels taketh He hold, but of the seed of Abraham." But sin evidently invaded the heavenly places—and where sin abounds grace does much more abundantly—that grace which flows only from the cross. No limit can be set to its saving power.

In a noble passage in 1 Cor. xv. 24, this cosmic authority of Christ is set forth: "Then cometh the end when He shall have put down all rule and all authority and power. . . and when all things have been subjected unto Him then shall the Son be subject to Him who did put all things under Him that God may be all in all." References to man's redemption surely do not exhaust the significance of these words. They look forward to a boundless future when not only "all men," but "all things," shall acknowledge the Son as supreme, and when the Son Himself shall present to the Father a universal kingdom dominated by His will. That this gift of the Son to the Father is no abrogation of the authority of the Son, but only an expression of the filial spirit, is seen by the fact that the "throne of God and of the lamb" fills the New Testament horizon.

We cannot take these great passages as mere illustrations of Pauline hyperbole, for the truth that they express is too general and too persistent, and too closely related to the divine purposes to be thus explained and then ignored.

Christ stands in living relation, not only to all men by virtue of His Incarnation, but also to all things by reason of His creative acts. It became Him by Whom are all things to be their Redeemer and Reconciler. These thoughts must surely give us a wider vision of the power of Christ and the mighty sweep of His cross and solemnise us all with a sense of the dignity of man nature to which the Lord of the universe became allied and lead us to anticipate the consummation of all things in Him with feelings of adoring wonder, love, and praise.

"Tomb, thou shalt not hold Him longer. Death is strong, but life is stronger."

## Young People's Corner.

Bought With a Price.

(The Lesson of Good Friday.)

Full often they tell you, children,  
How once, in His boundless love,  
Christ Jesus, the King of Glory,  
Came down from His throne eternal;  
Came down from His throne above;  
The sorrows of men to know,  
And hung on the cross in anguish,  
To rescue a world from woe.

'Tis truth that they tell you, children;  
Whatever we are or hold,  
Our strength, and our time, and talents,  
Our houses, and goods, and gold;  
Each throb that our hearts are beating,  
Each feeling and deed and thought—  
Our body, and soul, and spirit—  
In dying, the Master bought.

And was not the price tremendous?  
Far richer than gold or land,  
Far higher than crown or kingdom,  
Or aught that is great and grand.  
Ah, yes! for the price was mighty,  
The life of a world to save!  
And one thing only could win it,  
And that was the life He gave.

Then, bought by that price exceeding,  
Before we are worn and old,  
Ere life dies down to its ashes,  
And pleasures and hopes are cold,  
While youth in our veins is coursing,  
And lusty are heart and limb,  
We'll turn to the Lord who bought us,  
And render our lives to Him.

—Frederick Langbridge, M.A.

It Will Always Help Me.

It will always help me  
To be kind and true,  
If I ask in earnest  
What would Jesus do?

Is it hard with patience  
Minding what I'm bid?  
Help me, heavenly Father,  
To do as Jesus did.

When my heart is tempted  
From the truth to stray,  
Let me softly whisper,  
"What would Jesus say?"

So my work and playing  
Happy hours shall fill,  
Not as I would rather,  
But as Jesus will.

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Sir Algernon West, G.C.B., recalls the following incident which occurred when he was staying at Hawarden with Mr. Gladstone in 1891:—

"Bishop Temple preached to us in the morning in a terrible rasping voice; and Mr. Gladstone said that in Nonconformist churches the congregation would interfere in such a case. He heard one day at the City Temple a complaint made to Dr. Parker that he did not speak plainly enough, which Parker turned off by saying, 'I always observe that people, when they become hard of hearing, always seat themselves as far from the preacher as they can.' My brother Richard once asked an old parishioner if she could hear. 'Yes, sir,' she said, 'I manages to get close up to the Fowl'—meaning the lectern!"

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tion" on the matter. Such "direction" seems to us to be a most unwarrantable and O Lord our God, be Thou still our helper: make us worthy of these who die.

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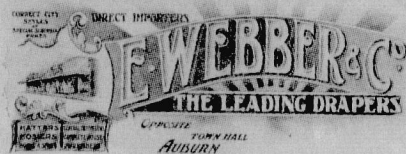
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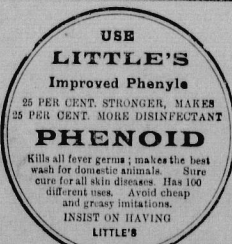
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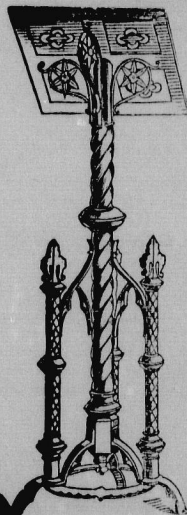
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## Current Topics.

Only the most thoughtless man can be disregarding the seriousness of the present War situation. A Call to Prayer. Seemingly we are at death-grips with our mad enemy, and he is hesitatingly hurling large masses of men to their doom in his determination to break through our line. The fighting is going on with the utmost severity, each side knows how much depends upon the present critical struggle. It is welcome news to us, in this time of tense anxiety, to learn of the eagerness of our American Allies to join in the fray, and that they are in their tens of thousands being hurried to the scene of battle. The spirit of our men, so splendid and unbreakable, brings comfort and confidence to our hearts, and we feel that we can the more calmly await the future tidings with all its grave import. But through it all there is the great fact of God: for "God is our Refuge and Strength," and never for a moment must we lose sight of Him and the wonderful way in which He is helping and sustaining our men and the nation at large. If ever we needed to pray, we should be praying now. We rejoice at the large numbers who have attended the Good Friday and Easter Services. The notes of supplication and intercession were very real. But we must not forget our blessed Lord's injunction, "Men ought always to pray and not to faint." We would that our people were more constant in the uplift of their hearts to God in this behalf. We could wish that the reports of intercession services, regularly held, were brighter from the point of view of numbers. We must not let a kind of war weariness set in over our prayers in behalf of our men and nation. Let us learn the lesson of Rephidim (Ex. xvii. 11). Israel kept on prevailing all the while the hands of Moses were uplifted to God. Let us, therefore, keep our hands uplifted—let us not lose heart in prayer to our God, Who is a faithful God.

The English papers give enthusiastic accounts of the Day of Prayer. The observance of the day was so general that it evoked the following expression of gratitude from the King:—  
Buckingham Palace, Jan. 30.  
"My dear Archbishop.—The King continues to hear from all sides of the whole-hearted spirit with which his people joined in the special religious services in connection with the war ordained to be held throughout the Empire on January 6.  
"This general response to the King's call is a subject for profound thankfulness to his Majesty. By such acts of corporate prayer the King feels that renewed strength will be given to the united effort demanded at the present time.—Yours very truly,  
"Stamfordham."

The King's action throughout has given the more thoughtful of his subjects the deepest satisfaction; for they at any rate recognise that more impor-

tant than big guns, big battalions and mountains of munitions is "the help of the Lord." The King by act and word shows that he shares such sentiments, and accordingly recognises the power of corporate prayer in such connection. The Bishop of Sodor and Man gave expression to the thoughts of a large number of Christians when, in reference to the King's summons to the nation, he said—  
"Such a summons was a witness that in the person of His Majesty we have a Sovereign who believes in the Sovereignty of God, and therefore in the reality of His Throne and Rule, in the universality of His Sceptre and Kingdom.  
"Secondly, the response of the nation to the Royal summons is the best proof we can give, not only that we share the same belief, but also that it is our desire to maintain the Christian principles on which our national life is based."

We welcome the great utterance of President Wilson on the occasion of America's completion of its first year of war. America's Determination. Our American Allies were long in accepting Germany's brutal challenge to an outraged humanity; but now they are evidencing the fact that they are in the war up to the hilt. The President again repeated this assurance to his Allies and the world. He said:—  
"This is the anniversary of our acceptance of Germany's challenge to fight for our right to live and be free, and for the sacred rights of free men everywhere. The nation is awake. There is no need to call to it. We know that the war must cost our utmost sacrifice, the lives of our finest men, and, if need be, all that we possess. The man who knows least can now see plainly how the cause of justice stands, and what the imperishable he is asked to invest in. Men in America may be more sure than they ever were before that the cause is their own, and that if it should be lost their own great nation's place and mission in the world would be lost with it."

The President, in referring to Germany's objects and ideals, pointed to the danger of their attainment. Germany's carrying out of her programme would mean that—  
"Everything that America has lived for and loved and grown great to vindicate and bring to a glorious realisation will have fallen in utter ruin, and the gates of mercy be once more pitilessly shut upon mankind!  
"The thing is preposterous and impossible; and yet is not that what the whole course and action of the German armies have meant wherever they have moved? I do not wish, even in this moment of utter disillusionment, to judge harshly or unrighteously. I judge only what the German arms have accomplished with unpitying thoroughness throughout every fair region they have touched.  
"What then are we to do? For myself I am ready, still ready even now, to discuss a fair and just and honest peace at any time that it is sincerely proposed—a peace in which the strong and the weak shall fare alike. But the answer when I proposed such a peace came from the German commanders in Russia, and I cannot mistake the meaning of the answer.  
"I accept the challenge. I know that you accept it. All the world shall know that you accept it."

We thank God for this solemn consecration of a great nation to the cause which we believe to be that of God and therefore of humanity.

Quite the most interesting item of news in Monday's papers was that concerning the Conference which the Governor-General has convened in order to consider Britain's appeal for additional men. It may be that Captain Carmichael's suggestion for such a conference has given the Governor-General the idea—our readers will call to mind our reference to it in our last issue. In any case we are glad to know that such a tactful idea is to be an accomplished fact, and leaders of all sections of thought will meet to discuss how Australia can best help our Empire at this specially critical time. Surely in view of the common danger men will sink personal and local differences in order to combine for the Empire's defence against a merciless foe, whose victory over us would mean the loss of all true freedom and of much more which we hold dear. We may well pray to God that His own ruling Spirit may guide in wise directions the deliberations of that Conference which is to meet in Melbourne to-day.

We are sometimes told that the daily press is a mirror of the society to which it ministers, and there is a great deal of truth in the remark. This is what we saw in the mirror at Easter Time:—  
"During the first few days," says Mr. Lloyd George in an official statement, "the Germans launched an attack unparalleled in the concentration of troops and guns. The situation was extremely critical."  
"The meeting attracted probably the largest crowd ever seen at Randwick. The utmost enthusiasm prevailed when Desert Gold signalled her public debut in this State by winning the Autumn Stakes."

"The totalisator was so much in demand on all three sections of the course that it could not cope with the rush. In the Paddock large crowds, not in single file, but in 'massed' formation, and at times extending to a depth of about 20 ft., surged round the windows. Men emerged with ties awry, women with crushed dresses and battered millinery. Two or three policemen endeavoured to clear paths of exit, but they might as well have saved themselves the trouble."

"The second day of the A.J.C. autumn meeting was held at Randwick."  
"Over 60,000 people were present, and the totalisator turnover was £57,802 10s."  
"The Sydney Cup was won by Rebus, with Shadowland second and Lanius third. The winner's price was 50 to 1."

"The King, in a letter to Sir Douglas Haig, said that he was proud of the British race."

"A stirring appeal for men has been issued by Mr. Lloyd George to the Dominion Governments."  
"He urges that the Dominion troops be reinforced with the smallest possible delay."  
"Before the campaign is finished the last man may count," he concludes.

"It was learned at the State Recruiting Office yesterday that no reports had been received of any recruits having been obtained as a result of appeals made at Randwick Racecourse on Saturday and Monday."

"For celebrating the Easter holidays not